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TWENTY-SIXTH
ANNUAL REPORT OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1904–1905

WASHINGTON
GOVERNMENT PRINTING OFFICE
1908

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., June 1, 1906.

Sir: I have the honor to submit herewith the Twenty-sixth Annual Report of the Bureau of American Ethnology.

The preliminary portion comprises an account of the operations of the Bureau during the fiscal year ending June 30, 1905, and this is followed by two memoirs, The Pima Indians, by Frank Russell, and Social Condition, Beliefs, and Linguistic Relationship of the Tlingit Indians, by John R. Swanton.

Permit me to express my appreciation of your aid in the work under my charge.

Very respectfully, yours,

W. H. Holmes, *Chief.*

Mr Richard Rathbun,
Acting Secretary of the Smithsonian Institution.

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REPORT OF THE CHIEF

TWENTY-SIXTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

W. H. Holmes, Chief

INTRODUCTION

Ethnologic researches have been conducted by the Bureau of American Ethnology for the fiscal year ending June 30, 1905, in accordance with the act of Congress making provision "for continuing ethnological researches among the American Indians, under the direction of the Smithsonian Institution," approved April 28, 1904.

The work of the Bureau has been conducted in conformity with the plan of operations approved by the Secretary June 17, 1904. The systematic researches have been carried forward by the eight members of the Bureau's scientific staff, assisted by a large number of associates and collaborators who have been called on to prepare papers on special subjects or to conduct investigations for which their qualifications especially fitted them. During the year seven members and associates of the Bureau have made researches in the field, the regions visited including Maryland, Virginia, Oklahoma, Indian Territory, Arizona, New Mexico, Oregon, and Mexico.

The amount of field work has been somewhat curtailed by the necessity of detaining a number of the ethnologists in the office to assist in the completion of the Handbook of American Indians (hitherto referred to as the Cyclopedia or Dictionary of Indian Tribes), which was designed to be submitted to the Secretary at the close of the year. The enlargement of the scope of the work to include not only descriptions of the tribes and their settlements, but also popular articles covering the whole range of ethnological and archeological research relating to them, greatly increased the amount of investigation required, but the value of the Handbook as a work of reference has been more than proportionately increased. With the view of revising and unifying the great number of articles designed for introduction into the Handbook a committee of revision was organized, consisting of members of the Bureau and all available resident anthropologists, fourteen in all, who met three times each week to discuss the papers presented. The meetings of this committee proved both interesting and profitable, and suggested the advisability of holding similar meetings hereafter for the discussion of current researches of the Bureau.

As a result of the preparation of the papers for the Handbook, covering, as they do, the entire range of Indian ethnology, the researches conducted in the office during the year have been exceptionally comprehensive; every branch of anthropology, including somatology, psychology, linguistics, sociology, religion, technology, and esthetics, has received such consideration as the comprehensive though necessarily brief articles for the Handbook required. Besides the articles treating of these primary departments of research, many others have been prepared, on the various phases of the history, archeology, biography, and education of the Indians and the administration of their affairs. With the exception of the bibliography and index, which were retained for reference in proof reading, the manuscript for the Handbook, accompanied with about 800 illustrations, was submitted to the Secretary July 1.

Under the auspices of the Smithsonian Institution the Chief visited Europe for the purpose of attending the International Congress of Americanists, held at Stuttgart, Germany, beginning August 18, 1904. In addition to representing the Smithsonian Institution, he served as delegate of two other scientific organizations, and was also designated by the Department of State as the official representative at the congress of the United States Government. As a member of the scientific staff of the National Museum he was intrusted with the additional commission of visiting a number of the principal museums of Europe for the purpose of acquiring information to be utilized in the erection and furnishing of the new National Museum building. On July 26 the Chief sailed from New York in company with Mr J. R. Marshall, of the firm of Hornblower & Marshall, architects of the new building, and reached Plymouth, England, August 1. Nine days were spent in visiting the museums of London, Oxford, and Cambridge, and eight days in similar observations in Paris, and on August 18 Stuttgart was reached. The opening session of the Congress of Americanists was held in the forenoon of that day and was attended by a large number of members and other prominent persons, including His Majesty King William II of Wurttemberg, who, in response to the address of the president of the congress, Prof. Karl von den Steinen, expressed at length his appreciation of the aims and work of the congress, and his pleasure at having the session held in his capital city.

A report of the last meeting of the congress, held at New York City in 1902, was presented by Dr Franz Boas, honorary philologist of the Bureau, and other routine business was transacted. Members of the congress were invited to take luncheon with the King at his suburban palace, which was followed by a reception in the palace gardens. The King's interest was highly appreciated and contributed much to the success of the occasion. During the presence of the Americanists receptions were held also by Count von Linden, vice-president of the congress, and by Mr Edward N. Ozmun, United States consul at Stuttgart. Sessions were held on August 19, 20, 22, 23, and 24, and a large number of papers, dealing in the main with questions of American history, ethnology, and archeology, were read. On the 20th the Chief of the Bureau of American Ethnology delivered an address on "Contributions of American Archeology to Human History," and at its close he presented to the congress a set of 75 bound volumes, relating chiefly to American archeology and ethnology, published by the Smithsonian

Institution and two of its bureaus—the National Museum and the Bureau of American Ethnology—for which the president extended the thanks of the congress. The Chief presented also a series of 66 photographs of American Indians, representing delegations which visited Washington during the winter of 1903–4, the series having been taken conjointly by the Bureau of American Ethnology and the National Museum. Various excursions were made to points of interest, the principal being to Schaffhausen, Switzerland, to visit the sites of Dr J. Nuesch's recent explorations of the famous lake-dwelling stations at Schweizerbild and Koenigsbau.

After the adjournment of the congress the Chief proceeded to Dresden, where, under the guidance of Dr A. B. Meyer, director of the Royal Zoological and Anthropological Museum of Saxony, the various museums of that city were examined. After leaving Dresden, a number of cities in Germany, Holland, and Belgium were visited with a view to museum study, and on September 12 he returned to Paris, and on the 25th sailed from Cherbourg, en route for New York. Between the date of his arrival in Plymouth, August 1, and his departure from Paris, September 25, the Chief of the Bureau visited and made studies of about 50 museums. The observations made are embodied in a separate report submitted to the Secretary of the Smithsonian Institution.

RESEARCH WORK

Shortly after his return from Europe, in September, the Chief found it necessary to undertake the preparation of a number of articles relating to aboriginal art and archeology for the Handbook of American Indians. Among the subjects treated at some length are antiquity, archeology, architecture, art, bonework, Bureau of American Ethnology, catlinite, cliff-dwellings, copper, engraving, graphic art, mines and quarries, metal work, ornament, pottery, sculpture, shell heaps, shellwork, and stonework. The only field work undertaken by the Chief during the year was a brief visit to Cavetown, Md., for the purpose of observing the exploration there being conducted by Dr Charles Peabody and Mr W. K. Moorehead in the well-known cave near that village. Mr J. D. McGuire had begun the exploration of this cave for the Carnegie Institution in 1903 and had obtained valuable evidence of its former occupancy by Indians. The present work, which consisted of extensive excavations within the outer chamber of the cavern, yielded much additional material of the same general character.

During the first few weeks of the year Mr James Mooney, ethnologist, was in St Louis supervising the final installation of the Kiowa heraldry exhibit in the Smithsonian section of the Government building, Louisiana Purchase Exposition. This exhibit comprised about 120 articles, filling 50 linear feet of wall case, together with one floor case, and consisted of 90 small shield models, 4 original shields, 5 tipi models, 6 paintings on buckskin, with several ceremonial lances and smaller objects. On the completion of this work, after a brief leave of absence, Mr Mooney returned to Mount Scott, in the Kiowa country, Oklahoma, where he continued his researches, including the preparation of models and the collection of ethnological material. A number of Cheyenne tipi models were also made for the Field Columbian Museum, of Chicago, with funds provided by that institution, as authorized by joint arrangement with the Bureau. At the end of October Mr Mooney returned to Washington and was engaged in writing a preliminary paper on Kiowa heraldry until about the end of the calendar year, when he was called on to cooperate in the preparation of the Handbook of American Indians, for which work the following articles were furnished: Arawakan colony, Calusa tribe, Cheyenne tribe, Kiowa tribe, military societies, peyote, population, shields, signals, sign language, skin-dressing, and Timucua tribe. Besides these about 100 minor articles were prepared, treating of tribes, biographies of noted Indians, and other subjects. In connection with this work the available information relating to the ancient tribes of Florida and the Gulf states generally was found to be so deficient and confused that Mr Mooney undertook an investigation of the subject from original sources.

A portion of the results has been embodied in the Handbook of American Indians, and the foundation has been laid for an extended paper on the ethnology of this region, to form a complement to his previous studies of the Siouan tribes of the East and the Cherokee. In the meantime he also supervised the photographing of the large series of shield models and other portions of the heraldry collection made by him during previous years, and prepared catalogues and labels for such portions of this material as were required for the Bureau exhibit at the Lewis and Clark Exposition held at Portland, Oreg.

Dr J. Walter Fewkes, ethnologist, spent the first six months of the year in the completion of the text of his monograph on the Aborigines of Porto Rico. He left Washington on January 7, 1905, for an extended archeological trip to the Republic of Mexico, under a grant from the Smithsonian Institution, and returned on the 15th of May. About three weeks were spent by Doctor Fewkes in the City of Mexico making arrangements with Government officials for letters to those who could aid him in the prosecution of his studies. While not thus engaged at the capital his time was profitably employed in studying the collections in the Museo Nacional and one or two private collections and in making several excursions to places of archeological interest in the neighborhood of the city, including several of the ruins near Lake Tezcoco, as well as those at Iztapalapa and at San Juan Teotihuacan. While awaiting letters of introduction from the President to the governors of Veracruz and Tamaulipas, Doctor Fewkes visited Cuernavaca, where he photographed the so-called "Victory stone," the pictograph of the eagle, and the famous stone lizard, and made a trip also to the ruins of Xochicalco and Tepoztlan. From the ruin known as Casa del Tepozteco he obtained copies of inscriptions on the raised seat in the inner room.

After receiving the necessary letters through the courtesy of President Diaz, Doctor Fewkes proceeded to Xalapa, in the State of Veracruz, which he made the base of operations during February, March, and a part of April. While in the city of Veracruz, considerable time was devoted to an examination of the fine collection of Governor Dehesa, as well as to the collection of Señora Estafania and others. The vicinity of Xalapa was found to be particularly rich in ruins and mounds, among which are those at Coatepec, Bandarilla, and Xalapa Viejo. An excursion was made also to Texolo, where there are thirteen or more large mounds, some of which are evidently the remains of temples of an old Totonac city. Xico Viejo, an undescribed ruin of a Nahuatl garrison town mentioned by Bernal Diaz and Gómara, was also visited in the mountains near the trail taken by Cortés from the coast to the City of Mexico in 1519. Instructive photographs of this ruin were taken, and notes made on the idols and pottery found in the neighborhood.

Doctor Fewkes made two visits to the ruins of Cempoalan, about 20 miles from the city of Veracruz. On the first visit he was accompanied by an official representative of Governor Dehesa, by the alcalde of San Carlos, a neighboring town, and by the inspector and owner of the ruins. On the second trip, when he spent a week at the ruins, Governor Dehesa kindly permitted him to employ the services of the State photographer, Señor Ximenes.

At the close of March Doctor Fewkes visited the old city of Villa Rica de la Veracruz, now called Antigua, founded by Cortés. In the neighborhood of this city, but on the opposite side of the river, he found many mounds indicating the site of a large prehistoric city. Other ruins were observed at Santa Fé.

Doctor Fewkes examined some of the antiquities about Cordova and Orizaba; he also visited the pyramid of Cholula, near Puebla, and near the middle of April proceeded to the state of Tamaulipas, spending about three weeks at Tampico in a study of the numerous ruins along the Panuco and Tamesi rivers and on the adjacent lagoons, and in visiting the extensive shell heaps and temple mounds a mile east of Tampico and others not far from the site of the old town, Tampico Viejo. Doctor Fewkes found numerous antiquities at Altamira and mounds on the banks of the Champayan lagoon. Many other evidences of former occupancy, as idols, pottery, stone weapons, and ornaments, were seen in this region. The old city of Chila, destroyed by Cortés, situated about 10 miles west of Tampico, was found to be hidden in a forest. Evidences of temples and burial mounds also occur abundantly in this locality. About 50 photographs of bowls, jars, and idols found in the neighborhood of Panuco, Tampico, and the lagoons along the banks of the Tamesi river, were made. Of more than usual interest are those of large stone idols at Altamira and in the courtyard of a house in Tampico.

On his return to Washington, Doctor Fewkes continued the study from his notes and photographs and prepared a general account of his visit to Cempoalan and Xicochimalco, which was transmitted for publication by the Smithsonian Institution. The illustrative material brought back includes about 200 large photographic negatives, numerous smaller views, tracings of pictographs, and many drawings, plans, and maps.

Dr Cyrus Thomas, ethnologist, was engaged during the year largely on the Handbook of American Indians, assisting Mr Hodge in the laborious task of preparing the manuscripts for publication. Among the articles written by Doctor Thomas during the year for this work are agriculture, calendar, counting, Five Civilized Tribes, fortifications, habitations, maize, migrations, mortuary customs, mounds and mound builders, population, reservations, and treaties, besides a number of biographical sketches and certain archeological articles of a more special character. The work of reading the proofs of Bulletin 28, which required especial acquaintance with the archeology and glyphic systems of the ancient Mexicans, was also intrusted to Doctor Thomas, and was completed before the end of the year. He was also frequently called on for data required in official correspondence relating to his special branches of research.

Mr J. N. B. Hewitt, ethnologist, at the beginning of the year began the preparation of various articles for the Handbook of American Indians, and continued the correction and elaboration of the material pertaining to the Iroquoian stock for the same work. Among the articles in hand are those on adoption, chiefs, clans and gentes, confederations, government, mythology, scalping, wampum, and women. The work of cataloguing the collection of linguistic manuscripts, of which Mr Hewitt is custodian, was completed as far as copying the old cards in duplicate, when the work was laid aside for that of the Handbook. He also gave material assistance in furnishing data required in the correspondence of the Bureau relating to tribes and languages.

Mrs M. C. Stevenson, ethnologist, spent the month of July in New Mexico, where she had been for some months making a study of the arts, industries, religion, and social customs of the Zuñi tribe. It was observed that the Zuñi pantheon is largely similar to that of the Hopi and the Rio Grande pueblos. Although the Zuñi worship numerous deities which take both human and bestial form, they believe also in a supreme power without form, yet embracing all form, the breath of life—life itself. These beliefs indicate that the Zuñi have reached a higher stage of culture than has previously been supposed, although it can not yet be said to what extent this may be attributed to the Spanish influence to which the tribe was more or less subjected for three centuries. Various details relating to Zuñi life were investigated, and valuable information regarding mortuary customs was obtained through the death and burial of Naiuchi, a celebrated priest-chief, whose demise occurred during Mrs Stevenson's stay in Zuñi pueblo. Native plants entering into the medicine and dietary of the Zuñi were also studied; the arts of preparing and dyeing wool, which have not been practised for many years, were observed, and specimens of the native materials and devices employed in the process, as well as of the dyed wool, were collected. Studies of symbolism as embodied in Zuñi textile and ceramic art, and investigations into the everyday life, and especially the child life, of the pueblo were likewise made.

Early in August a day was spent by Mrs Stevenson with the Santa Clara Indians in making a series of photographs of their annual fiesta. The month was occupied principally, however, in a study of the Sia Indians, a few days being given to the neighboring Jemez pueblo. On the 27th Mrs Stevenson reached Cochiti, whence a visit was made to the great stone carving of cougars on the mesa 10 miles distant. In Mrs Stevenson's comparative studies these sculptures are of special interest, as they are referred to in some of the most sacred myths of the Zuñi. The first part of September was employed in a visit to the cavate and mesa ruins about 12 miles from Santa Clara and in making observations among the Tewa people of San Ildefonso, Santa Clara, and San Juan pueblos. The religious beliefs, rituals, and daily customs of these people were found to be closely allied to those of the Zuñi, difference in language alone indicating that distinct peoples are involved. In October Mrs Stevenson returned to Washington, where she has since been engaged in the revision of proofs of her memoir on the Zuñi Indians, in the Twenty-third Annual Report, and, as opportunity afforded, in the elaboration of her several studies on Zuñi religious beliefs, on the edible and medicinal plants of the Zuñi, on symbolism as embodied in the textile and ceramic arts, and on the dyeing of textile fabrics.

Dr J. R. Swanton, ethnologist, was engaged during the year in copying and preparing for the press material obtained by him among the Tlingit Indians of Alaska during the winter of 1903–4. This work, as completed, consists of 137 pages treating of the general ethnology of the Tlingit peoples, 20 native texts with interlinear and free translations, the words of about 100 songs, with translations, together with English versions of 88 stories obtained at Sitka and Wrangell—altogether making 900 typewritten pages. Doctor Swanton has prepared also grammatical accounts of the Dakota, Haida, and Tlingit languages for introduction into the Handbook of American Indian Languages now in course of preparation under the direction of Dr Franz Boas, honorary philologist of the Bureau; and he has also been called on to contribute several articles for the Handbook of American Indians, including kinship, names and naming, priests and priesthood, secret societies, social organizations, thunderbird, totem poles, and numerous tribal articles.

Dr A. S. Gatschet, ethnologist, continued his work on certain unfinished linguistic studies which it was hoped could be completed for publication before his failing health made further progress impossible, but in January he was compelled practically to relinquish his efforts, and on March 13 was placed on furlough.

Early in the year arrangements were made with the United States National Museum to have Dr Aleš Hrdlička, curator of physical anthropology in the Museum, visit Arizona and New Mexico in behalf of the Bureau for the purpose of making physical, physiological, and medical observations among the Apache and the Pima Indians. Leaving Washington on January 20, Doctor Hrdlička began his studies five days later on the San Carlos Apache reservation, where he remained until February 8, when he visited a group of Apache residing near what is known as the Sawmill, in the Black River region. From this point he returned to San Carlos, and on February 13 reached the Rice Station Apache school and district, situated farther northeast on the reservation. On February 26 Doctor Hrdlička endeavored to reach the White Mountain branch of the Apache, but was prevented from doing so by exceptionally heavy rains. On March 1 he was able to proceed to Sacaton, Ariz., where studies of the Pima tribe were made. From March 12 to 16 he was at Casa Blanca. On the latter date he returned to Casa Grande, and thence proceeded to El Paso, Tex., reaching the reservation of the Mescalero Apache in New Mexico on the 19th. After remaining six days with the Mescaleros, Doctor Hrdlička began his return journey, reaching Washington March 31.

Doctor Hrdlička's researches were conducted with the object of supplementing his former investigations among the same tribes. As much attention as possible was devoted to the children, from birth onward, the number examined being nearly 1,000. Other important subjects to which study was especially devoted were fecundity, mortality, native foods, hygiene, disease, and curative means and methods. These studies were greatly facilitated by the officials of the Indian Office, and met with little objection on the part of the Indians.

In addition to his direct anthropologic investigations, Doctor Hrdlička succeeded in gathering specimens of about 150 medicinal and food plants and a number of ethnological objects. He procured one Apache skull and five complete Apache skeletons, and in addition to making observations of value among the ancient ruins of the general region, obtained many archeological specimens from hitherto unexplored ruins in the San Carlos valley.

In April Mr E. L. Hewett, who was engaged during the winter months in preparing for the Bureau an archeological map of Colorado and New Mexico, was commissioned to proceed to New Mexico for the purpose of making extended researches among the ancient ruins of the so-called Pajarito Plateau district. His first work was the investigation of numerous deserted and ruined pueblos of the Tewa tribes. This was followed by excavations of ancient mounds in Otowi canyon, which yielded results of exceptional interest. Upward of 175 burials were uncovered, and the osseous remains of more than 100 individuals were collected and forwarded for study in the National Museum. The art remains comprise numerous entire earthenware vessels and many fragments, with a fair complement of implements of bone and stone. Mr Hewett was fortunate in reaching this arid spot in an exceptionally wet season, as he found water always within easy reach. At the close of the year he had completed his studies within the boundaries of Pajarito plateau and was preparing to explore the plateaus and mountains to the west and the Jemez valley beyond.

In June a report reaching the Bureau that important finds of prehistoric remains of man and art had been made on the site of the forthcoming Jamestown Exposition, near Norfolk, Va., Mr J. D. McGuire was commissioned to visit the locality and report on the character of the discoveries made. Mr McGuire spent one day on the exposition grounds collecting such information as was available, and later reported that although traces of human remains had been exposed in the excavations of the exposition company, the reports had been greatly exaggerated, the discoveries being meager and uniform in character with the relics of countless other sites in the Chesapeake-Potomac region.

HANDBOOK OF AMERICAN INDIAN LANGUAGES

The work of Dr Franz Boas, honorary philologist, was confined to the preparation of the Handbook of American Indian Languages, which has been under way for several years. The main part of the field work for the first part of the Handbook was closed during the present year and some field work designed to be embodied in the second part was taken up. Doctor Boas also furnished the article on languages for the Handbook of American Indians.

In the course of the fiscal year the following manuscripts for the Handbook of American Indian Languages have been submitted:

1. Dr P. E. Goddard: Grammatical notes on the Hupa (Athapascan stock).
2. Dr A. L. Kroeber: Grammatical notes on the Yuki (Yukian stock).
3. Dr Roland B. Dixon: Grammatical notes on the Maidu (Pujunan stock).
4. Dr William Jones: Grammatical notes on the Sauk and Fox (Algonquian stock).
5. Dr John R. Swanton: Grammatical notes on the Dakota (Siouan stock).
6. Dr John R. Swanton: Grammatical notes on the Haida (Skittagetan stock).
7. Dr John R. Swanton: Grammatical notes on the Tlingit (Koluschan stock).
8. Dr Franz Boas: Grammatical notes on the Kwakiutl (Wakashan stock).
9. Dr Franz Boas: Grammatical notes on the Chinook (Chinookan stock).

The following manuscripts are still outstanding:

1. Mr J. N. B. Hewitt: Grammatical notes on the Iroquois (Iroquoian stock).

2. Dr Franz Boas: Grammatical notes on the Eskimo (Eskimauan stock).

3. Dr Franz Boas: Grammatical notes on the Tsimshian (Chimmesyan stock).

During the year the grammatical notes on the Shoshoni, by Mr H. H. St Clair, 2d, have been revised.

The general plan of the Handbook of American Indian Languages has undergone no material change, except in so far as it was deemed advisable to add briefer articles on the grammar of others of the remaining languages of the northern part of the continent. These are the Tlingit, the Salish, the Kutenai, and the Chimakum. It is deemed advisable to add also a sketch of one of the coast languages of Oregon which was collected during the year 1904–5 by Mr St Clair, who submitted his material on the Coosa and Takelma of Oregon during the present year.

It was considered desirable to add also certain data relating to the formation of the noun in Chinook, which seemed of importance, in order to elucidate some questions relating to the fundamental traits of that family of languages. Since all our information on this stock is derived from one informant, it was deemed essential to obtain additional material from other sources and from another dialect. For this reason preparations were made to send Mr E. Sapir to the upper Columbia river to make a study of the Wasco. In the preparation of this work the Kathlamet dictionary, based on Bulletin 26, was arranged and copied.

The work on the Southern group of languages will require long and energetic field work. So far only one of the languages of the Gulf states, the Yuchi, has been taken up, this tribe being selected because it seems most likely to furnish material that will be not only of linguistic value, but will afford knowledge of the early history and customs of the Southeast. This work has been intrusted to Mr Frank G. Speck, who spent the summer of 1904 among the Yuchi tribe and who returned to this field at the close of the fiscal year.

HANDBOOK OF AMERICAN INDIANS

Work on the Handbook, hitherto frequently referred to as the "Dictionary of Indian Tribes," has been vigorously prosecuted during the year under the immediate supervision of Mr F. W. Hodge, of the Smithsonian Institution, who, with the approval of the Secretary, has devoted most of his time thereto. Mr Hodge has had the almost undivided assistance of Dr Cyrus Thomas, and, as occasion required, nearly the entire scientific staff of the Bureau has aided both in the preparation of the anthropologic and kindred articles and in the revision and elaboration of the tribal descriptions found to be necessary by reason of recently acquired knowledge. So far as the funds of the Bureau afforded, the aid of ethnologists not officially connected with the Bureau was also enlisted. The services generously rendered by these, either gratuitously or for a merely nominal consideration, are highly appreciated.

As outlined in former reports, it was originally the plan of Major Powell to classify the linguistic families, tribes, and settlements north of Mexico and to identify the various names by which these had been known in the vast literature of the subject, with a brief description of each such group. This material, recorded on many thousands of cards, became known as the "Cyclopedia of Tribes, with Synonymy."

In 1903 the Secretary altered the scope of the work by directing the incorporation of brief separate articles pertaining to the habits, customs, arts, and industries of the Indians and of their dealings with the Government, together with biographies of noted individuals and a list of words of northern Indian origin that have been incorporated into the English language. No work so comprehensive in its scope had hitherto been attempted, consequently in making plans for the new departure it became necessary to begin at the foundation. The popular style of treatment was ever kept in mind, and considerable time was consumed in correspondence with experts best qualified for the preparation of many of the special articles called for by the enlarged plan. For these reasons it has not been possible to complete the work at an earlier date. Owing to the fact that many of the specialists do not reside in Washington, it was difficult, within a limited time, to arrange for entire consistency in treatment and to prevent repetition through encroachment of one subject on another when written by many hands. On this account, and for the purpose of obtaining the views and criticisms of as many experts as possible, conferences were held, as already mentioned, three times each week, which were faithfully attended by the ethnologic staffs of the Bureau and the National Museum, as well as by other resident ethnologists; and ethnologists from elsewhere, while visiting Washington, often gave this committee of revision the benefit of their criticism.

As the articles prepared both by the regular attendants and by others were read at the conferences, and thus were accorded opportunity for criticism, the value of the meetings in promoting the authoritativeness of the forthcoming Handbook is inestimable. New subjects were constantly suggested, and in some instances much new light was shed on others, after having been written, by reason of the personal knowledge of one or another of the critics present.

In addition to the special articles elsewhere mentioned in this report as prepared by members of the Bureau, the following are among the more important of those that have been furnished by specialists not officially connected with it:

By Dr A. F. Chamberlain: Armor, Basque influence, Chinook jargon, Dutch influence, Eliot's Bible, English influence, fur trade, German influence, Hawaiian influence, Kutenai, linguistic families, "Lost Ten Tribes," maple sugar, Melungeons, Negro and Indian, race names, Scandinavian influence, Spanish influence, wild rice, and many articles pertaining to words of Indian origin incorporated into the English language.

By Mr Stewart Culin: Games.

By Dr William H. Dall: Russian influence.

By Miss Anna Dawes: Commission to the Five Civilized Tribes.

By Dr G. A. Dorsey: Ceremony, Sun dance.

By Mr Wilberforce Eames: Bible translations, dictionaries, periodicals.

By Dr Livingston Farrand: Marriage, and many articles descriptive of some of the linguistic families and tribes of the Northwest.

By Miss Alice C. Fletcher: Adornment, agency system, buffalo, camping and camp circles, civilization, dramatic representation, dreams and visions, earth lodge, etiquette, fasting, feasts, furniture, governmental policy, grass lodge, land tenure, masks, music and musical instruments, oratory, orientation, poetry, property and property rights, quillwork, soldiers, tattooing, totems, trading posts, war and war discipline, and articles descriptive of the Caddoan tribes.

By Mr Gerard Fowke: "Lansing man," and many articles on technological subjects.

By Dr George Bird Grinnell: Horses.

By Mr H. W. Henshaw: Atlantis, exchange, pictography, popular fallacies, slavery, and sweating and sweat houses.

By Mr F. W. Hodge: Adobe, Casa Grande, irrigation, kiva, and many tribal articles, especially those pertaining to the Southwestern Indians.

By Dr Walter Hough: Altar, clothing, collecting and excavating, dyes and pigments, fire making, food, illumination, preservation of specimens, and Snake dance, in addition to a large number of brief articles on various implements, utensils, materials used in manufacturing processes, etc.

By Dr Aleš Hrdlička: Anatomy, artificial head deformation, cannibalism, health and disease, mixed bloods, and physiology.

By Mr J. D. McGuire: Drilling, fishing, pipes, smoking, storage and caches, tobacco, and trails and trade routes.

By Dr Otis T. Mason: Arrows, bows, and quivers; arts and industries, basketry, beadwork, boats, commerce, domestication of animals, education, environment, featherwork, hunting implements, invention, needlework, traps, travel and transportation, weapons, and weaving.

By Dr Washington Matthews: Color symbolism, dry painting, ethics, family, magic, measurements, medicine, and mourning.

The Bureau was also fortunate enough to have the services of Dr A. L. Kroeber, of the University of California, who generously revised the accumulated material pertaining to many of the linguistic families of California, and in addition gave much valuable information respecting the Shoshonean and Yuman families and the Mission Indians. The remaining Californian stocks were reviewed or revised by Dr P. E. Goddard and Mr S. E. Barrett, also of the University of California, and by Dr Roland B. Dixon, of Harvard University.

With the exception of a few articles that had not been quite finished by those to whom the subjects were assigned, the manuscript of the body of the Handbook, recorded on more than 40,000 cards, together with about 800 illustrations, was submitted to the Secretary for transmittal to the Public Printer on July 1, 1905, for publication in two octavo volumes as Bulletin 30 of the Bureau. These cards do not include about 37,000 cross-references to the tribal synonyms, nor the bibliography, which are retained for use in reading the proofs of the text. After serving this purpose they will be ready to be put in type to appear at the close of the work.

ARCHEOLOGICAL MAP

The work of compiling an archeological map of the United States, which had received some attention in previous years, was carried forward with all possible dispatch during the last year. The departments of the Government having control of the public lands have undertaken to protect the archeological remains of these lands from despoliation by commercial relic hunters and unskilled and unauthorized explorers, and excellent progress in this direction has been made, especially by the Department of the Interior. For years the Bureau has been collecting data relating to these remains, and whenever called on has furnished all available information for the use of the departments in carrying out this laudable enterprise. During the winter months Mr J. D. McGuire was engaged in collecting and collating data relating to the antiquities of Arizona and Utah, and in platting these on topographical maps furnished by the United States Geological Survey; and Mr E. L. Hewett has carried forward practically to completion a corresponding work in Colorado and New Mexico. The several maps have been completed so far as the data are at hand. Accompanying the maps is a card catalogue of the various sites, giving information regarding location, character of remains, and explorations previously carried on. These maps and catalogues are at the disposal of the departments when called for.

In New Mexico the following sheets embrace 512 sites of sufficient interest to be catalogued: Santa Fé, Santa Clara, San Pedro, Pajarito park, Bernal, Las Vegas, Chaco canyon, Mount Taylor, Largo, Lamy, Wingate, Jemez, Taos, Tierra Amarilla, Quemado, Acoma, Manzano, Pinos Wells, Tularosa, Chloride, San Marcial, Fort Stanton, Big Hatchet, Chama, El Paso, Fort Bayard, Las Cruces, San Juan, Albuquerque, and Tres Hermanos. In Colorado the Mesa Verde sheet alone includes 54 sites. On the 21 Arizona sheets (Tusayan, Fort Defiance, San Francisco mountain, Echo cliff, St Johns, Prescott, Verde, Florence, Holbrook, Canyon de Chelly, Solomonsville, Globe, Phoenix, Casa Grande, Fort Apache, Diamond creek, Chino, Marsh pass, Tombstone, and Tucson) 270 sites are recorded, and on the Utah sheets (Ashley, Beaver, Escalante, Fish lake, Henry mountain, Kanab, Manti, Salt lake, San Rafael, St George, Price river, Uinta, La Salle, Abajo, and Utah) are noted 122 sites. The 1,008 archeological sites thus catalogued are scattered over an immense territory and come under the jurisdiction of the Interior, Agricultural, and War Departments.

EXPOSITION WORK

The exhibit of the Bureau installed in the Smithsonian section of the Government building of the Louisiana Purchase Exposition at St Louis during 1904, and described in the report for that year, was dismantled at the close of the exposition and a large part of it transferred to Portland, Oreg., where it has been installed as a part of the Institution's exhibit at the Lewis and Clark Exposition. The remainder of the material has been returned to Washington and deposited in the National Museum.

STUDY OF INDIAN DELEGATIONS

The systematic study of visiting Indian delegations has been continued with success. During the year 23 delegations, representing 21 tribes, have been conducted, through the agency of Mr Andrew John, to the Bureau and the National Museum laboratories. About 280 portrait negatives have been made, and casts and measurements of a number of individuals have been obtained. Few Indians of the higher type, however, are willing to submit to the experience of having the face encased in plaster. The tribes represented are as follows:

Tribe.	Photo.	Cast.	Measurement.	Tribe.	Photo.	Cast.	Measurement.
Apache	3			Oneida	1		
Catawba	1	1	1	Onondaga	1		
Cherokee	1			Osage	5	1	2
Choctaw	1			Pawnee	4		4
Cayuga	5			Pueblos	11		11
Colvilles	3			Seneca	3	2	1
Creeks	3		3	Stockbridges	1		1
Flatheads	2			Sioux	11		11
Menominee	4	1	2	Wyandot	2		
Mission Indians	1						
Modoc	4			Total	68	6	37
Omaha	1	1	1				

COLLECTIONS

The ethnological collections obtained during the year fall considerably short of those of previous years, owing to the reduced amount of field work undertaken. This condition was due, as already explained, to the necessity of keeping most of the scientific staff in Washington to aid in the completion of the Handbook of American Indians. The accessions are a valuable collection made by Mrs M. C. Stevenson at Zuñi, a series of archeological objects obtained by Doctor Hrdlička in Arizona and New Mexico, and several minor collections, all of which have been deposited in the National Museum.

PUBLICATIONS

The distribution of publications has continued as in former years. The great increase in the number of libraries in the country and the multiplication of demands from the public generally have resulted in an almost immediate exhaustion of the quota of volumes allotted to the Bureau, few copies of any of the reports remaining six months after the date of issue. Part II of the Twenty-second Annual Report was issued in January. During the year 1,591 copies of the Twenty-first and Twenty-second Annual Reports were sent to regular recipients, and 2,000 volumes and pamphlets were transmitted in response to special requests, presented largely by Members of Congress. The proof reading of the Twenty-third Annual Report and of Bulletin 28 was practically completed at the close of the year, and it is expected that the presswork of these publications will soon be begun. The Twenty-fourth Annual Report was in the hands of the printer before the close of the year, and Bulletins 29 and 30, the latter being the Handbook of American Indians, were ready to be submitted to the Secretary on June 30, 1905, while the manuscript of the Twenty-fifth Annual Report was completed, with the exception of a small number of illustrations.

EDITORIAL WORK

The editorial work of the year has presented features of exceptional difficulty, on account of the large number of papers dealing with linguistics and technical subjects. The Bureau has had the services of Mr Frank Huntington for the greater part of the year, and Mr J. P. Sanborn, jr, received a probational appointment as editor in May. The reading of the proofs of Mrs Stevenson's monograph on the Zuñi Indians for the Twenty-third Annual Report, a work of much technical difficulty, was intrusted mainly to Mr E. G. Farrell.

ILLUSTRATIONS

The work of preparing illustrations has continued in charge of Mr De Lancy Gill, who has been assisted, as heretofore, by Mr Henry Walther. The photographic work has included the making of portraits of members of 21 Indian delegations which visited the capital during the year. Three views of each individual were taken, besides several group views, the negatives numbering 298. In preparing illustrations for the publications of the Bureau upward of 200 negatives were made, and 156 films exposed in the field by members of the Bureau were developed in the laboratory. During the year about 2,350 prints were made, mainly for immediate use in illustrating the Bureau publications. Illustrations prepared for the Twenty-fourth Annual Report number 45; for the Twenty-fifth Annual Report, 128; for Bulletin 30, 800. Illustrations transmitted with reports submitted to the Secretary for publication are: For the Twenty-fourth Annual Report, 1,103; for Bulletin 30, 871. Illustrations edited for the Twenty-third Annual Report number 25; for the Twenty-fourth Annual Report, 1,102. The printed editions of 48 colored plates submitted by the engravers for the Twenty-third and Twenty-fourth Annual Reports, numbering about 450,000 prints, were individually examined and approved or rejected.

LIBRARY

The library has been in immediate charge of Miss Ella Leary, who has had the assistance of Mrs Ella Slaughter. The accessioning and cataloguing of the books, pamphlets, and periodicals received during the year have been kept up to date, and the cataloguing of the publications of scientific societies has been commenced. Owing to the crowded condition of the library and their questionable place in an ethnological library, about 400 publications relating to natural history, received through exchange, have been transferred to the National Museum. During the year there have been received and recorded 398 volumes, 500 pamphlets, and the current issues of upward of 500 periodicals; 120 volumes have been bound at the Government Printing Office. The library now contains about 12,563 bound volumes, 7,000 pamphlets, and a large number of periodicals bearing on ethnology and kindred topics. Purchase of books for the library has been restricted to those that bear on the subject of anthropology, with special reference to the American Indians, and only indispensable works have been obtained by this means.

CLERICAL WORK

The clerical force of the Bureau consists of four regular employees—Mr J. B. Clayton, head clerk; Miss Emilie R. Smedes and Miss May S. Clark, stenographers; and Miss Ella Leary, clerk and acting librarian. During the year the compilation of the Handbook of American Indians necessitated the employment of additional clerks with special training in dealing with cyclopedic material and in bibliographic work. In this the services of Mrs F. S. Nichols, Mrs Gertrude L. Rogers, and Miss Laura W. Steever have proved invaluable.

PROPERTY

The property of the Bureau is comprised in seven classes, as follows: Office furniture and appliances; field outfits; linguistic and ethnological manuscripts and other documents; photographs, drawings, paintings, and engravings; a working library; collections held temporarily by collaborators for use in research; and undistributed residue of the editions of Bureau publications.

The additions to the property of the Bureau for the year include a typewriter and a few necessary articles of furniture. The only improvement made in the offices was the changing of the electric-light wiring, which was done under the direction of the District authorities, at a cost of $116.55.

ACCOMPANYING PAPERS

THE PIMA INDIANS

BY

FRANK RUSSELL

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PIMA SOUNDS AND THEIR SYMBOLS

a .....as in father.
â .....as in law.
ă .....as in what.
ä .....as in hat.
ɐ .....indeterminate sound between a and â.
c .....as sh in shall, a rare sound: occurs in vi-shûk (hawk).
d .....as in dread.
e .....as in they.
ĕ .....as in then.
f .....as in fife.
ɟ .....as a mere breathing.
g.....as in good; occurs in foreign words.
ɡ.....between k and g.
h.....as in he.
i .....as in pique.
ɪ .....as in pick.
k .....as in kick.
l .....as in lull.
ḷ .....as with a faint ɟ following.
m ....as in mum.
n.....as in nun.
ñ .....as ng in sing.
o .....as in note.
ŏ .....as in whole, (German soll).
p.....as in pipe.
r .....an initial uvular r.
s .....as in sauce.
t .....as in touch.
td ....heard now as t, now as d, or between.
u.....as in rule.
ŭ.....as in pull.
û.....as in but.
ᴖ.....like the German ö in Göthe.
v.....as in valve.
ʌ .....a synthetic sound, v+w.
w.....as in wish.
y.....as in you.
hy....as in hue.
ñg ....as in finger.
ny....as ny in canyon.
tc ....as ch in church.
t‘.....an exploded breathing.
d‘ ....an exploded breathing.
k‘ ....an exploded breathing.
p‘ ....an exploded breathing.
x.....a k sound with an expulsion of breath before sounding it.
ɱ .....an m with lips closed.
‘=exploded breathing.
’=laryngeal closure.

THE PIMA INDIANS

By Frank Russell

INTRODUCTION

From November, 1901, until June, 1902, the writer made his headquarters at Sacaton (see pl. I), on the Gila River reservation, in southern Arizona, where he was engaged in a study of the Pima tribe. With the aid of five native interpreters information was obtained from ten Pima men and women,[a] selected because of their intelligence and special aptitude in certain lines. With so many persons engaged in the investigations, the work of one frequently overlapped and served as a check on that of another. This made it possible to obtain a quite full account of Piman ethnology for the time employed. A house-to-house canvass of the villages, week after week, month after month, led to personal contact with nearly every household on the reservation and visits were made also to the Salt River Pimas and the desert Kwahadk's. One valuable result was the collection of more than 300 specimens illustrative of nearly all Piman arts, gathered from among a people whom poverty had induced to dispose of so many of their

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[a] The name and a brief sketch of each of the author's informants and interpreters are here given:

Informants. Kâ'mâl ṭkâk, Thin Leather (pl. XLIV, *b*), an old man, is said to be the most popular of the few remaining narrators of myths and speeches, or "speakers." He is an intimate friend of the head chief, Antonio Azul (pl. II, *a*), and has always occupied a prominent place in the councils of the tribe. In his prime he exceeded 6 feet in stature and was strong and sturdy of frame. Indeed, his hand grasp is yet vigorous enough to make his silent and friendly greeting somewhat formidable. Intelligent, patient, dignified, his influence must have been helpful to those youths who formerly came to him for instruction. From him was obtained the cosmogonical myth of the tribe, many speeches, songs, and much general information. He also made a model of a loom and a few other specimens for the collection of material pertaining to the Pimas.

Sala Hina, Sarah Fish, or Hina (fig. 51), as she was called by her people, was recommended as one of the most intelligent of the older women. An earnest Christian, she had no scruples about relating all that she knew concerning the religious beliefs of the tribe. She had undergone a long and exacting training in practical botany which rendered her a valuable assistant in gathering information concerning the economic plants of the region. Taught by gaunt Hunger, she and her kind had learned to know and use a large number of vegetal products. She inherited through her father some of the Kwahadk' potters' skill, which enabled her to impart valuable knowledge of the art and to furnish specimens.

Sika'tcu, Dry, an old woman, is the half sister of Antonio Azul and is one of the best known nurses and midwives about the Sacaton settlement. Though unable to speak English, after a few interviews with an interpreter she was quick to understand by means of signs and a few Pima words when to pose for photographs and the like. Among her earliest recollections was the sight of the covered wagons of the emigrant trains that followed the Gila route in such numbers during the early years of the California gold excitement. Her memory therefore extends over a quarter of a century of the period of bitterest old belongings that for a month or two after going into their midst there seemed but little opportunity of securing anything approaching a representative series. Several specimens that were finally discovered are believed to be the very last of their kind among the Pimas, though of course such a statement must be made with reserve. Prof. J. J. Thornber, of the University of Arizona, accompanied the party on a round trip of 80 miles along the Gila river and to him the collection is indebted for about 50 herbarium specimens, representing the larger portion of the economic plants of the Pimas that are susceptible of preparation in this way. To him also is due the credit of examining and identifying the mass of material gathered by the persons engaged at Casa Blanca and Gila Crossing. As complete a list as possible of the plants used for food, medicine, and the like was made, after which the services of both men and women were enlisted to point out the plants in the course of a trip through the river bottoms or on the hills. Furthermore, a number of sets of seeds was obtained, a portion of which were planted during the summer of 1902 for the purpose of raising plants that could not otherwise be identified. Unfortunately, the season proved too dry for them to germinate and the list is consequently less complete than it should be. The Pima name is given in all cases.

The American people owe the Pimas a lasting debt of gratitude. The California pioneers that traversed the southern route before the

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warfare between the Pimas and the Apaches. After several months acquaintance with this old woman Mrs Russell obtained from her much information concerning the Pima woman's views of warfare as well as knowledge of facts pertaining to various customs, especially those peculiar to her sex.

Antonio Azul (see pl. II, *a*) was the head chief of the tribe, and from him much information concerning war customs and recent history was obtained.

Ki'satc, Cheese, an old Santan pariah, had employed such wit as grudging nature had endowed him with in practising the arts of the medicine-man. His contributions, while of a minor character, proved to be of interest.

William Blackwater, an elderly Pima, had taken an active part in the later history of the village of Blackwater, which is situated at the eastern end of the reservation. He was employed but a short time and gave information concerning history and customs.

Ha'hali, or Juan Thomas, a Christian Pima who was formerly a medicine-man, contributed much valuable information concerning the "occult." He also furnished a calendar record and made a number of specimens illustrating the medicine-man's paraphernalia.

Tco'kŭt Nak, Owl Ear (pl. II, *b*), an old man, lived at the Salt River village and was the first from whom a calendar record was obtained.

Benjamin Thompson, so far as could be learned, kept the only calendar in the central group of villages about Casa Blanca, and he related the events that are commemorated by it.

Kâemâ-â, Rattlesnake Head (pl. II, *c*), a chief, is known to the whites as Joseph Head. He gave an excellent specimen of a calendar record and stick.

Interpreters. The principal interpreter, who was employed by the month during the entire period of the writer's stay, was José Lewis, a Papago who had lived from childhood among the Pimas. He had once been engaged by the Bureau of American Ethnology to write a vocabulary of his own language and to supply other information, so that he was acquainted with the phonetic alphabet and other approved methods of procedure. He was engaged in linguistic work the greater part of the time.

Melissa Jones, the official interpreter at the agency, was employed to interpret the statements of Sika'tcu, her mother, known to the whites as "Old Mary," and also at intervals on the calendars.

Jacob L. Roberts spoke quite as good English as the average white man of the country and was employed to secure Tco'kŭt Nak's calendar (pl. II, *b*) and for the final revision of the linguistic material

Carl Smart, of Sácaton, and Thomas Allison, of Blackwater, were occasionally engaged as temporary interpreters. In addition to these there were half a dozen others who were employed for from one to three days each at the lower villages.

days of transcontinental railroads often owed their lives to the friendly brown-skinned farmers whom they met upon the Gila.[a] This tribe rendered notable assistance as scouts in the long contest with the Apaches. Even had they remained neutral, they would have deserved friendly consideration on the part of the whites, but as they fought bravely in the latter's behalf justice requires that their services be accorded proper recognition.

The Pimas live in two river valleys that are strewn with the ruins of prehistoric buildings and other evidences of the presence of a considerable population that had attained probably the highest degree of civilization or culture to be found north of Mexico. The present race has been variously regarded as the descendants of the one that has disappeared, as having amalgamated with it, and as being entirely independent of it. The determination of the exact relationship of the two groups has been held constantly in mind during the course of these investigations. Closely connected with this principal problem are those problems of the extent and direction of the migrations of men and culture toward the Sierra Madre, the Rio Grande, the Pacific, and the plateau to the northward. Was this a center of culture or was it a halting place in the march of clans?

HISTORY

Name

The tribe known as the Pimas was so named by the Spaniards early in the history of the relations of the latter with them. The oldest reference to the name within the writer's knowledge is that by Velarde: "The Pima nation, the name of which has been adopted by the Spaniards from the native idiom, call themselves Otama or in the plural Ohotoma; the word pima is repeated by them to express negation."[b] This "negacion" is expressed by such words as pia, "none," piatc, "none remaining," pimatc, "I do not know" or "I do not understand." In the last the sound of tc is often reduced to a faint click. The Americans corrupted this to "Pimos," and while this form of the word is now used only by the illiterate living in the neighborhood of the tribe, it is fairly common in the literature referring to them. They call themselves Â'-â'tam, "men" or "the people," and when they wish to distinguish themselves from the Papago and other divisions of the same linguistic stock they add the word â'kimûlt, "river." "River people" is indeed an apt designation, as evidenced by their dependence on the Gila.

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[a] Sylvester Mowry, lieutenant in the Third Artillery, in an address before the American Geographical Society, in New York, February 3, 1859 (Arizona and Sonora, 3d ed., 30), said: "Much as we pride ourselves upon our superior government, no measures [the United States Government have [sic] since, under urgent pressure of the writer, made some small appropriations for the Pima Indians] have been taken to continue our friendly relations with the Pimos; and to our shame be it said, it is only to the forbearance of these Indians that we owe the safety of the life of a single American citizen in central or western Arizona, or the carriage of the mails overland to the Pacific."

[b] "La nacion pima, cuyo nombre han tomado los españoles en su nativo idioma, se llama Otama y en plural Ohotoma, de la palabra Pima repetida en ellos por ser su negacion." Documentos para la Historia de Mexico, 4th ser., I, 345.

Gatschet has thus defined the Pima linguistic stock in an article entitled "The Indian languages of the Pacific," which was published in the Magazine of American History:[a]

> *Pima.* Dialects of this stock are spoken on the middle course of the Gila river, and south of it on the elevated plains of southern Arizona and northern Sonora (Pimería alta, Pimería baja). The Pima does not extend into California unless the extinct, historical Cajuenches, mentioned in Mexican annals, spoke one of the Pima (or Pijmo, Pimo) dialects. Pima, on Pima reserve, Gila river, a sonorous, root-duplicating idiom; Névome, a dialect probably spoken in Sonora, of which we possess a reliable Spanish grammar, published in Shea's Linguistics;[b] Papago, on Papago reserve, in southwestern Arizona.

VILLAGES

During the early part of the nineteenth century there were eight Pima villages on the Gila, according to statements made by Kâ'mâl tkâk and other old men of the tribe. The numerous accounts by travelers and explorers contain mention of from five to ten pueblos or villages. The names are usually those bestowed by the Spanish missionaries or unrecognizable renderings of the native terms. The villages were principally upon the south bank of the river, along which they extended for a distance of about 30 miles.[c] Some have been abandoned; in other cases the name has been retained, but the site has been moved. The first villages named by Kino were Equituni, Uturituc, and Sutaquison. The last two were situated near the present agency of Sacaton (pl. I). The first may have been the village of Pimas and Kwahadk's, which was situated west of Picacho on the border of the sink of the Santa Cruz river (fig. 1), which was abandoned about a century ago and was known as Akûtciny, Creek

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[a] Vol. I, 156.

[b] The most valuable publication relating to the Pima language is the "Grammar of the Pima or Névome, a language of Sonora, from a manuscript of the XVIII Century." This was edited by Buckingham Smith, and 160 copies were issued in 1862. It is in Spanish-Névome, the latter differing slightly from the true Pima. The grammar has 97 octavo pages with 32 additional pages devoted to a "Doctrina Cristiana y Confesionario en Lengua Névome, ó sea la Pima."

[c] The Rudo Ensayo states that "between these Casas Grandes, the Pimas, called Gileños, inhabit both banks of the river Gila, occupying ranches on beautiful bottom land for 10 leagues farther down, which, as well as some islands, are fruitful and suitable for wheat, Indian corn, etc." Records of the American Catholic Historical Society, v, 128.

"The most important of these ranches are, on this side, Tusonimó, and on the other, Sudacson or the Incarnation, where the principal of their chiefs, called Tavanimó, lived, and farther down, Santa Theresa, where there is a very copious spring." (Ibid., 129.) This "spring" was probably above the present Gila Crossing where the river, after running for many miles underground in the dry season, rises with a strong flow of water that supplies extensive irrigating ditches.

Whipple, Ewbank, and Turner, writing in 1855, enumerate the following Pima villages: San Juan Capistrano, Sutaquison, Atison, Tubuscabor, and San Seferino de Napgub (see Pacific Railroad Reports, III, pt. 3, 123).

In 1858 Lieut. A. B. Chapman, First Dragoons, U. S. Army, completed a census of the Pimas and Maricopas. The names of the villages, leaders, and the population of both tribes are here reprinted

Mouth. The site of this settlement was visited by the writer in April, 1902. It is marked by several acres of potsherds that are scattered about the sand dunes on the south side of the dry river bottom that is scarcely lower than the level of the plain. A few Mexican families have lived in the vicinity for many years, pumping water from a depth of a hundred feet and depending upon crops of corn and beans raised in the summer when a few showers fall upon their fields. These Mexicans plow out stone implements and bits of pottery, but have never found any burial places.[a] There are two medium-sized adobe ruins on the flat river bottom; one of these has walls of the same pisé type that is exhibited by the Casa Grande ruin (pl. III), situated 25 miles to the northward.

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from S. Ex. Doc. 1, pt. 1, 550, 35th Cong., 2d sess., 1859. The number of Maricopas is included that the comparatively small importance of that tribe may be appreciated.

MARICOPAS

[Head chief, Juan Chevereah.]

Villages.	Chiefs.	Warriors.	Women and children.	Total.
El Juez Tarado	Juan Jose	116	198	314
Sacaton		76	128	204
		192	326	518

PIMAS

[Head chief, Antonio Soule [Azul].]

Villages.	Chiefs.	Warriors.	Women and children.	Total.
Buen Llano	Ojo de Buro and Yiela del Arispe	132	259	391
Ormejera No. 1	Miguel and Xavier	140	503	643
Ornnejera No. 2	Cabeza del Aquila	37	175	212
Casa Blanca	Chelan	110	425	535
Chemisez	Tabacaro	102	210	312
El Juez Tarado	Cadrillo del Mundo and Ariba Aqua Bolando	105	158	263
Arizo del Aqua	Francisco	235	535	770
Aranca No. 1	La Mano del Mundo	291	700	991
Aranca No. 2	Boca Dulce			
		1,152	2,965	4,117

Mr Browne, a member of Commissioner Poston's party that visited the villages in January, 1864, wrote: "The number of Pima villages is 10; Maricopas, 2; separate inclosures, 1,000." (J. Ross Browne, Adventures in the Apache Country, 110.) On a later page (290) he gives the population by villages, of which he names but seven:

Aqua Baiz	533	Herringuen	514
Cerrito	259	Llano	392
Arenal	616		
Cachunilla	438	Total	3,067
Casa Blanca	315		

"There are 1,200 laboring Pimas and 1,000 warriors."

James F. Rusling (The Great West and the Pacific Coast, 369), who visited the Pimas in 1867, also states that there were then ten Pima villages.

[a] Font mentions a Pima-Papago village in this vicinity, called "Cuitoa." Manuscript Diary, 35.

The villages known to the oldest Pimas are as follows:

1. Petâ'ĭkʊk, Where the Petai (ash tree?) Stands.
2. Tcʊpatăk, Mortar Stone.
3. Tcʊ'wʊtʊkawʊtûk, Earth Hill.
4. Os Kâ'kûmûk Tco'tcikăm, Arrow-bush Standing.
5. Ko'-okûp Van'sĭk, Medicine Paraphernalia.
6. Kâ'mĭt, Back.
7. Tco'ûtĭk Wʊ'tcĭk, Charcoal Laying.

8 and 9. Akûtcĭny, Creek Mouth. One 5 miles west of Picacho and another southwest of Maricopa station. Both depended upon flood waters.

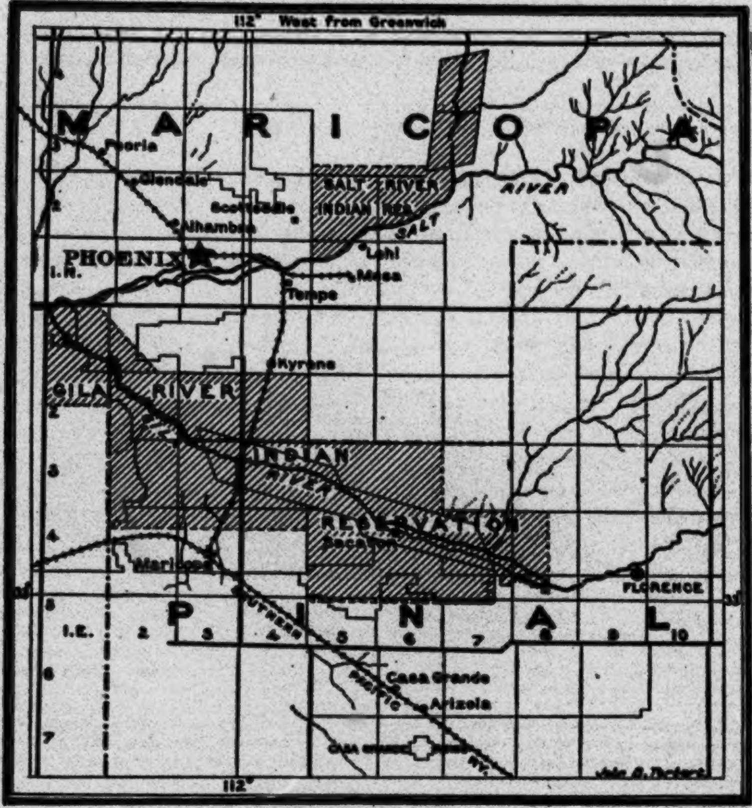
112° West from Greenwich
MARICOPA
Peoria
Glendale
Scottsdale
Alhambra
PHOENIX
I.N.
SALT RIVER INDIAN RES.
SALT RIVER
Lehi
Mesa
Tempe
Kyrene
GILA RIVER INDIAN RESERVATION
GILA RIVER
Sacaton
Maricopa
FLORENCE
PINAL
I.E.
2
3
4
5
6
7
8
9
10
SOUTHERN PACIFIC RY.
Casa Grande
Arizola
CASA GRANDE
33°
112°

Fig. 1. Map of Pima reservation.

There are two Maricopa villages: Hi'nămâ, Hina Head (hina, a kind of fish) and Tco'ûtcĭk Wʊ'tcĭk, which is included among the Pima villages, as it was occupied by them after the Maricopas moved down the river to their present location below Gila Crossing. The Hi'nămâ people now reside on the south bank of the Salt, east of the Mormon settlement of Lehi.

The Pimas have a tradition relating the circumstances of the coming of the band of Sobaipuris,[a] whom they call Rsa′rsavinâ, Spotted, from the San Pedro. They are said to have drunk na′vait or cactus liquor together with a village of Pimas of forgotten name, on the north side of the Gila, near the present Blackwater and the Picacho village of Akûtcîny, before the time when the Apaches forced them to leave their homes on the San Pedro.

Since the settlement of the Gila and Salt river valleys by the whites and the establishment of peace with the Apaches, the Pimas have again manifested a disposition to extend their settlements, principally owing, however, to the scarcity of water on the Gila River reservation. The present villages are as follows:

Os Kuk, Tree Standing, known as Blackwater.

We′tcu(r)t, Opposite, North Blackwater.

Ha′rsanykuk, Saguaro Standing, Sacaton Flats.

S′a′opuk, Many Trees, The Cottonwoods.

Tat′sltûk′, Place of Fright, the settlement about Cruz's store.

Ku′-u Ki, Big House, Sacaton.

Λo′pohiûm, (?), Santan.

Hu′tcîlttcîk, Round Clearing, village below Santan on north bank of river.

Va′-aki, Ruin or Ancient House, Casa Blanca.

Stâ′tânnyîk, Many Ants, a village between the two last preceding, on south bank of Gila.

Pe-ep′tcîlt′k′, Concave (from a family with noses of that shape), northeast of Casa Blanca.

Rso′tûk′, Water Standing, northwest of Casa Blanca.

Skâ′kâîk, Many Rattlesnakes, on north side of Gila, opposite Rso′tûk′.

Rsâ′nûk, Beginning, about a mile east of Sacaton station on Maricopa and Phoenix railroad.

Ka′woltûk′ Wutca, Hill Below, west of railroad.

Hi′atam, Sea Sand Place, from Hi′akatcîk, where the people of this village formerly lived. Hi′atam was just north of Maricopa station.

Kâ′matûk Wu′tcâ, Kâ′matûk Below, Gila Crossing. Kâ′matûk is the Pima name of the Sierra Estrella.

Herm′ho, Once, or Â′mû Â′kimûlt, Salt River, known by last name. This is the settlement on the north side of the river, 3 miles from Mesa.

PREHISTORIC RUINS

The Pimas have long since grown accustomed to being interrogated concerning the builders of the great stone and adobe pueblos that now lie in ruins on the mesas of the Gila and Salt river valleys. However ready they may have been in the past to claim relationship with the Hohokam[a] or relate tales of the supernatural origin of the pueblos, they now frankly admit that they do not know anything about the matter.[b] As early as the time of Kino and Mange mention is made of the chief of the former pueblo of Casa Grande, who was called "Siba." Mange in his Diary of November, 1697, translates this word as "bitter" or "cruel." The present pronunciation is sivanʸ and the same name is given to all Hohokam chiefs; no one now knows the meaning of the word. The query arises, Is the similarity of this term to the native name for the Zuñis a mere coincidence? Mr Cushing states that "Cibola equals the 'Chi-vo-la' of Fray Marcus, of Nizza, equals the Zuñi name for themselves, namely, Shiwona, or Shiwina."[c]

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[a] "The most warlike among all the Pimas are those we call the Sobiarpuris, for they are born and reared on the border of the Apaches; but they have become tired of living in constant warfare, and have, during the present year of 1762, abandoned their beautiful and fertile valley, retiring, some to Santa Maria Soanca, and some to San Xavier del Bac and to Tucson, thus leaving to the enemies a free entrance to the high region of the Pimas." Rudo Ensayo, translated by Eusebio Guitéras, Records of the American Catholic Historical Society, v, 192.

Each ruin is called va-aki, ancient house, and in the myths a name is added to distinguish it from other ruins and to it si′vanʸ to identify him from other chiefs.

Following is the list of the best known places, with their chiefs:

Tco′-oltûk, Corner, Casa Grande. Ruled by Sia′-al Tcʊ-vtakĭ, Morning Blue.

Â-ât′kam Va-aki, Sandy Ancient House, Santan. Ruled by Kia′-atak, Handle.

S′o′am Nyʊ′ĭ Va-aki, Yellow Vulture Ancient House. Name of chief not known to my informants.

The following names of chiefs are preserved in the myths, but the ruins are referred to simply as va-aki:

Tcuf′haowo-o, Dipper, was the sivanʸ at the ruin situated about 4 miles northwest of Santan. (Pl. IV, a, b.)

Ta′-a, Flying, lived at the Sweetwater pueblo. (Pl. IV, c.)

Tco′-otcʊk Ta′tai, Black Sinew, at Casa Blanca.[d]

Tcʊ′narsat, Lizard, at Gila Crossing.

A′-an Hi′tŭpâkĭ, Feather Breathing, at Mesa.

Vi′-ĭk I′alt Ma′kai, Soft Feathers Rolling, ruled the pueblo between Tempe and Phoenix that is now being excavated by the Arizona Antiquarian Society.

When a single chief is referred to, he is usually called Si′vanʸ, and when the full name is given, Si′vanʸ is always added, so that it is not surprising that Mange, Bandelier,[e] and others should have supposed that the Casa Grande pueblo was under the control of "Siba" or "Si'vanʸ;" indeed it is now frequently designated "Si'vanʸ Ki" by the Pimas. Fifteen miles southeast of the Casa Grande ruin is the mountain ridge that rises abruptly from the nearly level plains which is known as Ta-a'tûkam or Picacho mountain. Picacho is an isolated peak south of the mountain. The pass between them, through which the main trail ran from the Pima villages to Tucson, and through which the railroad has been built, was one of the most dreaded portions of the overland trail when the Apaches were "out," as they were most of the time. To the northeast of the mountain is a small pueblo ruin that lies about 15 miles from the river, which is apparently the nearest water. It was probably occupied during a part of the year only. East of the mountain is a ruin called Kïs'tcoït Vatcïk′, Table Tank; on the north is one known as Mo'-ok′ Vatcïk′, Sharp Tank; and at the foot of Ta-a'tûkam, on the west, is A'-alt Vap′tck′, Small Tanks. Southwest of the mountain were situated the Pima village of Akûtcïny and the two pueblo ruins previously mentioned. There is another small pueblo ruin a few miles northwest of the site of Akûtcïny, but no others of similar type are known to the writer at any point in Arizona south of Picacho. A personal examination of all the ruins of the southeastern part of the Territory has shown them to be of a different type from those of the upper and lower Gila and the Salt river valleys. The ruins along the San Pedro, it is true, extend to the southward of the parallel of Picacho, and it is believed to be desirable that some of them be explored. Superficially they resemble the ruins about Solomonsville, where cremation

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[a] The term Hohokam, That which has Perished, is used by the Pimas to designate the race that occupied the pueblos that are now rounded heaps of ruins in the Salt and Gila river valleys. As there is no satisfactory English term, the Pima name has been adopted throughout this memoir.

[b] "I made frequent inquiries of the Pimos and Coco-Maricopas as to the builders of these (Salt River ruins) and the ruins on the Gila, but could obtain no other than the ever ready, Quien sabe? These, as well as the ruins above the Pimo villages, are known among the Indians as the 'houses of Montezuma,' an idea doubtless derived from the Mexicans, rather than from any tradition of their own. We asked our Indian guide who Montezuma was. He answered, 'Nobody knows who the devil he was; all we know is, that he built these houses.'" Bartlett, Personal Narrative, 1854, II, 248.

[c] Congrès International des Américanistes, 7me sess., 1890, 155.

[d] The ruin at Casa Blanca (pl. V, a) is one of the largest south of the Gila. The adobe walls yet show at the level of the surface of the mound. Sedelmair states in his Relación that there were two houses standing at Casa Blanca in 1744. This and the ruin in Santan are the only ones near which the modern villages are built. Casa Grande is 6 miles from the nearest Pima village, which was, furthermore, quite recently established by families from points farther down the river.

[e] "While in New Mexico the chain of traditional information appears almost unbroken as far down as San Marcial, in Arizona the folk-lore of the Zuñi terminates, according to Mr Cushing, with the northern folds of the Escudilla and of the Sierra Blanca. The remarkable architecture prevalent on the

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Salado, Gila, and Verde has no light shed upon it by their folk-lore tales. Here the statements of the Pimas, which Mr Walker has gathered, are of special value; and to him I owe the following details: The Pimas claim to have been created where they now reside, and after passing through a disastrous flood—out of which only one man, Ci-hö, was saved—they grew and multiplied on the south bank of the Gila until one of their chiefs, Ci-vä-nö, built the Casa Grande. They call it to-day 'Ci-vä-nö-qi' (house of Ci-vä-nö); also 'Vät-qi' (ruin). A son of Ci-vä-nö settled on lower Salt river, and built the villages near Phoenix and Tempe. At the same time a tribe with which they were at war occupied the Rio Verde; to that tribe they ascribe the settlements whose ruins I have visited, and which they call 'O-öt-göm-vätqi' (gravelly ruins). The Casa Blanca and all the ruins south of the Gila were the abodes of the forefathers of the Pimas, designated by them as 'Vi-pi-sët' (great-grandparents), or 'Ho-ho-qöm' (the extinct ones). (Ci-vä-nö had twenty wives, etc. ['Each of whom wore on her head, like a headdress, the peculiar half-hood, half-basket contrivance called Ki'-jo.' Papers Archeol. Inst., IV, 462.]) At one time the Casa Grande was beset by enemies, who came from the east in several bodies, and who caused its abandonment; but the settlements at Zacaton, Casa Blanca, etc., still remained, and there is even a tale ['It is even said that the people of Zacaton made war upon their kindred at Casa Blanca and blockaded that settlement by constructing a thorny hedge around it. Through the artifices of the medicine-men the hedge turned into a circle of snakes.' Papers Archeol. Inst., IV, 464] of intertribal war between the Pimas of Zacaton and those of Casa Blanca after the ruin of Casa Grande. Finally, the pueblos fell one after the other, until the Pimas, driven from their homes, and moreover decimated by a fearful plague, became reduced to a small tribe. A portion of them moved south into Sonora, where they still reside, but the main body remained on the site of their former prosperity. I asked particularly why they did not again build houses with solid walls like those of their ancestors. The reply was that they were too weak in numbers to attempt it, and had accustomed themselves to their present mode of living. But the construction of their winter houses—a regular pueblo roof bent to the ground over a central scaffold—their organization and arts, all bear testimony to the truth of their sad tale, that of a powerful sedentary tribe reduced to distress and decadence in architecture long before the advent of the Spaniards." Bandelier in Fifth Ann. Rep. Archeol. Inst. Am., 1883-84, 80, 81.

was the prevailing mode of disposing of the dead, as it was also on the lower Gila and the Salt river. Nothing was learned to indicate that the Sobaipuris of the San Pedro practised incineration. If some of the clans of the Hopis or Zuñis are to be identified with the Hohokam of the Gila, as is maintained by some of the most able authorities upon Southwestern archeology,[a] how is the total disappearance of this primal custom to be explained?

There is a strong belief among the Pimas that they came from the east. It is in that quarter that the abode of their dead is located. Their gods dwell there. Their beliefs do not seem to have been influenced in this respect in the least through contact with the tribes of Yuman stock who have sought a paradise in the opposite direction. There are vestiges of a tradition that the Pimas were once overwhelmed by a large force of warriors who came from the east and destroyed nearly all the people and devastated the entire Gila valley. This does not appear to be another version of the account of the invasion by the underworld clans. While the majority of the Pimas declare that their people have always lived where they now are, or that they came from the east, there are some who say that the Hohokam were killed by an invasion from the east before the Pimas came.

The Pimas formerly regarded the ruins with the same reverence or aversion which they felt toward their own burial places. After the excavations made by the Hemenway Expedition on the Salt river, as no disasters followed the disturbance of the dead, they grew less scrupulous and can now readily be hired as workmen to excavate the ruins or ancient cemeteries.

CONTACT WITH SPANIARDS

From the meager records of the Coronado Expedition of 1540–1542 it has been surmised that Chichilticalli was the Casa Grande, but this statement lacks verification. After traversing the entire southern and eastern part of Arizona the writer can not but believe that it is extremely improbable that Coronado saw the Casa Grande and the neighboring Pima villages. For a century and a half after that invasion no white man is known to have reached the territory of the Pimas Gileños.

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[a] The earliest mention of the Gila origin of the Hopi theory is that of Garcés: "Also they knew that I was padre ministro of the Pimas, who likewise are their enemies. This hostility had been told me by the old Indians of my mission, by the Gileños, and Coco-Maricopas, from which information I have imagined (he discurrido) that the Moqui nation anciently extended to the Rio Gila itself. I take my stand (fundome, ground myself) in this matter on the ruins that are found from this river as far as the land of the Apaches, and that I have seen between the Sierras de la Florida and San Juan Nepomuceno. Asking a few years ago some Subaipuris Indians who were living in my mission of San Xavier if they knew who had built those houses whose ruins and fragments of pottery (losa for loza) are still visible—as, on the supposition that neither Pimas nor Apaches knew how to make (such) houses or pottery, no doubt it was done by some other nation—they replied to me that the Moquis had built them, for they alone knew how to do such things, and added that the Apaches who are about the missions are neither numerous nor valiant; that toward the north was where there were many powerful people; 'there went we,' they said, 'to fight in former times (antiguamente); and even though we attained unto their lands we did not surmount the mesas whereon they lived.'" Diary in Coues, On the Trail of a Spanish Pioneer, New York, 1900, II, 386, 387.

The earliest as well as the most important explorer in the history of Pimería Alta was Father Eusebio Francisco Kino, who, between the years 1687 and 1710, journeyed many a dusty, thirsty league in the eager search for souls. In 1694 he reached the Casa Grande in company with native guides who had informed him of the existence of the ruin. Absolutely nothing is known about this expedition except that a mass was said within the walls of Casa Grande. However, it may be safely inferred that Kino visited the near-by Pima villages. As the Papagos were at that time also called Pimas it is sometimes difficult to determine what part the true Pimas played in the events chronicled by the padres. Yet it is probable that they are referred to in the account of the religious festival which was observed in 1698 at Remedios, in Pimería Baja. Among the visitors were "native chieftains from as far north as the Gila valley." Then as now the Pimas and Papagos were on a friendly footing, and the character and movements of the Spaniards must have been made known to the Pimas before the latter saw Kino or any other white man.

Kino diligently strove to establish missions among the many tribes that he visited, but was much hampered by lack of funds. He succeeded in interesting the authorities sufficiently to induce them to send a military expedition to the Gila in 1697 for the purpose of ascertaining the disposition of the Pimas. The party included 20 soldiers, with 3 officers. Juan Mateo Mange was sent with Kino to write the official reports of the expedition. On the upper San Pedro river 30 Sobaipuris joined the party, which followed that stream to the Gila. They reached the Pima villages on the 21st of November, visiting and for the first time describing the Casa Grande. The return was by the more direct route of the Santa Cruz valley. It was by this route also that Kino in September, 1698, again descended to the Pimas with a small party of native guides. He returned by way of Quijotoa (?) and the Gulf.

Early in 1699 Kino, in company with Mange, made his fourth journey to the Pimas by way of Sonoita and the lower Gila. The return was by way of the Santa Cruz.

A year later Kino again reached the Gila by a new route. From a point above the Bend, and hence doubtless among the Pimas, he descended to the mouth and returned to Sonora by way of Sonoita.

In 1702 he made his sixth and last journey to the Pimas, going by way of Sonoita and the lower Gila. Among the "40,000 gentiles" whom he is said to have baptized there were quite a number of Pimas, but as his sojourn among them was never of more than a few days' duration his influence could not have been very great. Nevertheless, he gave away great quantities of beads, and as the people already valued highly those of their own manufacture it is probable that they readily accepted Kino's statement that magic power resided in the new beads of glass. At any rate, the writer has found very old glass beads on all Piman shrines and has no doubt that some of them were brought by Kino. The first horses, also, to reach Pimería were brought by these expeditions. There is no record of any cattle being brought so far north, though they were generally distributed to the Papago rancherias in Kino's time.

After the death of Kino, in 1711, no Spaniard is known to have reached the Gila or even to have entered Arizona for a period of more than twenty years. In 1731 two missionaries, Father Felipe Segresser and Juan Bautista Grashoffer, took charge of the missions of San Xavier del Bac and San Miguel de Guevavi and became the first permanent Spanish residents of Arizona. In 1736–37 Padre Ignacio Javier Keller, of Suamca, made two trips to the Pima villages on the Gila, where he found "that many of the rancherias of Kino's time had been broken up."[a] Again in 1743 Keller went up to the Pimas and endeavored to penetrate the Apache country to the northward. Communications by means of native messengers indicated a desire on the part of the Hopis to have Jesuit missionaries come to them from Sonora. The point of greatest interest to us is that any communication should have existed at all. Keller failed in his attempt on account of the hostility of the Apaches, and Sedelmair, who tried to make the journey in the following year, was unable to induce the Pimas or Maricopas to accompany him. In 1748 Sedelmair reached the Gila near the mouth of the Salt river and journeyed westward. Of his trip to the Gila in 1750 little is known.

Accounts of these earliest missionaries of course preceded them by means of Papago messengers, who doubtless made clear the distinction between the slave-hunting Spanish adventurers and the Jesuits and Franciscans. Fortunately for the Pimas they were quite beyond the reach of the former and were so remote from the Sonoran settlements that only the most devout and energetic friars ever reached them.

The first military force to be stationed in Arizona was a garrison of 50 men at Tubac, on the Santa Cruz. This presidio was moved to Tucson about 1776, and in 1780 the garrison was increased to 75 men. Even when at Tucson the influence of this small force on the Pimas could not have been very great. Between 1768 and 1776 Padre Francisco Garcés made five trips from San Xavier del Bac to the Pimas and beyond. The fifth entrada was well described in Garcés's Diary (admirably translated and edited by Elliott Coues under the title "On the Trail of a Spanish Pioneer"), though he exhibited a pitiful waste of opportunities for ethnological observation while among the Pimas.[a] From this time forward until the American occupancy of the Gadsden Purchase in 1853 the Spanish and Mexican population of Tucson varied from 500 to 2,000, and there was more or less trade with the Pimas either at the post or through small trading parties that went from Tucson to the Gila villages.

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[a] Bancroft, XVII, 362.

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[a] Pfefferkorn, who published his Beschreibung der Landschaft Sonora in 1794-95, gives a very full account of the southern Pima-speaking tribes, but dismisses the "unconverted Pimas" in the following words:

"Hierauf folgen den *Gila* hinunter die noch unbekehrten *Pimas*, welche sich auf beyden Seiten des Flusses ausbreiten. Dieses Volk ist in drey zahlreiche Gemeinden getheilet: wovon die stärkeste ein anmüthiges mit Bäumen wohl besetzes Land von 14 Meilen bewohnet; welches durch Wasserleitungen, die sich wegen dem ebenen Boden mit geringer Mühe aus dem Flusse auf das umliegende Land führen lassen, befeuchtet, und fruchtbar gemacht werden kann." (Vol. I, p. 6.)

Padre Pedro Font, who accompanied Garcés in 1775, wrote an extended diary of the journey, in which he devotes a few pages to the Pimas. Following is a translation from a copy of the original manuscript, pages 48–52:

"First of November: Wednesday.—I said mass, which was attended by some Gileños Indians who happened to be there and who gave evidence of considerable attention, good behaviour, and silence. They sought to imitate the Christians in crossing themselves, which they did awkwardly enough, and in other things. We left the Laguna (Lagoon) at half-past nine in the morning, and at one o'clock in the afternoon we reached the town of San Juan Capistrano de Uturitue, after having travelled four leagues towards the west-northwest. This town consists of small lodges of the kind that the Gileños use. We were received by the Indians, whom I estimated to be about a thousand in number. They were drawn up in two rows, the men on one side and the women on the other. After we had dismounted they all came in turn to salute us and offered their hand to the Commander and the three Fathers, men and women, children and adults. Indeed they all gave token of much satisfaction at seeing us, touching their breast with their hand, naming God, and using many other expressions of benevolence. In short, their salutation was most lengthy, for almost every one of them bowed to us, saying: "Dios ato m' busiboy," as do the Pimas Christians of Pimeria alta, which signifies "May God aid us." We, on our part, must needs return their salutations. They lodged us in a large hut, which they constructed to that end, and in front of it they placed a large cross, Pagans though they were. The river being somewhat distant, the Governor ordered his wives to bring water, which they straightway carried to his lodge for the people. These Pimas Gileños are gentle and kind-hearted Indians. In order to fête our arrival they sought permission of the Commander to dance, and soon the women were moving from mess to mess, dancing after their fashion with hands clasped. In short, the whole people gave token of great pleasure at seeing us in their country, and some of them even offered us their little ones to be baptized. This we did not do, being desirous of proceeding with circumspection, although we sought to comfort them with good hopes. In the afternoon I went to the town with Father Garcés and the Governor, Papago de Cojat, to see the fields. These *milpas* are enclosed by stakes, cultivated in sections, with five canals or draws, and are excessively clean. They are close by the town on the banks of the river, which is large only in the season of the freshets. At that time its water was so low that an Indian who entered and crossed it had the water but halfway up his leg. From what they have told me, this is the reason they had not yet made their sowing, for inasmuch as the river was so low the water could not enter the canals. They also told me that to remedy this need they were all anxious to come together for a council, and had already thought of sinking many stakes and branches into the river to raise the water so that it might enter the drains; this industry on their part is a proof of their devotion to toil and shows that they are not restless and nomad like other races, for to maintain themselves in their towns with their fields they themselves have contrived to hold and control the river. I also saw how they wove cloaks of cotton, a product which they sow and spin; and the greater number of them know how to weave. They own some large-sized sheep whose wool is good, and also Castilian fowl. These Indians are somewhat heavy in build, very ugly and dark, the women much more so than the men. Moreover, perchance on account of their excessive eating of *pechita*, which is the husk of the crushed mesquite made into a gruel, of screw bean, grass seed, and other coarse foods, a very foul odor may be noticed when they are gathered in groups. This evening the Commander presented them all with tobacco, beads, and glass trinkets, wherewith they were highly pleased. The distribution of these things lasted until night.

2nd Day: Thursday.—We began to say mass very early in the morning, and with the sacred vestments I carried with me and with those which Father Garcés brought from Tubac to use in Colorado river, we erected two altars. It being All-Souls day, we three Religious said nine masses. It was, moreover, a most notable and unheard of thing that in the river Gila so many masses should be said. They were attended by a goodly number of Indians, who preserved the utmost decorum and silence. We left the town of Uturitue at eleven o'clock in the morning, and about three in the afternoon we halted on the

RELATIONS WITH AMERICANS

CIVIL AND MILITARY EXPEDITIONS

Early in the nineteenth century American beaver trappers began to penetrate through the Apache-infested mountains that bordered Pimería on the north and east. Beaver were then fairly abundant in the mountain streams and down the Colorado Grande to the very end in the burning lowlands. The annals of the Pimas make no mention of these earliest visitors from the United States, but it is known that several parties reached the "Pimos Gileños," who were found uniformly friendly. The Patties, father and son, journeyed from the Rio Grande to trap beaver in the Gila country between 1825 and 1828, and in the latter year pushed on to California.[a] Kit Carson, with a party of trappers, returned from his first trip to California by this route during the winter of 1829-30. The famous trapper, Paul Weaver, inscribed his name on the walls of Casa Grande in 1833.[b]

Besides the self-reliant and well-armed trappers, a few parties of settlers made their way to California through the Gila valley while it was yet in the possession of the Mexicans, though the best-known route was then north of the Colorado canyon. With the opening of the new era of American ownership began the journeys of surveyors and explorers. The first military invasion was by General Kearney, with a party of 200 troopers, in 1846. Emory's excellent Notes of a Military Reconnoissance and Johnston's Journal give details of this journey with the first reliable information concerning the Pimas. Kearney was followed by Lieutenant-Colonel Cooke in command of the Mormon battalion, which opened a practicable wagon road to California by way of Tucson and the Pima villages. In his official report Colonel Cooke states:

> I halted one day near the villages of this friendly, guileless, and singularly innocent and cheerful people, the Pimos. They were indeed friendly, for they refused to surrender supplies that had been left at the villages to be held for the Mormon battalion, and they threatened armed resistance to the Mexicans who demanded the mules and goods.

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banks of the river Gila near the town of the Incarnation of Sutaquison, having journeyed more than four leagues towards the west and a quarter northwest. The Indians of the town came out to receive us and saluted us with tokens of great joy. Their number I estimated to be five hundred souls. On our way we passed through two other small towns. In this limited territory lies almost all the land occupied by the tribe of the Pimas Gileños. The soil here is very poor and raises a very sticky dust, on account of which and their wretched food the Indians are very ugly, dirty, and repulsive. The river Gila was dry in this region, so they obtained their water by digging wells in the sand. It is only during the season of freshets that the river is of any service for the seed lands and fields of the Indians. The banks of the river are covered with a grove of undersized cottonwood trees. In the evening tobacco was distributed among the Indians and glass beads were promised the women for the following day. We asked the Indians why they lived so far from the river, for formerly they had their town on its banks. They replied that they had changed its site because on account of the groves and woods on its banks they could defend themselves but ill against the Apaches, but that by living apart from the river they were able to have a clear field for pursuing and killing the Apaches when they came against their town."

[a] Pattie's Personal Narrative.

[b] J. R. Browne, Adventures in the Apache Country, New York, 1869, 118.

A battalion of dragoons under Maj. L. P. Graham marched westward to California by way of the Pima villages in 1848. Bancroft states that he has a manuscript diary from Capt. Cave J. Coutts, of this battalion, in which it is recorded that the Pimas were very hospitable and exhibited conspicuous signs of thrift.[a]

The parties of the Boundary Survey Commissioners passed down the Gila in 1851, and the account of the Pimas by J. R. Bartlett, the American commissioner, is by far the best that has been published thus far.[b] Bartlett's party returned eastward through the Pima villages in 1852.

In 1854 Lieuts. J. G. Parke[c] and George Stoneman began at the Pima villages the survey for a railroad which was destined to pass through just a quarter of a century later. In 1855 Lieutenant Parke, with another party, made a second survey and again visited the villages.

From the time of the discovery of gold in California, in 1849, parties of gold seekers, numbering in all many thousand persons each year, followed the Gila route, meeting with hospitality from the Pimas and almost equally uniform hostility from the Apaches. The location of the Pimas in the midst of the 280-mile stretch between Tucson and Yuma was a peculiarly fortunate one for the travelers, who could count upon supplies and if need be protection at a point where their journey otherwise must have been most perilous.[d]

The United States Government first recognized the value of the assistance rendered by the Pimas when by act of Congress of February 28, 1859, $1,000 was appropriated for a survey of their lands and $10,000 for gifts.[e]

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[a] History of Arizona and New Mexico, 479.

[b] Personal Narrative, 1854, 2 vols.

[c] "Their chiefs and old men were all eloquent in professions of friendship for the Americans and were equally desirous that we should read the certificates of good offices rendered various parties while passing through their country." Pacific Railroad Report, II, 5.

[d] "Since the year 1849 [they] have acted in the capacity of and with even more efficiency than a frontier military. They have protected American emigrants from molestation by Apaches, and when the latter have stolen stock from the emigrants, the Pimos and Maricopas have punished them and recovered their animals. Yet in all this time [ten years] nothing has been done for them by our Government." Extract from a letter in the Alta California, June 28, 1858, quoted in S. Ex. Doc. 1, pt. 1, 556, 35th Cong., 2d sess., 1859.

"A company of nearly one hundred of their best warriors was enlisted into the United States service in the latter part of 1865, which served one year with great credit to themselves and did much good service in quelling our common enemy. Seventy of them have just been mustered out [1867] of the United States service, after having performed six months' duty as spies and scouts, for which service they are invaluable." Report of Commissioner of Indian Affairs, 1867, 163.

[e] Following is a list of the articles distributed among the Pimas and Maricopas, as reported by Mowry:

444 axes.
618 shovels.
31 hand saws.
708 butcher knives.
816 hoes.
240 sickles.
48 files.
270 harrow teeth.
48 mattocks.
72 whetstones.
15 grindstones.
36 hay forks.
36 hammers.
48 rakes.
48 trowels.
12 screw-drivers.
1 "carpenter shop."
15 plows.
15 sets plow harness.
1 forge.
1 anvil.
1 vise.
1 set sledges.
1 cast-steel hand hammer.
3 pairs tongs.
1 set stock and dies.
12 file handles.
36 hatchets.
120 picks.
7 kegs nails.
9 gross screws.
1,400 needles.
1 box sheet tin.
4,000 pounds barley.
1 pint turnip seed.

Mowry explains that a larger number of plows would have been included in this lot of tools and imple-

Maricopa Wells, near the lower villages, became an important stage station when the overland mails began to pass late in the fifties.[a]

With the advent of the stage, the emigrant and the military trains began the breaking down of the best that was old and the building up of the worst that was new. For a period of thirty years, or from 1850 to 1880, the Pimas were visited by some of the vilest specimens of humanity that the white race has produced. Until 1871 the tribe was without a teacher, missionary, or, to judge from their own story and the records of the Government, a competent agent. Bancroft has thus summarized the conditions prevailing during that period:

> In many respects there has been a sad deterioration during forty years of contact with civilization, notably by acquiring habits of intemperance, prostitution, and pilfering; yet they are still vastly superior to most other tribes. For several years, from 1868, serious troubles with them seemed imminent. Presuming on their military services and past immunity from all restraint, they became insolent and aggressive, straying from the reservation, robbing travelers, refusing all satisfaction for inroads of their horses on the settlers' fields, the young men being beyond the chiefs' control. Swindling traders had established themselves near the villages to buy the Indians' grain at their own prices, and even manipulate Government goods, the illegal traffic receiving no check, but rather apparently protection from the Territorial authorities. Whiskey was bought from Adamsville or from itinerant Mexicans; the agents were incompetent, or at least had no influence, the military refused support or became involved in profitless controversies. Worst of all, white settlers on the Gila used so much of the water that the Pimas in dry years had to leave the reservation or starve. General Howard deemed the difficulties insurmountable, and urged removal. Had it not been for dread of the Pima numbers and valor, the Apaches still being hostile, very likely there might have been a disastrous outbreak.[b]

As early as 1859 Lieut. Sylvester Mowry, special agent, Indian Bureau, foresaw danger threatening the interests of the Pimas and wrote:

> There are some fine lands on the Gila and any extensive cultivation above the Indian fields will cause trouble about the water for irrigation and inevitably bring about a collision between the settlers and the Indians.[c]

Again in 1862 Poston gave additional warning:

> If in the eager rush for farms or embryo cities the land above them should be occupied by Americans, and their supply of water be reduced, it might produce discontent.[d]

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ments had not the Indian Department distributed a few plows a short time previously. (S. Ex. Doc. 2, 723, 36th Cong., 1st sess., 1859.) The gifts were distributed by Lieut. Mowry and the survey was made under his direction by Col. A. B. Gray.

This original survey contained 64,000 acres—much less than the Pimas claimed and actually required for their fields and grazing lands. The commissioners who negotiated with them assured the tribe that the present boundaries were but temporary limits to protect the people in their rights, and that the Government would enlarge the reservation later. This promise was made good by a survey in 1869, which added 81,140.16 acres (U. S. Statutes at Large, 1869, II, 401). In 1876 9,000 acres about the village of Blackwater were added to the eastern end of the reservation.

[a] "In August and September, 1857, the San Antonio and San Diego semimonthly stage line, under the direction of I. C. Woods, was established, James Burch acting as contractor. This continued till the Butterfield semiweekly line was put upon the route, in August, 1858, under a contract of six years with the Postmaster-General, at $600,000 a year." J. R. Browne, Adventures in the Apache Country, 19. The journey of nearly 2,800 miles was made in from twenty to twenty-two days.

[b] Bancroft's Works, XVII, 548.

[c] S. Ex. Doc. 2, 727, 36th Cong., 1st sess., 1859.

[d] Report of Commissioner of Indian Affairs 1863, 386, 1864.

Agent R. G. Wheeler protested against the diversion of the water of the Gila from the Pima reservation at the time the Florence canal was projected in 1886 and succeeded in gaining the attention of the Department of the Interior which instructed the Director of the Geological Survey to investigate the matter. As a result of the investigation the following facts were established:

(1) That the water supply of the Pima and Maricopa reservations under present conditions is no more than sufficient for the wants of the Indians.

(2) That the construction of a dam by the Florence Canal Company of the character represented in the correspondence will give the control substantially of all the waters of the Gila river.

(4) That if the water supply from the river be shut off, the Indian reservation would become uninhabitable.

Other facts were presented, but these are the essential ones that directly concern us here.[a] Notwithstanding the above finding, no effective efforts were made to prevent the water from being diverted from the reservation, and the result was nearly as predicted—a result that should bring a blush of shame to every true American. A thrifty, industrious, and peaceful people that had been in effect a friendly nation rendering succor and assistance to emigrants and troops for many years when they sorely needed it was deprived of the rights inhering from centuries of residence. The marvel is that the starvation, despair, and dissipation that resulted did not overwhelm the tribe.

AGENTS

In 1857 John Walker was appointed Indian agent for the territory embraced in the Gadsden Purchase, with headquarters at Tucson. The Pimas were of course within his territory, though his control over them could not have been very great with the agency separated from the villages by a 90-mile stretch of desert in the scarcely disputed possession of the Apaches. Walker presented no report to his superior at Santa Fé in 1858, but in 1859 gave some account of the condition of the Pimas.

In 1864 Charles D. Poston was appointed superintendent of Indian affairs for Arizona, but he resigned that year. He was succeeded by four others during the next eight years, at the end of which period the office was abolished. Abraham Lyons was appointed agent for the Pimas in 1862, and he also lived at Tucson. Ammi M. White, appointed in 1864, was a resident trader. He had built a mill at Casa Blanca, which was destroyed by the flood of September, 1868. Levi Ruggles, appointed in 1866, administered affairs from Tucson. During 1867 C. H. Lord acted as deputy agent. Fairly adequate adobe buildings were erected for the agent at Sacaton in 1870, and the agents thereafter resided at that place. The present commodious dwelling was erected in 1883. Following is a list of the later agents, with the dates of their appointment:

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[a] U. S. Geol. Surv., Water-Supply and Irrigation Papers, no. 33, p. 10.

Capt. F. E. Grossman, 1869.
J. H. Stout, 1871–1875, 1877–78.
Charles Hudson, 1876.
A. B. Ludlam, 1879.
E. B. Townsend, 1881.
R. G. Wheeler, 1881.
A. H. Jackson, 1882.
R. G. Wheeler, 1885.
C. M. Johnson, 1888.
C. W. Crouse, 1889.
J. R. Young, 1893.
Henry J. Cleveland, 1897.
Elwood Hadley, 1898.
J. B. Alexander, 1902.

SCHOOLS

The first school (pl. v, *b*) among the Pimas was opened by Rev. C. H. Cook, in the employ of the Government, February 18, 1871, in an adobe building about 2 miles west of the present agency of Sacaton. This day school had a good attendance from the first, and much of the present beneficial influence of the missionary may be ascribed to the command over the children which he obtained during the seven years that he occupied the position of teacher. The change to a boarding school located at the agency was made in 1881, and a Mr Armstrong was the first superintendent. The school buildings were destroyed by fire in November, 1888, and the mission church was occupied during the remainder of that year. The capacity of the school is now 225, though during our stay at Sacaton more than 300 were crowded in. Two and three children were apportioned to sleep in narrow single beds and even in the hospital the beds were overcrowded. For years the accommodations have been inadequate to receive all the children that desired education. Day schools at Gila Crossing and Salt River take care of a few, and three or four new buildings for day schools have been erected at Blackwater, Lehi, Maricopa, and Casa Blanca.

ANNALS

CHRONOLOGICAL RECORDS

Three chronological records have thus far been preserved from among the many that are supposed to have existed among the American tribes. The first of these to be published was the Walum Olam of the Delawares, the definitive edition of which was published by D. G. Brinton.[a] In 1877 Col. Garrick Mallery brought to light the "Lone-dog winter count" of the Sioux and subsequently secured several other records from the same tribe.[b] Recently James Mooney has published a series of Kiowa calendars that resemble those of the Sioux, but are more distinctly calendric.[a]

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[a] The Lenape and their Legends, Brinton's Library of Aboriginal American Literature, v, 1885.

[b] A Calendar of the Dakota Nation, Bulletin U. S. Geol. Surv., III, no. 1; also Fourth and Tenth Annual Reports of the Bureau of Ethnology.

In addition to these published records we have references to yet others that have wholly disappeared; references that can not now be verified. For example, the Iroquois are said[b] to have maintained a record of their exploits in war by means of war posts on which notches indicated the occurrence of campaigns and conventional characters denoted the number of scalps and captives taken. Events of a certain class were thus recorded in chronologic order. Among the Santee Sioux Clark[c] found a notched stick which he was assured represented the history of the tribe for more than a thousand years. Mooney suggests that this must have been used in connection with a chant similar to that accompanying the Walum Olam. However, it seems extremely improbable that any record should have survived the vicissitudes of an Indian camp for so long a period. The use of notched sticks for mere numeration is common enough in all cultures and among all peoples, but such a use as that made by the Santees is not, so far as known, mentioned elsewhere in the literature.

The writer was therefore greatly interested to discover no fewer than five notched calendar sticks among the Pimas. Two sticks were "told" to him by their possessors. The record covers a period of seventy years, dating from the season preceding the meteoric shower of November 13, 1833, as do the oldest of those discovered among the Kiowa. There are traditions of older sticks that have been lost or buried with their keepers. Juan Thomas, of the village of Blackwater, had lost his stick in some inexplicable manner, but he was continuing the history with pencil and paper, thus rendering it more nearly comparable to the calendars of the Plains tribes. It is noteworthy that the change from stick to paper introduced a tendency to use pictorial symbols rather than merely mnemonic characters, such as are most easily incised on the surface of a stick having clearly marked grain. Among the sticks there is an evident increase in the number and elaboration of characters which may be attributed to contact with the whites, though not to their direct influence, as the existence of the calendars has been almost entirely unknown to them.

The year begins with the saguaro harvest, about the month of June. At that time, also, the mesquite beans are ripening, as well as the cultivated crops. It is the season of feasting and rejoicing. No other annual occurrence can compare in importance with these festivities, so that it is not surprising that the years should be counted by harvests. The Lower California tribes, as described by Baegert more than a century ago, similarly numbered the years. A space of three years would be expressed by the term "three pitahayas," "yet they seldom make use of such phrases."[a]

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[a] Calendar History of the Kiowa, Seventeenth Annual Report of the Bureau of American Ethnology.

[b] J. E. Seaver, A Narrative of the Life of Mrs. Mary Jemison, 79; cited by Mallery.

[c] The Indian Sign Language, 211, 1885; cited by Mooney.

THE PIMA CALENDAR

It is said that when Elder Brother was leaving Pimería for the last time he told the people to count the tail feathers of the little bird, Gisap, which are twelve in number, and that they should divide the year into that number of parts. He gave them names for these parts, except for the coldest and the hottest months. The writer is disposed to regard the recognition of the "moons" as of recent origin. Not many have any names for them and these do not agree even in the same village. For example, the list of months given by the chief is quite different from that furnished by Kâ'mâl tkâk, and also contains references to wheat, which is of course modern.

The months according to Kâ'mâl tkâk.	*The months according to Antonio Azul.*
1. Harsany paihitak marsat, Saguaro harvest moon.	1. Pe꞊kanʸ paihitak marsat, Wheat harvest moon.
2. Tcokiapĭk, Rainy.	2. Harsany paihitak, Saguaro harvest.
3. Rsopol usapĭk, Short planting.	3. Tcokiapĭk, Rainy.
4. Varsa kakatak, Dry grass.	4. Rsopol ʋsapĭk, Short planting.
5. Hʋhokiapk', Winter begins.	5. Varsa kakatak, Dry grass.
6. Oam, Yellow.	6. Vi-ihainyĭk, Windy.
7. Kâ-âmak, Leaves falling.	7. Ovalĭk, Smell.
8. Aʋfpa hiâsĭk, Cottonwood flowers.	8. Ku-ʋtco s'hʋpitcĭk, Big winter.
9. Aʋfpa i-ivakitak, Cottonwood leaves.	9. Kâmaki, Gray.
10. Koĭ i-ivakitak, Mesquite leaves.	10. Tcʋ-ʋtaki, Green.
11. Koĭ hiâsĭk, Mesquite flowers.	11. Oam, Yellow.
12. Kai tcokolĭk, Black seeds on saguaros.	12. Kâ-âk, Strong.

As they have no winters the Pimas naturally do not have a "winter count." As there are two rainy seasons and neither is of any consequence as a general rule, while both are sometimes wanting altogether, they could not be expected to mark the flight of years by the recurrence of the rains. There are but two seasons in the Gila valley, one of torrid heat[b] and one of ideal weather throughout the remainder of the year. The onset of the former coincides with the harvest season and the new year is therefore adapted, albeit unwittingly, to seasonal change. The year mark is invariably a deep notch across the stick.

The records of the early years are memorized and there are few minor notches to aid in recalling them. The year notches are exactly alike, yet on asking a narrator to go back and repeat the story for a certain year the writer found that he never made a mistake. Taking the stick in hand he would rake his thumb nail across the year notch and begin: "That notch means," etc. The interpreter, either through imitation or because of the same mode of thought, would then take the stick and dig his thumb into the same notch before repeating the story in English. Both seemed to endow the stick and the particular notch with a definite personality in their minds. That notch looked exactly like its neighbors but it stood for something different, which was apparently recalled as much by the sense of touch as by that of sight.

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[a] The aboriginal inhabitants of the Californian Peninsula in Smithsonian Report, 1864, 388.

[b] Maximum temperature recorded for a period of nineteen years at Phoenix was 119° F. Report of Chief of Weather Bureau, 1900-1901, I.

Dots or shallow circular pits and short notches are the most common symbols on the sticks. These have no distinctive meaning, and are used for recording a great variety of events. The human figure is freely used, and may signify that a man killed Apaches or was killed by them, that he was bitten by a rattlesnake, struck by lightning, or, in short, any event relating to a man in any manner may be denoted by this symbol. The date of building railways was recorded by an ideogram, representing rails and ties. Only one symbol had come arbitrarily to designate a single event. This is the T which was used to record the "tizwin drunks," or festivals at which saguaro or agave liquor was brewed and freely imbibed.

NATURE OF THE EVENTS

It has been frequently observed that the records of the American Indians contain much that is trivial and oftentimes omit that which is important. There are obvious reasons for this that have been adequately set forth by Mallery,[a] and it must also be borne in mind that the relative importance of an event differs according as it is viewed by Caucasian eyes or by those of the American Indian. Judging by the early portions of the records, the conclusion might be reached that the purpose was to secure chronologic sequence, though the Pimas are not known to have had ceremonies that by their infrequent recurrence would require calendric regulation. However, the later years are so filled with events that the primary purpose is clearly narrative. They are therefore to be designated annals, rather than calendars. Moreover, the years are never named. "In this year the crops failed;" "In this year the floods overspread the whole valley," etc., but never, "This is the famine year" or "This is the flood year." Upon analysis the events recorded are found to be distributed as follows:

Battles or skirmishes	66
Infrequent phenomena, eclipses, floods, earthquakes, etc	14
Famines and years of abundance	5
Epidemics	11
Accidents, rattlesnake bite, lightning stroke, etc	13
Events relating to whites, but not to Pimas	19

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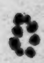
[a] Tenth Annual Report of the Bureau of Ethnology, 271.

Relations with whites, building churches, etc	21
Number of sorcerers killed	18
Changes of village sites	2
Races, relay, kicking ball, and horse races	7
Festivals in which liquor was brewed	25
Trivial events, including those of personal interest	13
Number of persons killed during drinking bouts	24

THE NARRATIVE

1833-34


Gila Crossing, Salt River. During the moon preceding the meteoric shower the Yumas, armed with clubs, bows, and arrows, attacked the Maricopa village. The Yumas surprised the Maricopas and captured their women, whom they surrounded and tried to take away with them. They were about to cross the Gila with their captives when the Pimas arrived and attacked them. The women took advantage of the confusion to escape into the chaparral. The Yumas fought bravely, but they were overpowered by numbers and few escaped to tell of their defeat.

In the early winter[a] the meteoric shower took place. This event was followed by heavy rains that caused floods in the Salt and Gila rivers. The spectacle of falling stars was to the Pimas an augury of disaster, and the succeeding floods were regarded as a punishment for sins which they had committed. What the sins might be they did not know, but concluded that they must have offended some medicine-man who possessed great magic power. Many thought it must be the medicine-man Kakʋ who brought this calamity upon them because they had not shown him the respect that he thought was due him. It is said that when the flood was at its height he climbed a cottonwood tree and thence proclaimed in a loud voice that he would perform certain miracles that would prove disastrous to them if they did not listen to him and show him respect.

Others declared that the floods were caused by the two sons of an old goddess, Takwa-artam. When she saw the flood threatening to overwhelm the Pimas and Maricopas she said to her sons: "Give me back my milk and then you can drown my people. The land is yet what it was when it was new." This puzzled the two brothers. They knew that they could not return the milk that had nourished them in infancy, so they did not allow the flood to rise any higher, but caused it to go down.

1834-35

Salt River. This year was long remembered because of the bountiful crops of wheat, corn, squashes, pumpkins, and watermelons that were raised. The desert mesas were carpeted with flowers and the bloom of cacti further transformed them into gardens. "Our people worshiped the gods in grateful recognition for their protection; we danced unmolested by the murderous Apaches; we looked after the welfare of our households."

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[a] November 13, 1833.

1835–36

Gila Crossing, Salt River. One summer afternoon when only women and old men were at home, the Apaches came and killed two Pimas, a man who was irrigating his field and a boy who was hunting doves. That morning the younger men of the village of Rsânûk had planned to have a rabbit hunt toward the north, but when the crier gave the final announcement it was to hunt toward the south. Thus it was that one side of the village had been left unprotected, and when the fighting men returned it was too late to follow the raiders and the revenge was postponed.

1836–37

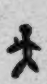
Salt River. At the beginning of this year the fruit of the giant cactus was gathered and a large quantity of liquor prepared from it. All the men became intoxicated—too drunk to be on their guard against an attack from the Apaches. Early in the morning a woman started toward the hills to gather cactus fruit. She had not gone far when she saw a man mount a horse and start toward her. She suspected danger and walked backward for some distance before turning to flee. She got halfway to the village before she was overtaken by the Apache, with whom she struggled so desperately as to raise a cloud of dust. Those who were somewhat sober hastened toward the place, but too late to rescue the woman from being roped and dragged to death. However, they overtook the party of Apaches and killed five of them. Upon examining the dead Apaches it was found that their bodies were protected with rawhide armor; then the Pimas understood why their arrows had glanced off or jumped back.

Gila Crossing, Salt River. A year passed without a visit from the marauding Apaches. "We tilled our fields, danced our war dances, sang songs, kept up target practice, and exercised in the use of the shield."

1837–38

Gila Crossing, Salt River. One cold night in the spring a Pima at Rso'tûk was irrigating his wheat field by moonlight. Without thought of enemies he built a fire to warm himself. This the Apaches saw and came about him in the thicket. Hearing the twigs cracking under their feet, he ran to the village and gave the alarm. The Pimas gathered in sufficient numbers to surround the Apaches, who attempted to reach the hills on their horses. Two horses stumbled into a gully, and their riders were killed before they could extricate themselves. The others were followed and all killed. "This was the only event of the year, and our people were undisturbed further in the practice of their customs."

1838–39



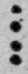
Salt River. Late in the spring a party of Pimas went to Tucson to buy clothing and other needed supplies. On their return they were ambushed and barely escaped massacre. The Apaches had concealed themselves on either side of the trail, and when the attack was suddenly made the Pimas were at first panic-stricken, but recovered sufficiently to repel their assailants, with the loss, however, of two men killed and a boy captured. This youth is said to have been a very handsome fellow, skillful in the use of the bow and arrow. Fearing a renewal of the conflict, the Pimas hastened home.

A few months later they obtained their revenge upon a party of Apaches who came to the villages to steal horses. The enemy were seen and chased across the river. On the way they were met by a party of Pimas, returning from a council, who called out to the approaching horsemen to ask who they were; on receiving no answer they shot one of them. An Apache called "Slender Leg" was pushed off his mule and two Pimas jumped off their horses and tried to hold him, but he was too strong for them and they had to tie him. He was taken to the well-swept plaza of the village, according to the Salt River calendar, or to an open alkali flat near the villages, as stated by the Gila Crossing annalist, where the people gathered and danced and sang around him. Two widows of men killed in an ambuscade earlier in the season walked four times around the outside of the circle of dancers, and then passed inside as an avenue was opened for them. They carried long clubs of mesquite, with which they beat the captive into insensibility.

1839–41

There are no events recorded for these two years on either of the two sticks that date back thus far.

1841–42



Gila Crossing, Salt River. The Maricopas of the village of Masakimûlt, accompanied by one Pima, went on a campaign against the Yumas. The enemy gathered to meet them and sent a messenger to tell them that they should leave aside their knives and bows and fight only with sticks. The Maricopas agreed to this, but the Pima said he had made his bow and arrows to use on the enemy and he would keep them in his own hands. The Yuma messenger showed the Maricopas where to cross the Colorado river and conducted them to the assembled Yumas on the farther side. It was agreed that four from each side should engage in the combat, using sharp sticks about 6 feet long (lances) instead of the customary war club.

Four times each squad ran in a semicircle near the enemy's line; four times they approached each other before the fight began. At the first onslaught three Maricopas and two Yumas were killed; the Yumas killed the surviving Maricopa and retired to their line.

Then Pantatûk, "bravest of the Maricopas," ran his horse through the entire party of Yumas, striking many with his lance before being caught in the line of women behind the warriors. Kâûtci Pai, Hawk-tail, also rode through the Yuma lines, and is living to-day (1902).

Tcᴜwᴜt Hakûtâny, Earth-crack, challenged a Yuma to single combat and was wounded, but recovered.

Then the fight became general, most of the Maricopas being killed. Many Yumas were also killed. The Pima killed so many with his arrows that they could not reach him with their lances, and he escaped, as did some Maricopas, and they reached home in safety. Ââpap Anton, Maricopa Antoine (pl. XLIII, *b*) also kept his bow and arrows, and when closely pressed by the Yumas exclaimed in the Pima language: "You can not catch me!" which somewhat confused his enemies and enabled him to escape.

1842–43

Salt River. In the autumn the Yumas again came to attack the Maricopa village, but did not attempt to surprise it. They formed in line of battle opposite the line of Maricopas, who were equally courageous. The war chiefs stood between the lines. Each man was armed with a club only. The Yuma chief said to his opponent: "I am ready to have you strike me first if you can." The Maricopa chief answered: "It is for me to let you try your club on me, because you want to kill me, and you have traveled far to satisfy your heart." In the personal combat which ensued the Yuma was killed, the sharp end of his opponent's club piercing his side. Then the fight became general, each attacking the man opposite him in the line. There were some Mohave Apaches with the Yumas who fought with bows and arrows. When they saw the line of Yumas wavering, they deserted them. The Yumas retreated some distance and again made a stand, and the fight ended in an indecisive manner, with perhaps a greater loss to the Maricopas than to the Yumas. After the fight the Mohaves wanted to scalp the dead enemy, but the Yuma chief said no, they might scalp some Yumas by mistake, and they must wait until these had been gathered from the field.

1843–44

Salt River. In the spring the Maricopas, Pimas, and Cocopas went on a campaign against the Apaches. They were scouting through the Verde valley west of the Four Peaks one afternoon when they saw a small band of the enemy. They were unable to overtake the Apaches, who kept sending up signal smokes. The next morning the number of Apaches had increased and formed a circular line, which attacked the allies, who lost two men, father and son.

Four days later a woman went with her daughter to gather cactus fruit for drying. She was accompanied by her husband, who went as a guard. While she was busy gathering the spiny cactus, she heard a step and, turning, saw an Apache. She screamed for help and told her daughter to run to the village and give the alarm. The husband was hunting near at hand, but was too far away to rescue his wife. The little girl brought the men of the village, but they could find no trace of the enemy.

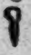
A few days later the Apaches killed a party of Pimas who had gone to the mountains to gather mescal. The Pimas had planned to go to the Kwahadkʻ camp, but changed their minds and camped opposite them. The Apaches sent down scouts from the hills to see how many there were at the place where the smoke from the mescal pits was seen. It was a night attack and many Pimas never wakened to see another day; only one escaped to tell the Kwahadkʻs of the massacre. They followed the trail of the Apaches but did not overtake them. The dead were buried there by the Kwahadkʻs, who knew the Pimas well.

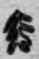
In the summer, when the watermelons were ripe, a large force of Yumas came to attack the Pimas and Maricopas. Their coming was heralded by messengers, who said they were advancing in great numbers as gaily as for a dance. The Maricopas were ready to meet them, but the Pimas were not. The Maricopas went out to engage the enemy and check their advance while the women got out of the way. The Yumas were driven back, but the Maricopas lost two of their bravest warriors.

1844–45

Salt River. The next year the Yumas and Mohaves came to attack the Maricopa village. The fight was undecided, but the enemy retreated. One Pima and several Maricopas were killed.

Gila Crossing, Salt River. A plague swept through all the tribes during this year. Those stricken with it usually died within twenty-four hours, but if they recovered they were well again in three days. From 4 to 10 died each day. The people of Akûtcĭny came to the Gila and the Gila villagers fled into the desert. The [cholera or] tcoko vihâsík, "black vomit,"[a] as it was called, brought all the medicine-men not in the best repute under suspicion. Four were killed, and the surviving medicine-men were kept busy guarding the camps against the plague.


Gila Crossing. During the winter, when ice was on the water and snow was evenly sprinkled on the lowlands, the Apaches came to


the village of Rsânûk, where one of the marauders was killed. The Apaches, accompanied by the Pâsînâ tribe from the north, attacked the Papagos at Kihotoak (Quijotoa) in April as the mesquites were changing from bud to leaf. The Apaches advanced with drums beating and with cries like the howl of the coyote. The Papagos were few in number, so they concealed their women in a cave and sought to protect them by fighting outside, but the enemy had firearms and all the Papagos fell in the futile attempt to preserve their loved ones from slavery. There yet lives a Pima who was shot through the leg and left for dead on the field of this battle. Many Apaches were wounded but none were killed.

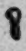
1845-46

Gila Crossing. A party of Apaches was encamped on Mo'hatûk mountain, and two of them came to steal corn from the fields at Gila Crossing. The theft was discovered and three Pimas lay in wait for the thieves. When they again entered the field those lying in wait sprang upon them and killed one; the other escaped.

Salt River. During the winter the Pimas went on a campaign against the Apaches, several of whom were killed. The attacks were made at night and the enemy were killed before they could defend themselves. One Pima was killed and one wounded so severely that he died after returning home.

In the spring the Apaches waylaid a party of Pimas who were returning from a mescal-gathering expedition in the mountains. Nearly all the party were killed and two girls were made prisoners. The Apaches were followed, most of them killed, and the girls rescued by a party from the villages.

1846-47


Gila Crossing. Three Apaches were going toward the Papago village near Mââtcpât, or Table mountain, when a Pima, coming to the Gila river, crossed it and discovered their trail. A party went in pursuit and succeeded in killing all three. Kâ'mâl tkâk's brother was in this party of Pimas and was himself killed a few days later in an

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[a] "Aquellas gentes y sus ministros gozan por lo general de buena salud: entre los naturales pasan muchos de cien años, excepto los pimas altos que segun se cree por razon de las aguas y sombrío cauce de sus arroyos, son espuestos á diversos achaques. El mas temible entre ellos es, el que llaman seguidodo ó vómito amarillo." Alegre, Historia de la Compañía de Jesus en Nueva-España, II, 212.

ambush into which the Pimas were lured in the Santan hills. One other Pima was killed in this engagement and many were wounded, but no injury was inflicted on the Apaches.

The Pima Kwakrsân was surrounded by the enemy, who clung to him and to his horse and sought to pull him down; but he had spurs on his feet and striking them deeply into his horse's flank he caused the animal to rear and throw the man who was holding its head, high in the air. In the confusion he escaped.

Salt River. The Apaches came one moonlight night to steal horses. Leaving their own mounts tied in the brush, they crept toward the houses near which were the Pima ponies. They were discovered and pursued to the river, where all were killed in a running fight.

1847–48

Gila Crossing. The Rsânûk villagers went to Kâ'matûk to hunt deer. They were seen coming by the Apaches, who lay in wait at the spring, and two were shot before they could reach cover.

Salt River. The Apaches came to Santan early one morning and killed four Pimas. They were chased, overtaken, and five of them killed before pursuit was abandoned.

1848–49

There is no record for this year upon either calendar stick.

1849–50

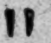
Gila Crossing. Three Apaches were discovered approaching the villages and a party was sent out on horseback to attack them. They fled to a hill near Tempe, where they hastily built up a wall of stone, behind which they maintained themselves until nearly sunset, when a Pima led his party inside the Apache breastwork and the enemy were killed.

1850–51

Gila Crossing. The Yumas came again to attack the Maricopas They surprised the village, killed several, and carried their property to a hill near by, where they sang and danced, saying that they were waiting for the Maricopa's to bring their friends, the Pimas, to be defeated next. But they underestimated the number and valor of the Pimas, who soon put them to flight, leaving many of their dead upon the field. One of their chiefs, known to the Pimas as Vĭsakikitoʌaɪ(t), when he saw most of his men fallen, came back saying he did not wish to escape alone. He had but a knife in his hand and was killed with arrows.

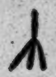
The remnant of the party took refuge in a thicket near the Estrellas, where the pursuers rushed in upon them with horses and killed all. Many Pimas were wounded but none killed. A strand of hair was cut from the head of each fallen Yuma, but these have since been lost or buried. There were 134 Yumas killed; their bodies were left on the field.

1851–52



Gila Crossing. Two Apaches were discovered near the Maricopa village by Whyenânâvĭm, a Maricopa warrior, who killed one of them before they could escape.

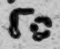
The Pimas went on a campaign against the Apaches on Salt river, near where the present reservation is located, and one of their number was killed.



Blackwater. In this year the Apaches raided a Papago village near Quijotoa, called Koĭ Tatk' (mesquite root).[a]

1852–53

For three years the Gila Crossing calendar has nothing but the year marks on it, and the keeper could recall no event for that period.

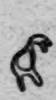


Blackwater. At the hill shaped "like a nose," in the Santans, the Apaches ambushed a party of Pimas and Maricopas. They sent six men to the Maricopa village, near which they discovered and killed some women. The Maricopa and Pima warriors pursued the Apaches, who retreated slowly, thus luring them within reach of the arrows of the waiting Apaches, who killed four Maricopas and one Pima. The survivors retreated to their supports, who were coming up in such numbers that the Apaches withdrew. The dead were burned that day north of the Santan hills.

At about the same time the Pimas killed four Apaches south of the villages.[b]

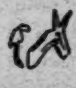
When the wheat was ripe [June] the Apaches were pursued north of the Santan hills and four of them killed. Three men are yet living who killed Apaches in this fight.

1853–54



Blackwater. The Apaches came to steal horses and brought a live vulture with them. They were discovered and several killed.

1854–55



Blackwater. The Apaches were reported by the Papagos to be stealing horses in their territory and the Pimas were requested to aid in driving the enemy out of the country. In the Rincon mountains, at Tâva Kosuwa, Turkey Neck, the horse thieves were overtaken and many of them killed. The horse's head indicates the purpose of the Apaches.

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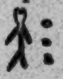
[a] The figure on the Blackwater stick is intended to represent a mesquite root.

[b] At a point about 15 miles from the Gila where the Southern Pacific now runs—just south of the reservation.

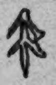
1855–56

Gila Crossing. Skââkolk was approached one evening by seven Apaches, who were discovered and surrounded. Six escaped in the darkness, but one was tracked into the arrow bushes, where he dropped his bow. He was soon found to have secreted himself in a hole washed deep in the sand. The Pimas could not see or reach him, so they shook live coals down upon the fugitive, which caused him to yell and suddenly leap out among them. The apparition so startled everyone that no move was made to detain him. As he was passing through their line some asked those around them, "Can we catch him?" but he was such a giant and the peculiar manner of his appearance among them so unnerved for a moment the courage of the men whose deepest instinct was to crush out the life of the Apache, that he made his escape.



Blackwater. The Apaches, whom the Pimas attacked during a raid of this year, were grinding out mesquite beans from the dry pods when the arrows began to fall into their camp. A blind Apache was killed as his companions fled.

1856–57



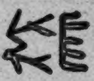
Blackwater. The Pimas and Maricopas joined the white soldiers in a campaign against the Apaches under White Hat. Two Pimas were killed and two wounded, but no Apaches were injured. While the Pimas were on their way home still another of their party was killed. The Pimas burned their dead. Later they killed several Apaches who were raising corn on Salt river.

1857–58

Salt River. About the end of the year a band of Apaches came to the Pima villages one morning. They were discovered and chased 30 miles to Tempe butte, where they were surrounded. They hid themselves at the summit of the butte, but were all killed except one, who escaped into the brush.

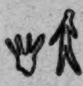
In the summer the Yumas came again, accompanied by the Mohaves. They sent scouts ahead, who found the Maricopa women gathering mesquite beans. They killed all the women except one, whom they kept to act as a guide. She was the sister of a well-known Maricopa warrior, and they compelled her to lead them to her brother's home. When they reached it she was killed with a club and the man was chased, but he was as good a runner as he was fighter and they could not catch him. A Yuma told him to stop and die like a man, but he answered that if they could overtake him he would show them how to die like a man. The Maricopas fled from their village and the Yumas burned it. Messengers went to all the villages that day and under cover of the night the Pimas and Maricopas gathered. They kept coming until late the next forenoon. They found the

Yumas encamped near the river at a spot where they had assaulted some women and a Pima had been killed while defending them. The Yumas had spent the night in singing their war songs. Now and again a medicine-man would come forward to puff whiffs of smoke in order that their cause might find favor with the gods. The Pima-Maricopa council ended about noon and it was decided to surround the Yumas and to make special effort to prevent them from reaching the river to obtain water. Formed in a semicircle, the Pimas and Maricopas shot down the Yumas upon three sides. Soon the Yumas began to waver and become exhausted from thirst in the heat of the day. They made several attempts to break through the line, but failed, and finally gathered in a compact body to make a last attempt to reach the river. At that moment the Pimas and Maricopas who were on horseback rushed in upon the enemy and rode them down. After a hand-to-hand combat the Yumas were all killed except one, who was stunned by the blow of a club and lay unconscious under a heap of dead. During the night he recovered his senses and escaped. This was the bloodiest fight known, and the Yumas came here to fight no more.[a]



Blackwater. During the year Pimas were killed in two places by the Apaches; three south of the river and one north.[b]

1858-59



Blackwater. The meteor of 1859 was observed by the Pimas, who called it pai-ikam ho-o. During a raid into the Apache country three of the enemy were killed and also one Pima.

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[a] "In 1857, with Mohave, Cocopa, and Tonto allies, they [the Yumas] attacked the Pimas and Papagos up the river, and in a great battle were almost annihilated." Bancroft, Arizona and New Mexico, 501.

Cremony visited the Pimas as a captain in the California Column in 1862. In his Life Among the Apaches, 148, he mentions this conflict of the Pimas with their old enemies, saying: "The grazing ground to which we resorted during our stay near the Maricopa villages had been the scene of a desperate conflict between that tribe and the Pimos, on one side, and the Yumas, Chimehuevis, and Amohaves on the other. Victory rested with the Maricopas and Pimos, who slew over 400 of the allied tribes, and so humiliated them that no effort has ever been made on their part to renew hostilities. This battle occurred four years before our advent, and the ground was strewed with the skulls and bones of the slaughtered warriors."

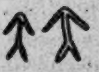
For the Yuma side of the story see Lieutenant Ives's Report upon the Colorado River of the West, p. 45.

In a letter from an unnamed correspondent living among the Yumas or at Fort Yuma, to Sylvester Mowry, it is stated that the tribes engaging in this battle were the Yumas, Yampais, Mohaves, and Tonto Apaches, with one or two Dieganos [Diegueños], against the Pimas, Maricopas, and Papagos. One thousand five hundred men were engaged on each side. The Yumas "lost not less than 200 of the flower of their chivalry." See S. Ex. Doc. 11, 586, 35th Cong., 1st sess., 1858.

The Blackwater annalist could give but little information concerning the victory over the Yumas, but he had recorded it upon the calendar stick by a fringed line, in itself meaningless.

[b] The two men in the figure are not meant to represent two killed, but that the events occurred in two places.

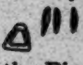
1859–60



Blackwater. The Pimas attacked a party of Apaches and killed a man and a boy. A white man who accompanied the Pimas was slightly wounded with an arrow.

1860–61

Gila Crossing. A plague which killed its victims in a single day prevailed throughout the villages. Three medicine-men who were suspected of causing the disease by their magic were killed, "and nobody was sick any more."



Blackwater. The one-armed trader sold his store to Ammi M. White during this year and for some reason unknown to the Pimas threw away his grain sacks.[a]

Two Pimas were killed by Apaches, but the details concerning the event are beyond recall.

1861–62

Gila Crossing. The trader, Ammi M. White, was captured by the "soldiers from the east."[b]

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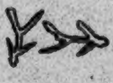
[a] Probably to avoid contagion.

[b] "Early in 1862 a force of two or three hundred Texans, under Captain Hunter, marched westward from Mesilla and in February took possession of Tucson for the Confederacy. There was, of course, little opposition, Union men, if there were any left, fleeing across the line into Sonora. Not much is really known of Hunter's operations in Arizona so far as details are concerned, even the date of his arrival being doubtful. Besides holding Tucson, driving out men suspected of Union sympathies, confiscating a few mines belonging to Northerners, and fighting the Apaches to some extent, he sent a detachment to the Pima villages, and possibly contemplated an attack on Fort Yuma. But—to say nothing of the recent floods, which had greatly increased the difficulties of the route, destroying Gila and Colorado cities—the news from California was not reassuring, and Hunter deemed it best to retire.

"This news was to the effect that California troops were on the march eastward. These troops, about 1,800 strong, consisted of several volunteer regiments or parts of regiments organized at the beginning of the war, and which, on receipt of intelligence that Arizona had been invaded, were ordered to Yuma and Tucson, constituting what was known as the California Column, under the command of Colonel James H. Carleton. The main body of this army in detachments, whose exact movements now and later I do not attempt to follow in detail, left Los Angeles and was concentrated at Yuma in April, and in May followed the Gila route to Tucson. But previously Lieutenant-Colonel West, commanding the advance, had sent out some parties from Yuma, and these were the only troops that came in contact with the Confederates. Jones, in February, was sent with dispatches to Tucson and fell into the hands of Hunter, who released and sent him back by another route, bearing the first definite news that Tucson had been occupied. Captain William McCleave, of Company A, First Cavalry, being sent out to look for Jones, was captured, with three men, at the Pima villages on the 6th of April and was carried to Mesilla, where he was soon exchanged. Captain William P. Calloway was next sent up the Gila with a stronger force to rescue McCleave. At the Pima villages he heard of a Confederate detachment of 16 men, under Lieutenant Jack Swilling, and sent Lieutenant James Barrett with 12 men to cut them off. Pursuing the enemy into a chaparral, Barrett was killed, with two of his men, one or two of the foe being also killed and three taken prisoners. This was the only skirmish of the campaign with Confederates, and it occurred on the 15th of April at a spot known as El Picacho." Bancroft, XVII, 514.

Both the Gila Crossing and the Blackwater calendars mention the capture of White, but the calendrists can give no definite information concerning the events related by Bancroft. The trader was of vastly more interest and importance to the Pimas than the whole Confederate or Union army. He was agent for the Pimas, an office which he held until 1865. The writer has not found any account of his capture in the records of the period, but it is probable he was soon released. As soon as he was taken away, the Pimas took possession of his store and quarreled over the distribution of the stock of wheat on hand.



Blackwater. A man named Thomas [whether given name or surname could not be ascertained], who had been trading at Gila Crossing, took charge of White's store after the latter left. The soldiers from the west fought the soldiers from the east at Picacho and were defeated. Then a white man known to the Pimas as Has Viakam came from the east and traded with them.

[John] Walker[a] came from the west with the California Column and learned the Pima language at the same time that Thomas learned the Maricopa.

1862–63

Gila Crossing. The men of Rso'tûk went to the mountains about Prescott in search of Apaches during the summer of 1862. As they were following a mountain trail they caught sight of a man lying on his coat asleep. From his dress they could not be sure if he were an Apache or a Pima, so two men went to waken him. "How did you sleep?" said they. On hearing this the man sprang up and they saw that he was an Apache. One struck him on the head with his club, but he jumped and would have escaped had not the other shot him. Soon afterwards two Apaches came to the village of Akûtcǐny and their trail was discovered by two Pimas who were hunting for their horses. They followed the Apaches, who ran toward the Estrellas. The elder Pima was some distance ahead of the other when the leading Apache climbed the mountain and the other turned back to fight. The two men used their bows, each endeavoring to protect himself behind a clump of bushes. Finally, as they were chasing each other around the same clump of bushes, the Apache getting the better of the conflict, having wounded the Pima in the elbow and side, the other Pima came up and killed the Apache, who was called by the Pimas Whaiemââ.

Two Maricopas dragged the body of the Apache to a hill near Gila Crossing and tied it to a post, where it remained for some time. A friend of the dead Apache led a party of six to the place where he had fallen and followed the trail of the dragged body to where it stood tied. The friend wept and went away without attempting to remove the body. As the party returned up the river they entered an isolated house in which there were two old Maricopa men. They warmed themselves at the fire, but did not molest the old men.

Salt River. Two Apaches came near the villages and were seen by a man working in the fields; he called to his friends to help him and at once set off after the enemy. When the Apache who was farthest away saw that his companion was in danger he turned back and attacked the first pursuer. The other Apache escaped, but the braver one was killed. The Pimas returned home, but the Maricopas dragged the body to the buttes at the point where the Maricopa and Phoenix railroad now crosses the Gila and left it tied to a post. The Apache who ran away led a party of his people to recover the body, but it was afterwards ascertained from the tracks that they turned back just before reaching the spot.

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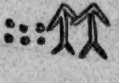
[a] See p. 33 for list of Pima agents.

A Pima was killed by the Apaches while the California Column was at the villages and a squad of soldiers accompanied the pursuing party of Pimas as far as the Estrellas, but the enemy escaped. The raid was in the saguaro fruit season "as shown by the red on the dead Pima" [or the month of June, 1862].



Blackwater. Two medicine-men, father and son, were killed during the year because of their supposed machinations against the people.

1863-64

Gila Crossing, Salt River. For a short time there was peace between the Pimas and Apaches. During this period the Maricopas killed two old men and captured a boy from a party of Apaches who came to the Maricopa village. The boy was sold to a half-brother of the trader A. M. White [named Cyrus Lennan], known to the Pimas as Satcîny Vâ, Chin Beard.

This man took the boy with him on an expedition against the Apaches. There was a Mexican in the party who understood the Apache language, so that communication was opened with the enemy as soon as they were discovered. The whites placed flour, sugar, and other rations on blankets, and the Apaches, believing that the food was intended as a peace offering, came up to them. The soldiers were accompanied by three Pimas, but they had concealed them under blankets. They had stacked their guns, but retained their side arms concealed. At a signal from the leader of the party the Apaches were fired upon and nearly all of them were killed. Lennan was killed while following the escaping Apaches, but the Pimas killed the man who had thrust a lance into his breast.[a] The place has since been known as Yatâkit kʊ Kâkûta, Place where the snare was set.[b]

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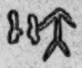
[a] Owl Ear states that Lennan shot the man who struck him and they fell dead together.

[b] As we have independent white testimony, it is interesting to compare it with the Piman account. In his Adventures in the Apache Country J. Ross Browne describes the engagement in which Cyrus Lennan was killed. It was at the "Bloody Tanks" and is known in history as King Woolsey's (infamous) "pinole treaty." A party of 26 whites had been pursuing a band of Apaches with stolen stock for several days until they ran out of provisions and sent to the Pima villages for supplies. They were joined by 14 Maricopas under the leadership of Juan Chivaria and Cyrus Lennan. The entire party under the command of King Woolsey camped on the Salt river in a small valley which could not have been far from the upper end of the Salt River canyon. As soon as the smoke of their camp fire arose they were approached by Apaches to whom "Woolsey sent Tonto Jack, an interpreter, to learn what they had to say, and at the same time to tell them it was not the wish of his party to fight them; that he wanted them to come down and he would give them some pinole." The Apaches were finally prevailed upon to enter the camp to the number of 30 or 35. After the display of some insolence on the part of the Apache chief Woolsey drew his pistol and shot him dead. "This was the signal for the signing of the treaty. Simultaneously the whole party commenced firing upon the Indians, slaughtering them right and left. Lennan stood in advance of the Maricopas and was warned by

Salt River. While peace prevailed between the tribes a party of Apaches came to the Pimas to trade goods for ponies. When near the villages they divided into two parties, one of which came on to trade and the other went around to try to steal horses. The thieves were followed and when it was found that their tracks joined those of the party at the villages the Pimas went back and killed many of those who were trading. Some of the Pima warriors overtook the horse thieves and killed several of them.

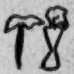


Blackwater. A Pima was killed by Apaches while looking for his horses near Kâ'matûk, the hill between Blackwater and the Sacatons.

1864–65

Gila Crossing, Salt River. This was the first year in which the Pimas were supplied with firearms (by order of General Carleton) and aided the United States soldiers.[a]

Salt River. The Pimas and Maricopas went on a campaign against the Apaches and met a band that had probably ambushed some American soldiers, for they had arms and other army property. The allies rushed the camp of the enemy and captured all that had been taken from the soldiers. When they returned with their spoils to the villages some whites accused them of having killed the soldiers. They told how they obtained the things, but the whites would not believe them. "That is why I do not think the white man is good enough to trust us," said Owl Ear. When several guides took the whites to the battle ground they were satisfied when they saw the dead Apaches there.



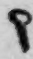
Blackwater. In a raid in this year two Apaches were killed and their ears cut off and nailed on a stick.

In an effort to establish peace with the Apaches, the soldiers and Pima scouts took a wagon loaded with rations to the Superstition mountains. The Apaches took it to be a hostile move and attacked the party, killing the driver of the wagon. The Apaches were pursued and several were killed before the trail was lost.

Woolsey to make sure of a lame Indian with a lance, who was eyeing him suspiciously. 'I'll look out for him,' was Lennan's reply, and the slaughter became general. * * * The fight, if such it could be called, lasted seven or eight minutes. Lennan had incautiously closed upon and shot an Indian near him, forgetting the lame one against whom he had been cautioned, who the next moment ran him through the body with his lance. Dye (a rancher) coming up, killed this Indian. The only person wounded was Tonto Jack, who was shot in the neck with an arrow. * * * Twenty Tontos and four Pinals lay dead upon the ground. Others were seen running off with the blood streaming from their wounds, and it is supposed some of them died." (P. 121.)

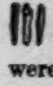
[a] John Walker, the first agent for the Pimas, in his report for the year 1860 stated that the tribe petitioned for more guns, as theirs were "*few* and old." See Report of Commissioner of Indian Affairs 1860, 168. In the report of J. L. Collins, superintendent of Indian affairs in New Mexico, it is stated that 100 muskets and 10,000 rounds of ammunition had just been given the Pimas. In Ibid., 1862, 239, 1863.

1865–66



Gila Crossing, Salt River. The Pimas went on a campaign against the Apaches and one of their number was killed. His fellows burned the corpse with the bow and war gear. Dry ironwood was used in the cremation.[a]

In the same engagement another Pima was wounded and came home to die.



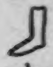
Gila Crossing. The Pimas soon afterwards went to the mountains north of Tempe to seek Apaches. Two of their party were killed and a third came home mortally wounded.

Blackwater. Another war party attacked an Apache camp, described as the one at which the children were playing and piling up gourds, and killed several of the enemy.

1866–67

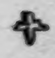
Gila Crossing. Many died this year of a sickness characterized by shooting pains that resembled needle and knife pricks. One day the three medicine-men who were accused of having caused the disease came home drunk from the Gila Bend stage station and were set upon by their fellow-villagers. Two were killed and the other was seriously but not fatally wounded.

Gila Crossing, Salt River. This year was marked by a devastating fever at Rso'tûk and three medicine-men were killed there in the hope of stopping it.

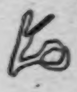


Blackwater. A party of Pimas accompanied the soldiers to the Verde region and there killed a number of Apaches, among whom was a man with a very long foot.

1867–68



Gila Crossing. During this year a disease prevailed that from the description would seem to have been malaria. Many died, and the medicine-men were blamed, as usual, for the calamity. Two were killed before the disease abated.



Blackwater. The Pimas went raiding in the Superstition Mountain region and killed one Apache who was running away with his shield but who stumbled and fell.

1868–69

Gila Crossing. A heavy rain caused a flood which destroyed the store at Casa Blanca.[b]

This was known as the Vamati Tcoki, Snake rain.

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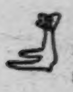
[a] This custom of burning the dead is occasionally referred to in these annals, though my informants always insisted that this method was never resorted to by their people except in the case of those killed in war.

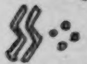
[b] The store was more than 2 miles south of the channel of the river, but it had been built at the foot of a little rise upon which the present village is located and was within the reach of the flood. This is but one of many instances where the white settlers of Arizona have not profited by the experience



Blackwater. The Pimas went on a campaign against the Apaches with the Papagos, but the parties quarreled and separated. The Pimas killed an Apache woman near Salt river while on their way home.

1869–70

Gila Crossing. A man at Rso'tûk was killed by the accidental discharge of a revolver in the hands of a companion.

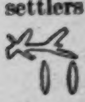


Blackwater. An unusually heavy rain occurred during the winter, which gullied the hills deeply.

The Apaches were making tizwin when the soldiers and Pima scouts attacked them; they took the alarm and escaped, leaving the liquor in the hands of the allies.

1870–71

Gila Crossing. The first canal[a] at Tempe was built by the Mormon settlers [1870].



Blackwater. The Apaches had come to the river at Santan for water and some Pimas discovered their trail and set off in pursuit. They failed to inflict any injury upon the enemy and retired with one of their own number mortally wounded.

At this time a Pima was killed at Ta-atûkam by the Apaches. These two corpses were burned.

Another Pima was killed during the year at Tempe by the Apaches, and his body was buried.

1871–72

Gila Crossing. An epidemic of measles prevailed in all the villages during this year. The Indians knew absolutely nothing about treating the disease, and many died.[b]

Salt River. In the winter the Kwahadk's went on the warpath against the Apaches and were accompanied by Na-aputk't. They tried to surprise the enemy at a tank near Picacho, but found no one there. They followed the trail, however, until they came to a point near the present station of Red Rock, where they sent out scouts in the night, who discovered the whereabouts of the enemy by hearing one of them cough. They surrounded the camp and attacked it at

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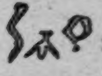
of the natives, ancient and modern, who have located their homes beyond the reach of the freshets that transform the shallow beds of blistering sand into irresistible torrents that overrun the bottom lands which may have been untouched by flood for many years. "The flood of September, 1868, was perhaps the most destructive ever known, destroying three of the Pima villages and a large amount of property on the lower Gila." Bancroft, XVII, 536.

[a] The main canal is less than 2 miles in length. It has been enlarged several times, so that its capacity is now 325 cubic feet per second, irrigating over 20,000 acres.

[b] The experience of the agency physicians in after years show that the high rate of mortality from this disease has not been due to the lack of acquired immunity, but to the ignorance of the Pimas as to the proper care of patients, and especially those convalescing. The youth who was the only victim at Sacaton in 1899 took a cold water shower bath as soon as he was able to be about and paid the penalty for his rashness.

daylight. The Apaches ran confusedly about without their weapons; fifteen were killed and many guns, bows, and quivers were captured.



Blackwater. At the hill, Kâ'matûk, somewhat detached from the Sacatons on the northeast, a man was bitten by a rattlesnake and died.

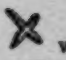
At about the same time the Pimas killed an Apache who was known as Vakoa, Canteen, near the Superstition mountains.

1872–73

Gila Crossing, Salt River. For several years the Pimas had had little water to irrigate their fields and were beginning to suffer from actual want when the settlers on Salt river invited them to come to that valley. During this year a large party of Rso'tûk Pimas accepted the invitation and cleared fields along the river bottom south of their present location. Water was plentiful in the Salt and the first year's crop was the best that they had ever known. The motive of the Mormons on the Salt was not wholly disinterested, as they desired the Pimas to act as a buffer against the assaults of the Apaches, who were masters of the country to the north and east.[a]

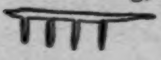
Salt River. It was during this winter that the United States soldiers and the Pima, Maricopa, and Apache scouts surrounded the Superstition Mountain Apaches at the "Tanks" and rained bullets into their ranks until not a single man remained alive. "It was a sight long to be remembered," said Owl Ear, in narrating the circumstances.[b]

1873–74



Gila Crossing. Ku-ukâmûkam, the Apache chief, and his band were killed by the soldiers and Pima scouts.

Kâmûk Wutcâ Â-âtam, People-under-Kâ'matûk, or the village at Gila Crossing, was settled during this year.[c]



Gila Crossing, Salt River. The telegraph line was run through from west to east during the winter.[d]

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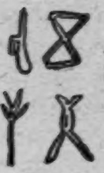
[a] By Executive order of June 14, 1879, the land occupied by the Pimas on Salt river was set apart as the Salt River reservation. It embraces about three townships on the north side of the river about 30 miles north of the original Pima villages. There are several large ruins and at least one large canal upon the reservation that were built by the Hohokam. By an arrangement with the canal companies the Pimas have insured for themselves a constant supply of water, and the Salt River community is regarded as the most prosperous among the Pimas.

[b] This sharp engagement took place on the 28th of December, 1872, in the canyon of the Salt river, south of the Mazatzal mountains. It has been graphically described by Capt. John G. Bourke in his On the Border with Crook, 191-200. He states that 76 Apaches were killed and 18 captured. One wounded man was overlooked and made his escape. "Lead poured in by the bucketful" and an avalanche of bowlders was hurled down hundreds of feet from above upon the enemy.

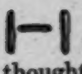
[c] There is an unfailing supply of water at this place; the Gila, after flowing 75 miles beneath the surface, rises to form a stream large enough to irrigate several hundred acres.

[d] This was a military telegraph built from funds obtained by special appropriations from Congress. Arizona was fairly well provided with telegraph lines by the time the railroad reached Yuma, in 1877, as there were more than 1,000 miles in operation in the Territory.



The Pimas went on a campaign against the Salt River Apaches soon after a heavy rain. When they reached the Salt river it was too high to be safely forded, so they built a raft and tried to take their saddles and blankets across upon it. The raft sank and they lost all their effects. Some of the party who had not engaged in the raft enterprise found a safe ford and continued on their raid, in which they killed several of the enemy, and near Four Peaks captured an Apache lad.[a]

1874–75

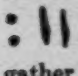


Gila Crossing. A man trying to catch his pony approached from the rear so that he could reach its tail, which he probably thought it advisable to lay hold on until he could fasten the rope around the animal's neck. One end of the lariat was attached to his waist, the other he tied to the horse's tail. The animal broke away and dragged him to death.[b]

Blackwater. The Apache White Hat killed a Pima.

1875–76

Gila Crossing. In this year sickness prevailed in the village of Rsânûk, apparently the same as in 1866, when the principal symptom of the disease was shooting pains through the body. Two medicine-men were suspected of having caused the trouble by magic means, and they were killed to stop the plague.



Blackwater. For a short time the Pimas were free from Apache attacks, and they ventured into the mountains to gather mescal. While there, a race took place between a man and a woman, in which the woman won.

Later in the season there was a general gathering of the villages to witness a race with the kicking-ball.

1876–77

Gila Crossing. There was an Apache village called Hâvany Kâs at the junction of the Gila and Salt rivers while a truce existed between the Pimas and Apaches. During this year an epidemic of smallpox prevailed in that village, as well as in all those of the Pimas and Maricopas.

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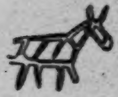
[a] He afterwards became known as Doctor Montezuma, now a prosperous physician practising in the city of Chicago.

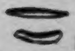
[b] This, the only event of the year in the Gila Crossing record, is unimportant in itself, and yet it illustrates a phase of Pima character that is worthy of notice. In handling horses they exhibit a patient subtlety resembling that of the snake creeping upon its prey, until they have gotten a rope or halter on the animal, when their gentleness disappears. Yet in all their harnessing or saddling they manifest an innate tendency toward carelessness. They always work up on the right instead of the left side of a horse, and they also mount from that side.

In the spring of 1877 the Gila Crossing Pimas and the Gila Maricopa villagers were pitted against each other in a relay race, the first between the two tribes.[a]



Blackwater. While a party was gathering mescal just before the wheat ripened a mare gave birth to twin colts.

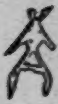
1877–78



Gila Crossing, Salt River. During the winter a man who had gone a long distance to search for his horses perished from the cold, and his body was found in a sitting position under a tree.[b]

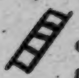
Gila Crossing. A party of Pimas went to the Kwahadk' village to drink tizwin, and in the quarrel which ensued the Casa Blancas killed two men of Santan.

Some time afterwards the Gila Crossing people drank tizwin, and one of their number was killed by a man from Salt River.



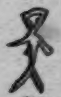
Blackwater. A man of Blackwater who was with a party that went to gather mescal sickened from some unknown cause, and died. The corpse was brought back to the village.

1878–79

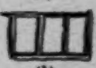


Gila Crossing, Salt River, Blackwater. The principal event of the year was the building of the Southern Pacific railroad along the southern border of the Gila River reservation.

(a)



(b)



(b)

Salt River (a), Blackwater (b). A feud that had originated in the quarrel at the Kwahadk' village during the preceding year reached an acute stage in February, 1879. The majority of the people of Blackwater and the lower villages, which were then known as Santan, conspired to kill the men of a certain faction during a night determined upon several days in advance. A guard was set at Blackwater, who was to watch their movements without giving them any hint of his purpose. One of those who were preparing for the attack at Blackwater had a brother at Casa Blanca, and he feared that this brother might be included in the list of victims at the lower villages, so he went one night to warn him or to get him to return with him to Blackwater. The next day the brother's conscience began to act, and he finally decided that if these men were killed and he did not warn them he would be answerable for their death. He therefore sent a runner to Blackwater, who told one of the intended victims of the conspiracy formed against them.

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[a] Tcirikita, one of the Maricopa runners, afterwards won a six-day race in San Francisco and was a close second in a similar endurance race in New York.

[b] The Pimas believe that he froze to death, and if this be true it indicates an unusually low temperature and that one man at least had very slight power of resistance to cold. The lowest temperature recorded at the Phoenix meteorological station for a period of sixteen years is 11° F. Rept. of Chief of Weather Bureau, 1900-1901, I.

The recipient of the news sent one of his family to inform another of his party, and so the news was spread so quietly that the guard scarcely noticed what was going on until the men began slipping one by one into the mesquite thickets. Before he could reach his friends, who were out in the fields, the whole proscribed party had escaped and were on their way toward Santan, where they and their friends attacked their Santan opponents early the next morning.

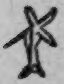
Juan Thomas, his two brothers, father, and uncle were in the party attacked. The old man, Ilâs, was the bravest, and fought openly with bow and arrows until they succeeded in driving off their assailants. He was slightly wounded with a bullet in the abdomen and an arrow in the arm, but no one was killed. One of the brothers was irrigating his field when a runner came with the news that his family was being killed and that he was in danger also. He ran toward the Double buttes and soon saw another man running in a course parallel to his own. The other saw him, and both began dodging to escape from the two clumps of mesquite behind which they had halted. Then they discovered that they were brothers, and they debated long as to what they should do. It is also said that they shed tears at the peril of their relatives, to whose aid they could not go without weapons. It was also a cause of grief that their fellows should rise against them. They decided to return to the village, but by that time the fight had ended.

Ilâs had come out of his house and chased those who were trying to shoot him. They fired several shots and some arrows at him, but when he came near they ran away. He called his enemies by name, inviting them to come and get satisfaction if they were bent on killing him. When the attacking party withdrew, the Thomas family went to the Double buttes, and on finding that they were not pursued they went to Blackwater, where their story so aroused their friends that an expedition was organized to seek revenge. They secured two boxes of cartridges from the trader at Blackwater and came down the river.

They formed a skirmish line as they approached the lower settlement and met their opponents at the Government school building. The Santan party hastily knocked a few loopholes in the adobe walls and gathered in and around the building, to withstand an attack. The Blackwater men killed three among those outside the schoolhouse and could have killed many more with their superior weapons, but their thirst for revenge seemed to be satisfied with that number, and they did not pursue those who fled across the mesa like frightened rabbits.

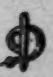
1879-80

Gila Crossing. During this winter there was a heavy fall of snow.[a]

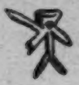


Blackwater. At an abandoned store above Casa Blanca, the walls of which are yet standing, a white man was killed by two young men, who were caught before they secured the money of the victim, robbery being the motive for the deed. The one who did the shooting was taken to the county jail at Florence.

1880-81

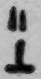


Gila Crossing. At the beginning of the year a man was bitten and killed by a rattlesnake at Gila Crossing.

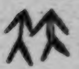


Blackwater. The murderer mentioned in the record of the preceding year was hanged at Florence.

1881-82

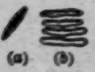


Gila Crossing. During a tizwin drunk at Salt River two young men killed each other. The Casa Blanca people went to Gila Crossing to participate in a feast and dance.



Blackwater. The Pima police were sent from Sacaton to arrest some Kwahadk's living at their village about 50 miles south of the agency. Two were killed.[b]

1882-83



Gila Crossing (*a*), *Blackwater* (*b*). An epidemic of measles prevailed among the Pimas and Maricopas, causing the death of many persons.

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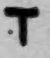
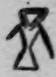
[a] An event of such rarity that it is mentioned but twice in these records of seventy years.

[b] The Kwahadk's had been drinking tizwin, and as they had never been interfered with by the agent they were not conscious of having transgressed any laws. Furthermore, drunkenness was the rule among the few whites with whom they came in contact, and it was a privilege that the Kwahadk's indulged in but once or twice a year. Old inhabitants at Sacaton tell me that the agent was working prisoners upon a reservation farm and selling the crop for his own profit. The Pimas had been committing no misdemeanors or crimes that offered any excuse for imprisoning them and the crops needed attention, but nevertheless he ordered his police to bring in the Kwahadk's dead or alive. One of the young Kwahadk's frankly declared his innocence of any intentional transgression and defied the police to take him from his home. He was promptly shot. As the police were returning to Sacaton they were overtaken by the father of the murdered man, who told them that he had nothing to live for, as they had killed his son and they might as well kill him. The police obligingly complied with his request. "Innocent and unoffending men were shot down or bowie-knifed merely for the pleasure of witnessing their death agonies. Men walked the streets and public squares with double-barreled shotguns, and hunted each other as sportsmen hunt for game. In the graveyard of Tucson there were 47 graves of white men in 1860, and of that number two had died natural deaths, all the rest having been murdered in bar-room quarrels." Life Among the Apaches, by John C. Cremony, 117.

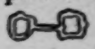
1883–84

 *Gila Crossing.* The Salt River Pimas went to a fiesta at Gila Crossing.

 *Blackwater.* A drunken Pima while riding on a box car on the Southern Pacific was run over and killed.[a]

1884–85

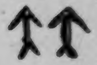
Gila Crossing. An epidemic during this year among the Kwahadk's caused the execution of two medicine-men who were suspected of bringing the visitation upon the tribe.[b]

 *Blackwater.* The first wagons issued by the Government to the Blackwater people were received this year.

1885–86

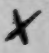
Gila Crossing. Hwela, named for the agent Wheeler, was baptized this year as the first Christian convert among the Pimas.[c]

Two youths were thrown from their horses during a rabbit hunt and killed.[d]

 *Blackwater.* Two prominent men of Blackwater died.

1886–87

Gila Crossing. Tizwin was made at Gila Crossing in such quantities that it was passed around in bowl-shaped baskets. One man was killed.

 The first adobe houses were built at Gila Crossing, and their owners were thereby entitled to one wagon each.[e]

A man at Salt River was shot by a white man; the particulars were not known to Kâemâ-â.

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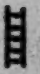
[a] The practice of allowing the Indians to ride free upon freight trains was established when the road was first built and is yet continued. The object of this generosity is said to be the procurement of the good will of the natives, who in return would give warning of washouts, or obstructions intentionally placed on the track and, perhaps, give concessions of rights of way across the reservations in the event of future extensions. Agent Jackson in his report for 1883 stated that six Pimas had been killed that year by falling from trains when drunk.

[b] It will be noticed that such common events as this among the Kwahadk's are recorded by the calendrists, thus showing how closely related the tribe is to the Pimas.

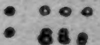
[c] Mr C. H. Cook, a Civil War veteran, had come as a teacher and missionary among the Pimas at the close of the year 1870. A sincere and devout Christian, he labored for nearly fifteen years before the people to whom he has devoted his life began to understand the message that he brought to them. He informs the writer that three or four other men had accepted his teaching before Hwela, but it is probable that this year marks the beginning of the conversion, which thereafter advanced very rapidly. Mr Cook has described his experiences among the Pimas and Apaches in a small volume of 136 pages, entitled, Among the Pimas, 1893. The chapter on "The Pima Indians, their manners and customs," by Rev. Isaac T. Whittemore, is inaccurate and inadequate.

[d] These hunts were frequently made and resulted in the destruction of large numbers of hares and rabbits, two species of the former and one of the latter. They were simply drives by a company of mounted men who surrounded the area to be beaten over and then advanced toward the center, where the animals were shot with arrows or killed with clubs. Such hunts are yet continued.

[e] These wagons were issued to such men as were willing to cut their long hair, build adobe houses of reasonable size, and provide suitable sheds to shelter the wagons from the scorching heat of summer, which is exceedingly severe on vehicles.


Gila Crossing, Salt river. The Maricopa and Phoenix railroad was built during this year, and thus connection was established between the fertile districts of the Salt river and the Southern Pacific railroad.[a]

Salt River. The medicine-man Staups gave a great dance at Santan, which was accompanied by races and other ceremonies which attracted many visitors, among whom were a Yuma and his wife.


Blackwater. Juan Thomas was employed as a scout by the troops who pursued Geronimo during his last flight into Mexico. The eight dots on Juan's stick represent the soldiers whom the Pimas accompanied. The minor leaders of the Apaches had entered the Pima camp thinking that they were friends, and had been captured, except seven who broke away. The commanding officer having ordered a fresh party of Pimas who had come up, to pursue the escaping Apaches, thirty-one Pimas and eight soldiers tracked the Apaches for two months, until they doubled back to the White mountains, where they were captured by the white soldiers before the Pimas overtook them.

1887–88

Gila Crossing, Salt river. Special mention is made by two annalists of the severe earthquake of May 3, 1887.[b] Owl Ear declared that "it was noticed by many of our people, if not by all, who wondered why the earth shook so."

Gila Crossing. The stage station at Gila Crossing, no longer needed after the railroad was built from the Southern Pacific to Phoenix, was moved during this year to Maricopa junction.

The Gila Crossing settlement was prosperous, and the Casa Blanca people went down to dance and share the products of their brothers' industry.

During a tizwin carousal which took place later in the year, two Gila Crossing men killed each other.

It was at this time that "a Mexican (sic) counted the bones of the people."[c]

The Maricopas were all living together at Mo'hatûk mountain when a quarrel arose in which a medicine-man was killed. His friends retaliated by killing a medicine-man of the opposite faction. This resulted in a division of the tribe, some going to the Pima settle-

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[a] The road was completed July 2, 1887.

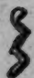
[b] This is known as the "Sonora earthquake." The shocks were so severe in that state as to be destructive to property and human life. At Tombstone, Ariz., the severe shocks lasted ten seconds, and the vibrations continued for a full minute. The earthquake was felt throughout the southern part of the Territory, and many ranchmen firmly believe that the drought of the last few years, which has transformed the grassy mesas into a desert waste, is due to that earthquake. See Goodfellow in Science, New York, Aug. 12, 1887.

[c] This is the Pima view of the somatological investigations of Dr Herman F. C. ten Kate, who measured 312 Pimas, besides many others among the Maricopas, Papagos, Zuñis, etc. His results are briefly summarized in the Journal of American Ethnology and Archæology, III, 119.

ment on Salt river and the remainder going to their present location on the Gila below the crossing.

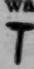
Salt River. A white man killed an unknown Pima some time after the earthquake for some unknown reason.

1888–89



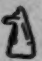
Gila Crossing. The American settlers at Tempe invited the Salt River Pimas to a feast.

An eclipse of the moon was observed by the Pimas, and as usual was spoken of as the "time when the moon died."[a]

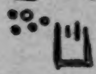


A prosperous season enabled the Salt River people to hold a dance festival.

Tizwin was made at Gila Crossing, but no one was killed in the resulting debauch.



Blackwater. A Papago who knew the bluebird series of songs sang for the Santan people during the festival held by them.



The captain of the native police and the calendrist went to Fort McDowell with three other men to act as scouts for the soldiers stationed there.

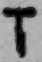
During the year an epidemic carried away three prominent men at Blackwater.

1889–90

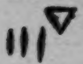
Gila Crossing. Two tramps killed a man near the Maricopa and Phoenix railroad.

The Salt River people made tizwin, and during the carousal which followed a man was shot and killed. The murderer was sent to Yuma.

The Hi'atam villagers who formerly lived at Akûtcîny, south of Maricopa station, went to Gila Crossing to join in the dance festival held there.



Salt River. In a tizwin drunk at Salt River Santco was killed. Soon afterwards another general debauch resulted in the death of Hitiraki. These events caused the order prohibiting the Pimas from making tizwin.



Blackwater. The wife of the head chief died.

1890–91

Gila Crossing. During a tizwin drunk at Gila Crossing a man put poison into the liquor of an enemy, who died in great agony after drinking it.

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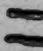
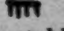
[a] Notwithstanding the fact that several score of partial and total eclipses of the moon were visible in Pimeria during the period covered by these annals, which in that clear atmosphere must have been seen, they are mentioned but twice, and that in recent times. As it is known from American testimony that the Pimas were profoundly impressed by such phenomena, the failure of the annalists to note them can be accounted for only by their aversion to even a mention of supernatural events supposed to be threatening in character.

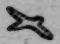
At the Salt River settlement a Mexican under the influence of whisky killed a Pima, but the Indians "were good enough not to want to kill" the murderer.

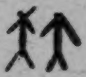
(a)  (b) *Gila Crossing* (a), *Salt River, Blackwater* (b). In the spring of 1891 occurred the last and most disastrous of the Gila floods. The Maricopa and Phoenix Railroad bridge was swept away and the channels of both the Gila and Salt rivers were changed in many places. The destruction of cultivated lands led to the change of the Salt River Pimas from the low bottoms to the mesas.

1891-92

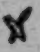
 *Gila Crossing.* A boarding school[a] for Indian children was established at Phoenix.

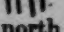
Two men died at Gila Crossing during the autumn, and it was supposed that they were poisoned by the tizwin which they had been drinking.

 In a tizwin drunk on the Salt River reservation a Papago shot a Pima and fled to escape the consequences, leaving his wife at the village.

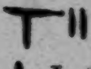
 *Blackwater.* The chief and one of the headmen at Blackwater died during the year.

1892-93

 *Gila Crossing.* Two friends went to Maricopa and got drunk on whisky. One cut the other's throat; he then went to the villages on the river above Gila Crossing and in maudlin tones said he thought he saw himself striking someone under him.[b]

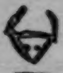
 The schoolhouse was moved out of Phoenix to a point 3 miles north of the city during the summer of this year (1892).

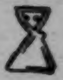
A woman was struck by lightning at Hi'atam, the village above Gila Crossing.

 A dance at Salt River occurred in which two men, drunk with whisky, killed each other.

In the spring of 1892 the Gila Crossing chief, Ato'wâkâm, died.

The Government issued barbed wire for fencing at Gila Crossing, and directed the people to make a road across the fields, which should be fenced to form a lane.

 *Blackwater.* A woman was gored to death at Blackwater by a cow.

 The chief, who had been bitten some years before by a rattlesnake but had recovered, died in the spring of 1893.

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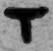
[a] It was opened in a leased hotel building in September, 1891. Owing to lack of facilities only boys, to the number of 42, were admitted.

[b] The passion for distilled liquor had arisen within the last quarter of a century. Lieutenant Emory wrote, in November, 1846, "Aguardiente (brandy) is known among their chief men only, and the abuse of this and the vices which it entails are yet unknown."

1893-94

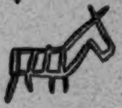


Gila Crossing. The village of Hi'atam and the Gila Maricopas had a dance together, but no one was killed.

Tizwin was made secretly at Gila Crossing, but no fatalities occurred.

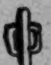
The "prettiest woman in the village" died at Gila Crossing, and her husband was suspected of having caused her death.

A man was shot by another, who was drunk with whisky.



Blackwater. This year the first horse race ever held by the Pimas took place at Blackwater.[a]

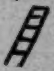
1894-95



Gila Crossing. The Gila Crossing Presbyterian Church was built at the beginning of the year—that is, during the summer of 1894. It was dedicated in December of that year.[b]

A woman was found dead on the Phoenix road. It is supposed that she had been killed by a Maricopa or a Chinaman.

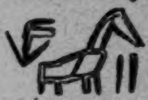
The Gila Crossing people held a dance festival.



The Santa Fé railway reached Phoenix.

There was an eclipse of the moon during this year.

Blackwater. The chief at Gila Crossing favored tizwin drinking and resisted the progress that was beginning to manifest itself. He died in jail at Sacaton.



In a horse race between animals owned by the Sacaton flats and Blackwater villages, that of the former won.

1895-96

Gila Crossing. The Maricopas living on the Gila came to Gila Crossing to attend a dance festival.

Kåemå-å was elected a chief at the Gila Crossing village. The line is drawn "crooked because I was crooked in my mind whether or not I should accept the responsibility."

Salt River. Two brothers-in-law got drunk together and in the quarrel that ensued one was seriously injured.

Soon afterwards Juan made some wine and invited a number of his friends to come and drink with him. All became drunk and Luigi killed a man whose name was not known to the calendrist. Luigi was sent to the Territorial prison at Yuma, where he died a year later.

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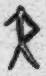
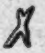
[a] However, this sport has not become popular among them, partly owing to their poverty, which prevents them from feeding a horse well enough to enable it to run and from accumulating property with which to bet on the race, and perhaps partly owing to the growing influence of the church party in the community.

[b] This church was established by the veteran missionary, Mr C. H. Cook, who successfully awakened an interest in Christianity among the Gila Crossing villages and had a number of converts at the time when it was considered that, owing to its isolation, the settlement should have a resident missionary.

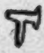
Blackwater. Two Christians died in this year, one at Blackwater and the other at the Cottonwoods.[a]

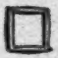

During this year a Blackwater youth at the Phoenix school committed suicide by shooting himself.


Gila Crossing. The Kwahadk's indulged in a tizwin drunk in which one man was killed.

Gila Crossing, Salt River. The Gila Crossing chief fell dead in the prisoner's chair when on trial at Sacaton for selling whisky.

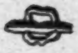
1896–97

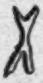

Gila Crossing. An epidemic of smallpox prevailed and the whites established a quarantine which the calendrist interprets as, "the Pimas were ordered to stay at home."

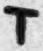

Blackwater. Square indicates the Gila Crossing church.

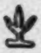
Salt River. The Maricopa and Phoenix railroad was extended from Tempe to Mesa [a distance of about 8 miles] during this year.

1897–98


Gila Crossing. At the beginning of this year the Gila Crossing Catholic and the Casa Blanca Presbyterian churches were being built.


A Papago chief was killed at Maricopa by a companion who was drunk with whisky.


The Rsânikam people went to Akûtcîny to dance and run a relay race.


In various ways the Spanish-American war was brought to the notice of the Pimas and Kâemâ-â made a record of the event by the sign which might be supposed to be a bush or a yucca plant.

Blackwater. Juan's brother "and another man" died.

1898–99

Gila Crossing. Many children died this year of measles at the Phoenix Indian boarding school.[b]

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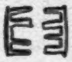
[a] Professing Christians among the Pimas were not so rare at this time that the death of two need have been recorded. This was the time when the long labors of the missionary were beginning to take effect and the converts numbered hundreds each year.

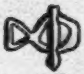
[b] The disease also prevailed at Sacaton. Nearly all the children in the school, about two hundred, were sick, but the indefatigable efforts of the agency physician saved all but one, who disobeyed his orders.

There was a heavy fall of snow that could be rolled into great balls as it was melting.



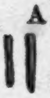
Blackwater. There was no crop this year.[a]

1899–1900



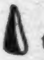
Gila Crossing. During the summer of 1899 a Catholic mission school was established at Gila Crossing.

A Papago was killed by lightning at Gila Crossing.

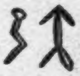


Barbed wire was issued from the agency at Sacaton.[b]

The Indian Department established a day school at Gila Crossing at this time.



Victor Jackson was struck by lightning as he was returning to Sacaton on the stage road from Casa Grande.[c]



Blackwater. A woman at Blackwater was fatally bitten by a rattlesnake.[d]

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[a] The water of the Gila had been so far utilized by white settlers above the reservation, for the most part more than a hundred miles above, that there was none left for the Pimas. It is difficult to obtain accurate information at this time of the number who perished either directly or indirectly by starvation. During this and the following year five persons are known to have died from this cause, and it is probable that there were others. Most of the Pimas will not beg, however desperate their need may be, so that not all cases were reported.

In one case a wood chopper tried during the hot season to cut mesquite for sale, but he was too weak to withstand the heat and the exertion and was found dead in the chaparral. An old couple were found dead in their house with no food of any kind in their storehouse, and it is supposed that they preferred to starve rather than beg. A man riding to Salt River was too weak from hunger to keep his saddle and fell and perished.

[b] The agent wisely stipulated that if they received free wire they must leave a lane for a road through the fields. The width was not prescribed and they made the lane so narrow that two teams can scarcely pass each other in it, and it becomes churned into mud when the adjoining land is flooded for purposes of irrigation. The Pimas have not manifested any striking road-building instinct that would lead an enthusiastic admirer to relate them to the Aztecs or Incas. Year after year they plodded through the slough between the agency and the river without making an effort to put in a bridge or filling. When one of the Government employees was building a bridge for them several passing teamsters preferred risking their teams and wagons in the sea of mud to assisting for a few minutes to put the bridge in place.

The soil of the reservation is well adapted for road making, and a little care would make the thoroughfares as hard and smooth as those to be found anywhere. However, those upon the tillable lands of river silt readily cut into light dust that rises in clouds when disturbed. In a few places this condition has been remedied by resorting to the temporary and shiftless expedient of the white settlers, who cover the road with straw or corral refuse. The mesa roads, which include all those leading any distance from the Gila, pass alternately over loose soil containing coarse sand that gradually accumulates in the ruts and renders the road "heavy," and over "adobe" soil which is hard and firm in dry seasons, and which makes an ideal roadbed. Hill roads are unknown and there are very few traveling sand dunes to be crossed near the reservation.

[c] His horse was killed and its bones are certain to be pointed out to the stage traveler by the loquacious driver, John McCoy.

[d] It may be presumed that such occurrences are rare or they would not be deemed worthy of record. This woman had gone far out on the desert to search for mesquite beans, as she was without food; indeed the whole community was starving because of the failure of the crops owing to the lack of water in the river for their ditches. Rattlesnakes sometimes make their way into the houses and bite the occupants. Repeated inquiries failed to elicit information that would indicate that any remedies were used for snake bites. A common weed (golondrina?) is called snakeweed by a few whites, and is supposed to be used as a remedy by the Pimas, but I have not yet found a native who ever heard of its being so used.

1900–1901

Gila Crossing. It was during this year that the President came to Phoenix.[a]

Gila Crossing, Salt River. During the spring the man employed to carry the mail between Phoenix and Scottsdale became insane and shot a white man and a Pima youth whom he met on the road near the latter place.

1901–2

Gila Crossing. In September, 1901, the day school was started at Masâ'kimûlt, the Gila Maricopa village.

TECHNOLOGY

The Food Supply

The Pimas subsist upon a mixed diet in which vegetable food predominates. In the past it would seem probable that the proportion of meat was greater than at present, though they have long been tillers of the soil. Certain articles of their diet appear to be markedly flesh producing, and this tendency is at least not diminished by the habits of life resulting from the semitropical climate of the Gila valley. They are noticeably heavier than individuals belonging to the tribes on the Colorado plateau to the north and northeast, and many old persons exhibit a degree of obesity that is in striking contrast with the "tall and sinewy" Indian conventionalized in popular thought. (Fig. 2.)

About every fifth year in primitive times the Gila river failed in midwinter, the flow diminishing day by day until at length the last drop of water that could not gain shelter beneath the sands was licked up by the ever-thirsty sun. The fish gathered in the few pools that were maintained by the underflow, the ducks and other water birds took flight, but the deer and antelope could the more readily be stalked because of their resorting to known watering places. Without water in the river and canals there could be no crops, and necessity drove the people to seek far afield for the native plants that in some degree produce fruits or seeds even in dry seasons. The fruit of the saguaro and the seed or bean of the mesquite were the most abundant and accessible resources. When even these failed the Pimas were driven to make long journeys into the Apache country—

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[a] The visit of President McKinley to Phoenix, in May, 1901, made a profound impression upon the Pimas. Káemâ-â lives but 20 miles south of the Arizona capital, and was present at the time of the President's visit. He made no mark upon the calendar stick to commemorate the event, but related the circumstances as a part of the history.

It is not surprising that the Pimas, who had heard for many years of the Great Chiefs in Washington, should be desirous of seeing one in the flesh when the opportunity presented itself. The official interpreter at the agency frequently, during the winter of 1901–2, expressed her desire to obtain a good biography of the late President. After commenting upon the hideous crime of the assassin at Buffalo she made the truthful and suggestive remark that "no Pima would do such a thing; he would never kill his chief."

and whenever they got a mile from their own villages they were in the land of the Apache—in search of animal food, roots, berries, and especially the edible agaves.

At other times the very abundance of water proved disastrous;

FIG. 2. Fat Louisa.

floods destroyed the canals and swept away the crops. As early as 1697 Padre Kino reported that owing to the fields having been overflowed the Pimas could offer him no pinole,[a] but gave mesquite meal instead.[b] The resort to uncultivated products such as their Papago cousins to the southward wholly subsisted upon did not prevent the Pimas from attaining proficiency in agriculture, as will be seen later, and it must many times have preserved them from total extinction. With what success they sought for edible plants may be judged from the subjoined list, which is believed to be fairly complete. It contains 22 plants of which the stems, leaves, or flowers were eaten, 4 that furnished roots or bulbs, 24 with seeds or nuts, and 15 that supplied fruits or berries. And this in a region that appears to the casual visitor to be a desert with but a few thorny shrubs and but one tree that he would deem worthy of the name.

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[a] Manuscript, Hemenway Collection, x, p. 6, copy by Bandelier from Doc. His. Mex.

[b] Made by grinding parched corn into meal and mixing it with water to form a thin gruel; wheat is now similarly treated. Pfefferkorn gives the following appreciative description of pinole in his Beschreibung der Landschaft Sonora, the second volume of which was published in 1795: "Auch auf dem Felde, und auf der Reise, wo keine Bequemlichkeit zum Kochen ist, haben die Sonorer ihre Nahrung von dem *Mais*. Sie nehmen den nöthigen Vorrath mit: dieser bestehet in dem *Pinole*, den ihnen die Weiber auf folgende Art bereiten. Nachdem der *Mais* im Wasser etwas geweicht, und hernach getrocknet ist; rösten sie denselben in einer irdenen Schüssel, und rühren ihn beständig herum, damit er nicht anbrenne. Währendem Rösten, springen die Körner auf; und das Mark bricht, gleich einer schneeweissen Blume, hervor. Dieses wird *Esquita* genant und ist nicht unangenehm zu essen. Der auf diese Art geröstete *Mais* wird auf dem *Metâte* gemahlen; und bekömmt alsdann den Namen *Pinole*. Diese Feld und Reisekost führt der Sonorer in dem Balge von einer wilden Katze, oder einem andern Thiere, mit sich. Sogar die Soldaten, und andere Spanier, haben auf der Reise keine andere Nahrung. Wenn sie essen wollen; so werfen sie zwei oder drei handvoll *Pinole* in eine *Corita*, welche ihnen zu dem Ende allezeit zur Seite hängt; schütten Wasser dazu, rühren beides durcheinander; und nehmen also aus einem Geschiere, zur selbigen Zeit, Speise und Trank. So sehr der *Pinole* von den Amerikanern geschätzet wird; so wenigen Beifall findet sein Geschmack bei dem Europäer; nur Zimmet, und Zucker, können ihm denselben angenehm machen." (Vol. II, p. 122.)

PREPARATION OF FOOD

Very few articles of Pima diet are eaten raw, and many of them are of such a nature as to necessitate thorough cooking; thus the agave and the fruit of some of the cacti are baked for many hours. It may be well, therefore, to describe the methods, so far as they could be ascertained, of preparing the various plants for use. The art of cooking is not well developed among these people; no such elaborate preparations as Mr Cushing found at Zuñi tempt the Pima palate.

In the olden time maize was ground upon the flat metates and formed into loaves, which must have been "sad" indeed, to judge from their modern counterparts. With the advent of the whites came the introduction of a new and quickly accepted cereal, wheat; and the bread made from it also, without leavening agent, is heavy and indigestible. One loaf was obtained (pl. VI, *a*), said to be a comparatively small one, that weighed 14 pounds and yet was only 3 inches thick and 20 inches in diameter. No knowledge of the pueblo wafer breads exists among the Pimas, who confine their treatment of mesquite, corn, wheat, and other flour to baking as tortillas or as loaves in the ashes, frying in suet, or boiling, either in water to form a gruel or mush, or with other foods in the shape of dumplings.

A large part of the cereal food of the Pimas is parched before it is ground.

The process of parching on, or rather among, the coals is dexterously carried out. The coals are raked into the parching pan (pl. XIX, *a*) and after the grain has been thrown upon them it is given a series of tosses with a quarter-turn to each which redistributes the light but bulky coals and the heavier grain. A frequent puff of breath carries away the quickly gathering flakes of ashes. The contents of the pan are separated by a few short jerks that carry the coals in a mass to the edge of the dish, whence the larger particles are scraped off and the smaller blown out. Another method of parching seeds is to place over the fire an olla that has been broken so that at least one side is wanting, thus admitting the hand to stir the contents as they are browned.

Meat is roasted on the coals, a favorite method of cooking dried meat or that of small rodents, or it is boiled until well done. In the latter method, according to one informant, it is put on the fire in cold water. The broth is then thrown away lest it cause consumption. A coarse-grained flour is sometimes boiled with the meat to make what a Canadian voyageur would term rubabu.

Occasionally a housewife will be met with among the Pimas who is scrupulously neat and clean in cooking and in the care of the home. Most of the women, however, carry traces of dried dough on their fingers from week's end to week's end, and the cooking vessels know no cleansing except the scraping that seeks the last particle of food that may cling to them, the rasping tongue of the starving dog, or the hasty slopping of a little cold water into them just before using again. The evil effects of slovenliness are reduced, however, by the peculiar conditions, such as the dry air, which saps the moisture from all organic matter, even in the shade; the outdoor cooking place exposed to a sun that withers all germs; and the habit of eating all the food prepared for each meal, which includes the rule of etiquette prescribing that one must eat all that is set before him.

The kitchen is an arrow-bush inclosure, about 4 or 5 meters in diameter (pl. VI, *b*), containing its set of half a dozen pottery vessels. In the center are the three stones on which the cooking pot rests. Such an inclosure is quite common at the present day, though many have adoped the oval fireplaces of adobe (pl. VI, *c*), some obtain iron kettle stands from the agency blacksmith, and a few (chiefly those who live in adobe houses) are using modern stoves.

PLANTS USED FOR FOOD

Â'nûk i'avak, Atriplex bracteosa var.; A. coronata Wats.; A. elegans Dietrich. These saltbushes, with a few others as yet unidentified, are sometimes boiled with other food because of their salty flavor. They are cooked in pits with the fruit of the cactus, Opuntia arborescens, the method of roasting them being described below. The young shoots of some of them are crisp and tender. Commonly known as "sagebrush," these saltbushes are among the most abundant plants in that region. There are both herbaceous and woody species, the former being eaten by stock and the latter being useful for fuel.

A'opa hi'âsĭk, Populus deltoides Marsh. The cottonwood occurs in a thin fringe, with here and there a grove along the Gila and Salt rivers. In February and March the women send some of the barefoot boys into the tree tops to throw down the catkins, which are then gathered in baskets and carried home to be eaten raw by stripping them off the stem between the teeth.

Aot, Agave americana Linn. (possibly a few related species also). Mescal was gathered in times of famine, and it would have been much more extensively used had it not been for the danger from "the enemy," the Apaches, that attended even the shortest journey away from the villages. The plant has ever been a favorite, not only among the Pimas but also with the Papagos, the Apaches, and a score of other tribes. The first day's work after reaching the hills where this plant grows was to seek suitable wood and make digging sticks. Then the men gathered the mescal heads by prying them out with the sticks, and trimmed off the leaves with a knife, leaving one or two, so that the heads might be tied in pairs and slung on a rope for carrying. Thin-leaved specimens were rejected, inasmuch as they not only contain little nourishment, but blister the mouth when eaten. While the men were bringing in the mescal, the women gathered wood for fuel. Pits were dug, and after the fire built in them had died down small stones were placed on the coals. The mescal was then placed on the stones and the whole covered with earth. When it had roasted for twenty-four hours, a small opening was made in the pit and its contents examined; if the cooking was not yet complete, the opening was closed and the pit left undisturbed twelve hours longer. If the roasting was not done when the pit was first opened, it was believed that the incontinence of some members of the party was the cause. The heads of the fruit were opened by removing the envelope on one side; the center was cut out and dried in the sun, when it was ready for use or for storing away.

Mescal is now obtained from the Papagos. It is eaten by chewing until the juice is extracted and rejecting the fiber. It is used alone or together with pinole. Sirup is extracted from the prepared mescal by boiling until the juice is removed, which is then thickened by prolonged boiling until it becomes a black sirup, somewhat similar to sorghum. It is inferior to saguaro sirup.

Â'păn, Monolepis chenopoides. The roots are washed, boiled in an olla, and cooled in a basket. The water is squeezed out, and they are again put into the olla with a little fat or lard and salt. After cooking for a few moments they are ready to serve with tortillas. This plant is also used in a similar manner by the Mexicans, who are supposed to have learned its value from the natives. The seeds are boiled, partially dried, parched, ground on the metate, and eaten as pinole.

A'taftak, Cucurbita fœtidissima H. B. K. The seeds of this wild gourd are roasted and eaten.

E'ikâfĭ. The root of this small plant is gathered, boiled, and eaten without peeling.

Hait'kam, Olneya tesota. The nuts of the ironwood tree (pl. VII, *a*) are parched in an olla, or, what is more usual, the broken half of one, and eaten without further preparation. The tree grows on the mesas on all sides of the villages, where it is very conspicuous for a few days in May, when it is covered with a mass of purple flowers.

Hâ'kowat, Phoradendron californicum. The berries of the mistletoe that grows on the mesquite are gathered and boiled without stripping from the stem. They are taken in the fingers, and the berries stripped off into the mouth as eaten. Various species of mistletoe are very abundant on the trees along the Gila, but this one only is eaten.

Halt, Cucurbita pepo Linn. The common species of pumpkin grown by the Pimas, as well as by the whites and Mexicans, is cut in strips and dried, when it is known by a number of different names, according to the manner of cutting and the particular variety. This species includes the pumpkins proper, the bush scallop squashes, the summer crook-necks, and the white or yellow warty squashes. The club-shaped, pear-shaped, or long-cylindrical smooth squash is Cucurbita moschata Duchesne. It is extensively grown by the Pimas. The seeds of the pumpkin are parched and eaten. When the dried pumpkin is used, it is softened in water and boiled.

Ha'nûm, Opuntia arborescens. The fruit of this cactus (pl. VIII, *a*) is gathered with an instrument that resembles an enlarged wooden clothespin. It is collected in large quantities and carried home in the kiâhâ, or carrying basket. A pit is dug and a fire built in it, on which stones are heated. As the fire dies down the stones are removed and a layer of the saltbush, Suæda arborescens, is placed over the coals; above this is placed a layer of cactus fruit, then hot stones, and so alternately to the top, over which a thick layer of saltbush is laid with earth outside. The pit is left undisturbed over one night, then its contents are spread out, dried, and the fruit stirred with a stick until the thorns are rubbed off, whereupon it is ready to store away for future use. In its final preparation it must be boiled. It is then salted and eaten with pinole. The acid flavor is usually relieved by the addition of various plants cooked as greens.

Ha'rsany, Cereus giganteus Engelm. The fruit of the giant cactus, or, as it is more generally known in the Southwest, the saguaro (pls. VIII, *b*, and IX, *c*, *d*), is gathered in June, and so important is the harvest that the event marks the beginning of the new year in the Pima calendar. The supply is a large one and only industry is required to make it available throughout the entire year, as both the seeds and the dried fruit may be preserved. Seeds that have passed through the body are sometimes gathered from the dried feces, washed, and treated as those obtained directly from the fruit, though there would seem to be some special value ascribed to them as in the case of the "second harvest" of the Seri.[a]

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[a] Cf. W J McGee in Seventeenth Annual Report of Bureau of American Ethnology, 212.

The fruit is eaten without preparation when it ripens. It is of a crimson color and contains many black seeds about the size of those of the fig, which fruit it resembles in taste. By a process of boiling and fermentation an intoxicating liquor is obtained from the fresh fruit which has been more highly esteemed than the nutritious food and has rendered this new-year a season of debauchery.[a]

The fruit is dried and preserved in balls 15 or more centimeters in diameter (fig. 3). From either the fresh or dried fruit sirup is extracted by boiling it "all day." The residue is ground on the metate into an oily paste which is eaten without further preparation. The seeds may be separated from the pulp at the time of drying the fruit and may be eaten raw or ground on the metate and treated as any meal—put into water to form a pinole or combined with other meal to bake into bread.

Ha'valt, Yucca bacatta. The fruit is boiled, dried, ground on the mealing-stone, and boiled with flour. It is also eaten raw as a cathartic. The stems are reduced to pulp and used as soap. Y. elata is also used as soap.

Ho'ny, Zea Mays. Corn, the most important crop of the Pueblo tribes, has, in recent years at least, been of less value to the Pimas than wheat. The numerous varieties are all prepared in about the same manner. As the husked corn is brought in by the women, it is piled on a thin layer of brush and roasted by burning the latter, after which it is cut from the cob, dried, and stored away for future use.

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[a] "I arrived at the Pimas Gileños, accompanied by the governor of the Coco-Maricopas. There was great rejoicement, for there had spread thus far the report that they (the Moquis) had me killed. The governor of the Pimas told me that all the relatives were well content, and wishing to make a feast, all the pueblos together. I agreed to this, but on condition that it should be apart from me, foreseeing in this what would come to pass. In a little while I heard that they were singing 'a heap' (*de monton*); this was stopped presently, but was followed by a great uproar of discordant voices, and shouting, in which they said, 'We are good! We are happy! We know God! We are the fellows to fight the Apaches! We are glad the old man (as they call me) has come, and not been killed!' This extravagant shouting (*exorbitante griteria*), a thing foreign to the seriousness of the Pimas, I knew came from drinking, which produced various effects. Some came and took me by the hand, saluting me. One said, 'I am padre de Pedro.' Another said to me, 'Thou hast to baptize a child.' Another, 'This is thy home—betake not thyself to see the king, nor to Tucson.' Others made the sign of the cross, partly in Spanish, so that though I felt very angry at such general drunkenness, there did not fail me some gusto to hear the good expressions into which they burst, even when deprived of reason. The next day I complained of these excesses to the governor, who told me that it only happened a few times and in the season of saguaro, and adding that it made his people vomit yellow and kept them in good health. What most pleased me was to see that no woman got drunk; instead of which saw many of them leading by the bridle the horse upon which her husband was mounted, gathering up at the same time the clothes and beads that the men scattered about, in order that none should be lost." (Garcés's Diary, 436.) "The three pitahaya months," says Father Salva-Tierra [describing the saguaro harvest in California], "resemble the carnival in some parts of Europe, when the men are in a great measure stupified or mad. The natives here also throw aside what reason they have, giving themselves up to feastings, dancings, entertainments of the neighboring rancherias, buffooneries, and comedies, such as they are; and in these, whole nights are spent to the high diversion of the audience. The actors are selected for their talent of imitation; and they execute their parts admirably well." (Venegas, History of California, I, 82.) "The gathering of this fruit may be considered as the harvest of the native inhabitants. They can eat as much of it as they please, and with some this food agrees so well that they become corpulent during that period, and for this reason I was sometimes unable to recognise at first sight individuals otherwise perfectly familiar to me, who visited me after having fed three or four weeks on these pitahayas." (Jacob Baegert, The Aboriginal Inhabitants of the Californian Peninsula, in Smithsonian Report, 1863, 363.)

The shelled corn is ground on the metate and baked in large cakes in the ashes. Corn is also boiled with ashes, dried, and the hulls washed off, then thoroughly dried and parched with coals or over the fire. It is then made into a gruel, but is not so highly regarded as the wheat pinole.

I'savĭk. The thorns of this cactus are removed as soon as gathered, and it is eaten without further preparation.

I'tany, Atriplex sp. The heads of this saltbush are pounded up in the mortar and screened to separate the hulls. The seeds are washed, spread to dry, parched in a piece of olla, and ground on the metate. They are then ready to be eaten as pinole, or dry, in the latter case a pinch of the meal being taken alternately with a sip of water.

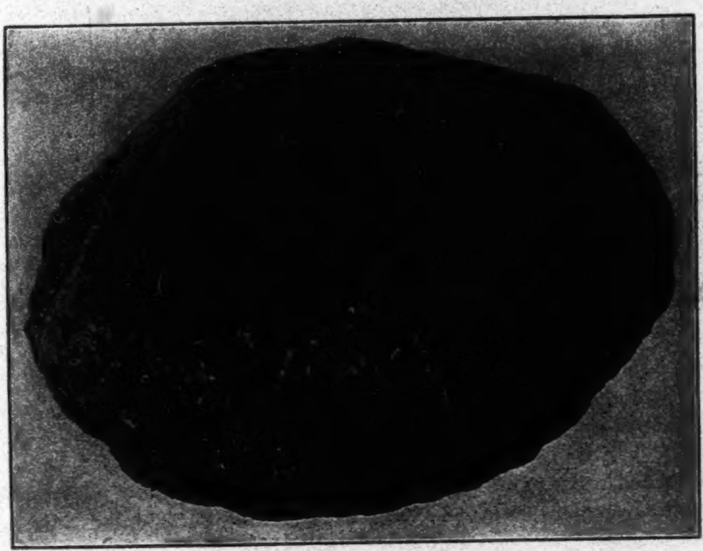

FIG. 3. Dried saguaro fruit.

Ka'ĭfsa, Cicer arietinum Linn. The chick-pea is raised in small quantities and is also purchased from the traders. This is the garabañzo of Mexico. The name chicos is sometimes applied to this pea as it is to anything small, especially to small or, rather, sweet corn that is just old enough for roasting.

Kâf, Chenopodium murale. The seed is gathered early in the summer and prepared by parching and grinding, after which it may be eaten as pinole or combined with other meal.

Kâ'meûvat. After the August rains this seed is gathered, parched over coals in the parching pan, ground on the metate, and eaten as pinole.

Kan'yo, Sorghum vulgare Pers. Sorghum is cultivated when the water supply permits. It has been obtained recently from the whites, who raise it extensively in the Southwest.

Ki'ak. The heads of this annual are gathered and the seeds beaten out with the kiâhâ stick used as a flail. The seeds are moistened, parched, which makes it resemble pop corn, ground on the metate, and eaten by taking alternately pinches of meal and sips of water.

Kot, Prosopis velutina. Mesquite beans[a] formed nearly if not quite the most important article of diet of the Pimas in primitive times (pl. x, *a*). They are still extensively used, though the supply is somewhat curtailed by the live stock which feed avidly upon them. As already stated, the crop sometimes fails, "especially in hard times," as one of our informants naively remarked. The mesquite harvest takes place somewhat later than that of the saguaro. The beans are gathered and stored in the pod in cylindrical bins on the roofs of the houses or sheds (fig. 4). While yet on the trees, the bean pods are bored by larvæ of the family Bruchidæ.[b]

FIG. 4. Sheds with caches on roofs.

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[a] Analysis of mesquite beans, including the pod:

	Per cent.		Per cent.
Moisture	5.96	Crude cellulose	32.53
Dry matter	94.04	Albuminoids	14.06
Crude ash	5.20	Nitrogen-free extract	37.13
Crude fat	5.12	Nutritive ratio	1:5.8

"The amount of cellulose, or woody fiber, is very much larger in the bean, and the amount of nitrogen-free extract considerably smaller; but the albuminoids and fats compare very well indeed. The bean pod is 4 to 8 inches in length, and grows in bunches from six to eight pods to the bunch." Third Annual Report, 1888, Texas Agricultural Experiment Station. Reference kindly supplied by Mr Ewell, Bureau of Chemistry, Department of Agriculture.

[b] "There are two species of Bruchus which are especially common in mesquite seeds in Arizona—both the common mesquite and the screw bean, namely, Bruchus prosopis Lec. and Bruchus desertorum Lec. Occasionally other species breed in the seeds." Dr L. O. Howard, Department of Agriculture, letter.

The beans are prepared for use by being pounded up in a mortar with a stone pestle, or, if a large quantity is required, with a large wooden one. The pods may be ground with the beans. Another method of preparation is to separate the beans from the pods, parch them by tossing them up in a pan of live coals, and reduce them to meal by grinding, whereupon they may be eaten as pinole. This has a sweetish taste and is reputed to be very nourishing.

The catkins of the mesquite are eaten without preparation by stripping from the stem between the teeth.

The white gum which exudes from the mesquite limbs is used in making candy.

The inner bark is employed as a substitute for rennet.

Ko'kitcvhûtaki, Parkinsonia microphylla (in the foothills); P. torreyana (on the mesas) (pl. x, *b*). The paloverde bean was formerly eaten either as gathered or after being pounded in the mortar. It was not eaten as pinole, but was sometimes mixed with mesquite meal.

Ko'mûlt. The heads are gathered and washed, sometimes twice, then boiled in an olla with a little water. Wheat flour and a seasoning of salt are added and the whole is stirred until the heads fall to pieces.

Ko'-okupaltûk. According to tradition the seeds were eaten in primitive times, but no one now knows how they were prepared. The plant is now boiled with meat as greens.

Ko'ûtcûlt, Prosopis pubescens. Screw beans are abundant along the banks of the Gila. They are cooked in pits which are lined with arrow bushes set on end. The beans are placed in layers alternating with cocklebur leaves, the whole covered with earth and left to stand three or four days, after which they are taken out and spread to dry. They are then ready to use or store away in the arrow-bush basket bins on the house tops. They are further prepared for food by pounding up in a mortar, the fine flour then being ready to be eaten as pinole. The coarser portion is taken up in the hands with water, the juice sucked through the fingers, and the remainder rejected.

Kwa'aolt, Licium fremontii var. The red berry is boiled and eaten.

Mâ-âtatûk. This is described as resembling asparagus. The stems may be eaten raw or boiled or roasted in the ashes.

Me'la, Citrullus vulgaris Shrad. Watermelons are among the most important crops of the Pimas and are eaten during at least six months of the year.

Naf', Opuntia engelmanni. The thorns are brushed off the fruit of the prickly pear before it is gathered. It is then peeled and eaten, the seeds being thrown away. The Papagos make a sirup from the fruit (which is said to cause fever in those not accustomed to its use) and dry the fruit as they do that of the saguaro, but the Pimas make no further use of it than to eat it raw.

Nyi'âtam, Malva sp. This plant is boiled and the liquid used in making pinole in times of famine.

O'-opat, Acacia greggii. The beans of the cat's-claw (pl. VII, *b*) were eaten in primitive times, but no one of the present generation knows how they were prepared.

Ositcʋ'wʋtpat, Zizyphus lycioides. The black berry of this thorny bush is gathered in the basket bowls after it has been beaten down with sticks. It is eaten raw and the seeds are thrown away.

Pap'kam. The heads are tied in bunches and dried in the sun. They are then shelled, screened, the seeds parched, ground on the metate, and eaten as pinole. They are "not sweet."

Pavf(ĭ), Phaseolus vulgaris Linn. At least one variety of the common kidney bean, pole bean, bunch bean, etc., was known to the natives before the advent of the Spaniards. Venegas states[a] that "red frixoles, or kidney beans" [Phaseolus sp.], were cultivated by the natives of lower California, and this may have been the variety known in Pimería.[b]

Pel'tûkany, Triticum sativum Lam. Wheat is the principal crop of the Pimas, and four varieties are known to them. It is ground on the metate to make the flour used in cooking the great loaves that weigh from 10 to 20 pounds. Tortillas resembling those of the Mexicans are now more commonly used than the heavy loaves of former days. A light and toothsome doughnut is fried in bubbling hot suet (pl. VI, *a*). One of the commonest methods of preparing wheat is to parch it, grind it on the metate, and eat it as a sort of thin gruel called hak(ĭ) tcoĭ; or the wheat may be boiled before parching, in which case the product is known as pârsâı tcoĭ. Both are known to the whites by the Mexican term "pinole."

Rsat. The bulb of the wild onion is eaten. It is common on the slopes at the foot of the Estrellas.

Rso'-owût. The fine reddish seed is boiled with flour as a mush.

Rsʋr'sʋ-vlĭk. This is used as greens with similar plants.

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[a] History of California, 45.

[b] The entire region occupied by tribes of the Piman stock, extending over the larger part of Sonora as far northward as the Rio Gila, was known to the Spanish as Pimería. That portion between the Yaquis and the Gila was called Pimería Alta. The Papagos occupy nearly all this territory, and of late it is commonly called Papaguería. For an undetermined number of centuries the Pimas proper have occupied the middle Gila district. Their habitat differs, therefore, from that of the other tribes of the stock, and for convenience their territory will be here designated by the term Pimería.

Buschmann states in Die Pima-Sprache that "Duflot de Mofras (*exploration du territoire de l'Origon, des Californies et de la mer vermeille* T. I., Par. 1844, p. 208) setzt die *Pimeria alta* von den Flüssen Colorado und Gila an bis zur Stadt *Hermosillo* und zum *rio de los Ures;* die *Pimeria baxa* von da an bis zum *rio del Fuerte*, welcher die Gränze von Sonora und Cinaloa bildet. Er setzt beide, zu grosse *Pimerias* gleich Ober- und Nieder-Sonora: '*La Sonore se divise en haute et basse, et prend aussi, à cause des Indiens Pimas, le nom de* Pimería alta y baja.' Arricivita (p. 396) bestimmt die *Pimeria alta* so: '*Die* ganze *Pimeria alta* dehnt sich aus vom *Presidio de Ternate* bis zu den *playas de Caborca*, über 100 *leguas;* und von der Mission *S. Ignacio* von S nach N bis zum *Gila*-Flusse, wieder 100 *leguas;* ihr grösster Theil liegt unter dem 30ten Breitengrade. *Toda la Pimeria* (397) *está habitada de Indios.*'" P. 221, 222.

Sâi'tûkam iavik. The leaf of this thorny plant is eaten raw or boiled.

Si'etcu, Cucumis melo Linn. The muskmelon is extensively raised by the Pimas.

Si'vitcŭlt, Rumex hymenosepalus. The canaigre is cultivated by the whites in the Gila valley for tannin, yet it is eaten by the Pimas. The stem is roasted in the ashes or, recently, stewed with sugar. We have seen the children greedily devouring the raw roots in March. Doctor Palmer states that the roots are used to tan deerskin and also as soap.

So'-oaot, Sophia pinnata (Walt) Britton. The seeds are parched, ground, and mixed with water to form pinole. The Mexicans of Arizona use the leaves of this plant in preparing a drink. An infusion made from the leaves is also employed as a remedy for sores.

Tâki, Gosypium sp. The cotton plant is no longer raised, but from pre-Spanish days down to the last quarter of a century it was cultivated both for the fiber and the seeds. The latter were pounded up with mesquite beans in the mortar or they were sometimes parched and eaten without grinding.[a]

Tapk'. These seeds resemble those of flax in appearance. They are eaten either raw or boiled and are yet extensively used.

Tapkalt. This is one of the varieties of squash that is cultivated by the Pimas at the present time.

Tâ'ta â'nûk, Atriplex nuttallii. The stems of this saltbush are boiled with wheat. They are cut in short lengths and used sometimes as a stuffing for roast rabbit.

Tcia, Salvia columbaria Benth. The seeds when infused in water form a pleasant mucilaginous beverage, very popular with the Pimas.

Tci'âldi. The fruit of this cactus is brought by the Papagos and traded to the Pimas. It is cooked in the same manner as Opuntia arborescens.

Tciaaolt, Echinocactus wislizeni. The pulp of the visnaga is considered valuable in lieu of water to those suffering from thirst. It is also eaten after being cut in strips and boiled all day. It is sometimes boiled with mesquite beans, a layer each in the cooking olla. It is occasionally boiled with sugar. It is quite a popular confection among the whites, who, in some places, obtain the raw material from the Papagos.

Tci'-itkwatak, Lithospermum sp. The leaves are eaten without preparation.

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[a] C. D. Poston stated in 1864 that he had recently furnished the Pimas with 500 pounds of cotton seed, though he did not give any reason for doing so. It is fair to presume that the Pimas had sufficient seed from the plant that they had raised from time immemorial.

Tcil'tipĭn (Sp.). This pepper is raised by the Papagos and brought to the Pimas.

Tco'hokia. The leaves are gathered in spring and sometimes baked in tortillas. In summer the seeds are gathered, ground on the metate, mixed with meal or squash, or they may be parched and ground to be eaten dry.

Tco'tcĭk â'nûk, Suæda arborescens; S. suffrutescens. These are added to greens or cactus fruit to give flavor.

To'a, Quercus oblongifolia. The acorns of this oak are traded from the Papagos. After the hulls have been removed they are parched and ground into meal.

Ʊrtam, Atriplex lentiformis. The seed of this saltbush is cooked in pits which are lined with Suæda arborescens and the papery inner bark of the cottonwood moistened and mixed together. The roasting requires but one night, then the seeds are taken out, dried, parched, and laid away for future use. When eaten, it is placed in a cup and water added until a thick gruel is produced.

Vakwai'hai-ĭndûm, Solanum elæagnifolium. The berries are put in the milk from which cheese is made to serve as a substitute for rennet.

Vak'wandam, Rumex berlandieri. This plant is used with the cactus fruit, Opuntia arborescens, in the same manner as the saltbush, Suæda arborescens.

Vi'pĭnoĭ, Opuntia versicolor. The fruit is sometimes eaten raw, but it is usually prepared in the same manner as Opuntia arborescens.

Dr Edward Palmer, who collected among the Pimas in 1885, obtained some nuts of the "quinine plant," Simmondsia californica Nutt., which he says are eaten either raw or parched. Professor Thornber states that the Mexicans use the oil as a hair tonic. He also describes an "Indian potato," Hoffmanseggia falcaria Cav., which, when roasted, tastes like the cultivated Irish potato. However, this is a member of the pea family and not a potato. A true Solanum is found native to Arizona, but we have not learned that the Pimas know of it.

At least three kinds of chewing gum are in use. That most highly esteemed is called vi-ipam, "milky;" it is obtained from a plant which somewhat resembles a sweet-potato vine. The pointed pods are gathered, their milk poured into a squash stalk and heated in the ashes, whereupon it is ready to chew. A bush, Encelia farinosa, called *tohafs*, exudes a clear gum; and that on the stems of some of the Compositae is sometimes gathered and chewed by children.

MEDICINAL PLANTS

A'taftak. The root of the wild gourd[a] is pounded up in mortars, boiled, and the extracted juice put into the ear to cure earache. It is poured into a hollow tooth to stop aching. "It kills maggots in open sores."

Ha'tam, Sphæralcea angustifolia. The leaves are boiled and used as a remedy for diarrhea. Another informant states that the root is boiled and the liquid extracted is used as a remedy for biliousness.

Ka'kaitco *ʋ-ʋs*, "quail plant," Heliotropium curassavicum. The upper part of the light yellowish root is dried and ground in mortars, dried again, and ground very fine upon the metate, when it is ready to be applied to sores or wounds after they have been washed.

Kâkpitäm. The leaves of this bush are boiled and the extract used as an emetic.

Kŏĭ, Prosopis velutina. The black gum of the mesquite is boiled and the dilute liquid used as a wash for sore eyes and open wounds. The inner bark of the mesquite is boiled and the liquid used as an emetic and cathartic.

Kŏĭtcŭlt, Prosopis pubescens. The bark of the root of the screw bean is pounded up in mortars, dried, and again ground into a fine powder on the metate; or it may be boiled without pounding or grinding and the liquid used as a dressing for wounds. After a few days, as the wound heals, the dry powder is substituted.

Osikâkamûk, Pluchea borealis. The bark of the arrow-bush root is separated by pounding between stones and then placed in water for a few hours to extract a liquid for washing the face and for sore eyes.

O'sitcʋwûtpat, Zizyphus lycioides. The root of this bush is pounded up in mortars and boiled, the liquid extracted being used as a remedy for sore eyes.

Pihoʇ. An evil spirit that lives in the east is called Pihoʇ. He causes certain diseases, which have their appropriate songs. One informant declared that a tree that grows near the Maricopa village on the Gila was also called pihoʇ, and from it a medicine stick is made that will cure diseases of the throat. The writer was unable either to verify or to disprove this statement.

Rsios. Two unidentified species of Bigelovia are used as a dressing for scarified wounds. The bruised leaves are applied to bleeding surfaces that have been cut with broken glass.

Rsʋkaikokŭk, Larrea mexicana. The leaves of the creosote bush (pl. IX, *a*) are boiled and the liquor is allowed to cool a little, when it is drunk as an emetic. The boiled leaves are also used as a poultice.

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[a] In pioneer days the whites used the roots of two species of wild gourds, Cucurbita palmata and C. digitata, as a cathartic, Doctor Palmer stating that they were "very much beliked by the soldiers."

Sivitcŭlt, Rumex hymenosepalus. The root of the canaigre is dried, ground and the powder applied to sores.

So'am hi'âseikkam, "yellow flower." An infusion made from the flowers of this plant is used as a remedy for sore eyes.

Ʊrtam, Atriplex lentiformis. The root is powdered and applied to sores.

Ʊrto, Krameria parvifolia. Used in the same manner as the preceding.

Vai'ewa, Xanthium canadense. Cocklebur pulp is combined with soot as a remedy for sore eyes.

Va'vatsh, Houttuynia californica, called "yerba mansa" by the Mexicans. The roots are crushed and boiled. The extract is used as a tea for consumptives, according to one informant, and as an emetic according to another.

Vipûkam, Alba marginata. The root is chewed as an emetic.

Teamsters' Tea, Ephedra antisyphilitica Berland, is a native of Arizona, and is used by the Pimas in making a beverage. It is also used by both the Pimas and Mexicans as a remedy for syphilis.

A composite, Perezia wrightii, is used as a styptic.

Thamnosma montanum is said to be used as a decoction for the cure of gonorrhea by the Pimas and Apaches. (Dr Edward Palmer, manuscript.)[a]

ANIMALS USED FOR FOOD

Kâ'-âtci, or *tâsi'-ikâlt*, Tayassu angulatum sonoriense. The peccary is yet found in the larger mountain chains that were formerly reached by the hunters of Pimería, though the Gila river is about the northern limit of the range of this animal in the West. It could never have been an important article of diet, and is practically unknown to the younger generation.

Kaf, Taxidea taxus (subspecies?). The badger is occasionally seen along the Gila, but is not abundant and is no longer eaten. It is one of the animals that cause disease among men, and a badger tail is an essential part of the medicine-man's equipment.

Ka'katco, Lophortyx gambeli. The handsome topknot quail is the most abundant of the feathered inhabitants of the Gila thickets. It is tabued to the women, though no explanation for this could be discovered.

Kâ'sŏn. A "rat" was formerly eaten, but it was found impossible during my stay to get specimens for identification.[b]

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[a] This is similar to, but not identical with, the "cordoncillo" of the Arizona Mexicans, from which an infusion is made that is used as a tonic and blood purifier. (Thornber.)

[b] Mr Fisher, of the Biological Survey, lists the following species of mice and rats for Pimería: Mus alexandrinus, introduced; Mus musculus, introduced; Mus norvegicus, introduced; Orychomys torridus; Peromyscus, 2-3 species; Sigmodon hispidus arizonæ; Reithrodontomys (sp.?); Neotoma (sp.?); Fiber zibethicus pallidus.

Kâ'vi, Castor canadensis frondator. The beaver was common along the Gila, and was esteemed highly for food.[a]

Ka'viyo, Equus caballus. The horse is seldom eaten by the Pimas. In times of famine, however, horses are sometimes used, although the more than half-starved condition of the animals suggests anything but nourishing viands.

Ko'-ovĭk, Antilocapra americana mexicana. The antelope is now unknown in Pimería, but the hunters of former centuries successfully stalked these animals upon the mesas, particularly upon the higher grassy plains to the eastward.

Ma'kûm. These unidentified worms (?) are plentiful when a rainy season insures a heavy crop of desert plants. They are gathered in large quantities, their heads pulled off, and intestines removed. The women declare that their hands swell and become sore if they come in contact with the skin of the worms. The worms are then put into cooking pots lined with branches of saltbush and boiled. The skins are braided together while yet soft and dried a day or two in the sun. The dry and brittle sticks are eaten at any time without further preparation.

Ma'vĭt, Felis hippotestes aztecus. The puma is yet abundant in the mountain ranges of Arizona, and in former times one was occasionally secured by the Pimas when in quest of other game.

Rsŭ'lĭk. There are at least six species of ground squirrels in this region,[b] but in the absence of specimens the writer could not learn if the Pimas distinguished among them. When water was obtainable it was poured into the burrows of these squirrels until they were driven out, whereupon they were killed with clubs or shot with arrows. They were tabued to the women under penalty of nosebleed or deficiency in flow of milk for their babies.

Si'-ĭk, Odocoileus couesi. White-tail deer are yet fairly common in the mountains and two deerskins were seen among the Pimas during the period of six months spent with them. Perhaps one in two or three years would be an excessive estimate of the number killed by the men of the Gila River reservation. The deer figures largely in their traditions and religion.

Ta'matâlt. During the winter months these birds are caught at nearly every house by means of traps. The trap commonly used is described on page 101.

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[a] The earliest American invaders of Pimería were beaver trappers who descended the Gila early in the last century. One of the first Americans that the oldest living Pimas remember was Kâ'vi Vâ'namam, "Beaver Hat," who told the Pimas that the buildings now in ruins along the Gila and Salt rivers were destroyed by waterspouts. He lived several years among the Pimas, and was finally killed near Prescott by Apaches.

[b] Eutamias dorsalis (?), Spermophilus canescens, S. grammurus, S. harrisi, S. spilosoma macrospilotus (Oracle), S. tereticaudus (Fort Yuma).

Tâpi, Lepus arizonas. The small cottontail is fairly common in river bottoms and on the mesa throughout the Pima country. It is shot with arrows made with a straight point without stone or metal head. It is included in the list of victims that result from rabbit drives in which the hares, Lepus texianus and L. alleni, are the principal desiderata.

Tcirsâny, Ovis nelsoni. The mountain sheep has served as food when obtainable, though it has been many years since they have been abundant.[a]

Tcok tcof, Lepus texianus. There are two species of large hares along the Gila, where they are termed "jack rabbits" by the whites, very few of whom distinguish them apart. The Pimas, however, recognize the difference and call this species the dark or gray, and the other the white, *tcof*.

Tcu'tcult, Gallus domesticus. During the late Spanish and the Mexican régime a small breed of fowl was introduced, probably by the Papagos, which in turn gave way to the large varieties brought by the Americans in the last half century. Hens' eggs are eaten either fried or boiled. One of the interpreters confided to Mrs Russell that she economized time and labor by boiling the eggs in the coffee.

To'a tcof, Lepus alleni. These are common and utilized for food to a considerable extent. There seems to be no preference for one species of hare over the others, but "none are so good as beef." The stomachs of this hare and of Lepus texianus are used in making cheese.

Va'owŏk, Procyon lotor. The raccoon is said to be used for food, though the writer did not see any of the animals or any of their skins during a stay of a year and a half in Arizona.

Vâ'prsa, Thomonys cervinus. Gopher hunts are occasionally arranged in a manner similar to those in which the hares are driven. The animals are poked out of their retreats with sticks and without preparation thrown upon the coals to roast.

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[a] "Having traversed 4 leagues, we arrived at a town, Tusonimon, which is so named from a great heap of horns, from the wild or sylvan sheep, which appears like a hill, and from the numbers that there are of the animals, they make the common subsistence of the inhabitants." (Juan Matio Mange: Diary extract translated for Schoolcraft, III, 303.) This visit of Mange to the Pima towns was in November, 1697. The discovery of this statement by Mange and also a letter of inquiry from Mr Hodge directed the writer's attention to the significance attaching to the horns of the mountain sheep after he had returned from his sojourn among the Pimas. Inquiry was then made of a number of Pima correspondents and of Mr C. H. Cook, at Sacaton. The latter ascertained from Antonio Azul, the head chief, that the horns of the mountain sheep were never brought home by hunters, which does not agree with Mange's statement. Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains. At times the Papagos held rain ceremonies, during which the medicine-men deposited the tails of mountain sheep together with eagle feathers at springs. The same tribe at one time sacrificed some children in their efforts to increase the supply of water, but "instead of bringing them water this dried up all the springs." A few mountain sheep remain in the Superstition mountains and in the other high ranges near and on the reservation. When climbing the Sierra Estrella, in March, 1902, the writer saw a flock of five which did not manifest any such fear at the sight of man as do the mountain sheep of British Columbia and the more northern Rockies. Indeed, the Pima chief at the foot of the mountains explained the reason for their indifference very adequately when he declared the sheep were game fit only for the Papagos, who had no fields to look after.

Vatop. There are occasional references to fish in the traditions of the Pimas and the notes of Spanish and American travelers sometimes mention them. It is certain that at times they caught large numbers of fish, but in seasons of drought the river, then as now, becoming wholly dry near the villages, could not be relied upon to furnish such a convenient supply of food. Either the long series of dry years and the absence of fish have caused the people to forget former classifications or else they never distinguished one species from another, for they now have but one name for all fresh fish. However, there were several species in the Gila and adjoining streams that were large enough for food.[a]

Wh'at, Odocoileus hemionus (subspecies?). Information concerning this species was very vague and unreliable, though it seems certain that the black-tail deer was sometimes killed by the Pimas, at least before the growing power of the Apaches prevented the former from roaming through the mountains that border Pimería on the north and east.

Wo'poldo, Equus asinus.[b] The burro (donkey) is not in high repute among the Pimas, where the distances to the white settlements and between villages necessitate a more speedy animal for draft or riding purposes. Few in number, they could not be very important as an article of diet. They have been eaten in the past, but are rarely so used at present.

Snakes are not eaten, even in times of famine, and the idea of eating lizards is repudiated with scorn.

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[a] Garcés, who traversed the Pima country in 1775, wrote: "There is found in this river no other fish than that which they call matalo'te, which is so very savory to the taste, but is troublesome on account of the many bones that it has." (On the Trail of a Spanish Pioneer, II, 142.) Jordan says: "Garcés's remarks settle the matalo'te. There are no large fish in the Gila except the two large, bony chubs called, by Baird and Girard, Gila robusta and Gila elegans. In the very mouth of the river there is also a big, rawboned sucker of the same build, called Xyrauchen cypho, the Razor-back or Hump-back Sucker. The Gila is a hump-back chub, about a foot and a half long, with a low, large mouth and a long, broad tail. It is popularly known as Bony-tail, Gila Trout, and Round-tail, and is about as poor eating as a fish can be." The Land of Sunshine, XIII, 426.

In The Fishes of the Colorado Basin, Evermann and Rutter enumerate several species that must have been accessible to the Pimas. Their names and the localities where they were collected are as follows:

Pantosteus arizonæ Gilbert. Salt river, Tempe.
Pantosteus clarkii (Baird and Girard). Gila river, Fort Thomas.
Catostomus latipinnis (Baird and Girard). Rio San Pedro and Fort Thomas.
Catostomus gila Kirsch. Fort Thomas.
Catostomus insignis Baird and Girard. Rio San Pedro and Fort Thomas.
Xyrauchen cypho (Lockington). Mouth of Gila and Fort Thomas.
Ptychocheilus lucius Girard. Various stations on the Gila. Called Gila trout by Emory in 1846.
Gila elegans Baird and Girard. Taken from several places along the Gila by collectors.
Gila robusta Baird and Girard. Also described from several Gila stations under various names.
Cyprinodon macularius Baird and Girard. "Rio Gila."

In addition to these may be included the species collected in the San Pedro and Santa Cruz rivers, which are both tributaries of the Gila above Pimería and within reach of Pima hunting parties: Leuciscus niger (Cope), Tiaroga cobitis Girard, Agosia oscula (Girard), Agosia chrysogaster Girard, and Meda fulgida Girard.

[b] It is uncertain whether the burro of the Southwest is a descendant of the Asiatic species of wild asses, Equus hemionus, E. hemihippus, and E. onager, or of the African, E. africanus and E. somaticus.

DOMESTICATION OF ANIMALS

Dogs. The only domesticated animal which there is any certainty that the Pimas possessed at the time of the discovery is the dog. The old people say that in their youth the dogs were all alike and resembled coyotes. At present there are many small mongrels, obtained principally from the Mexicans (pl. VI, c). The dogs have shared with their masters the misfortunes of the last few years. Scarcity and want has left them gaunt and weak. They formerly served a useful purpose in giving warning of the presence of enemies about the villages. There are now no enemies and little within to tempt the thief to enter and steal. Dogs are called by the word "toot," "toot," "toot," uttered rapidly in a falsetto voice, the individual at the same time holding out a morsel of food to lure the animal within reach. A dog that has been bitten by a mad dog is saved by having a cross burned on its head.

Horses. The horse may have been seen by the Pimas in the sixteenth century, but it is doubtful if they obtained this animal before the seventeenth. They have been known so long that their origin has become accounted for by myths without a shadow of historic truth in them. The only individual who ventured to dispute the commonly accepted mythical origin assured me that they came from the West. Font, who visited the Gila in 1775, stated that his party was met by 18 mounted Pimas; so that the horse was evidently in use at that time.

There were very few horses among the Pimas until the last quarter of a century. The statements of the old persons agree with the calendar records, which make it evident that there were horses enough for but a small proportion of the warriors who engaged in conflicts with the Apaches. Horses stolen in Mexico were sold to the Papagos, who in turn sold them to the Pimas at much less than their true value. As the number in Pimería increased, the thieves began to operate in both directions, selling Sonoran horses on the Gila and Piman mounts in Sonora. However, this practice has been abandoned, and the tribe has quite as many horses as are needed. They are rather undersized animals, as may be seen from the pinto pony in figure 5. As the fields now yield an insufficient supply of food for their owners, it follows that there is little grain for the horses, which grow poor and thin in winter; indeed, many die of starvation. Their principal food during that season is saltbushes.[a]

The once famous grassy plains that made the Pima villages a haven of rest for cavalry and wagon-train stock are now barren, and it is not until the mesquite leaves appear in April that the horses can browse upon food sufficiently nourishing to put them in good condition. As the mesquite beans ripen, in June and July, live stock fattens rapidly. A few owners gather and store the beans for stock feed. Very few are able to buy hay or rolled barley.

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[a] Professor Thornber says that "the native saltbushes, arranged in the order of their importance, that are eaten by range stock are as follows: Woody species, Atriplex canescens, A. nuttallii, A. polycarpa, A. lentiformis, A. confertifolia. The herbaceous species that are grazed by stock are: Atriplex coronata, A. elegans, A. bracteosa. The true greasewood, Sarcobatus vermicularis, a species closely allied to the saltbushes, is also browsed to a considerable extent.

Cattle.[a] Sala Hina declared that her father and his brother, two Kwahadk's, brought the first cattle to the Pimas about 1820. The Spanish missionaries throughout Papagueria brought live stock to their stations for at least two centuries before the date given, so that the Pimas were at least aware of the value of cattle for a long time. The custom of killing and eating the cattle at the death of their owners contributed materially toward preventing increase in Pima herds. Oxen were very scarce for half a century after their introduction, and the old men and women speak sadly of the weary waiting for their turn to use the single ox that dragged the wooden plow for perhaps a whole village. Oxen are now no longer used; with their head yokes and the wooden plows they are of the past,

FIG. 5. Men and women in modern costume, and pinto pony.

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[a] In 1846 Emory found that "they have but few cattle, which are used in tillage, and apparently all steers, procured from the Mexicans. Their horses and mules are not plenty, and those they possessed were priced extravagantly high." Notes, 84.

and of that period of the Pimas' past that it is best for them to forget.

Cattle are driven and "roped" with the lariat, but no conventional mode of calling them is in vogue. Like the horses, they are branded and run at large. Their range is almost unlimited in some directions, but the entire absence of water away from the river prevents them from straying. With horses, cattle formed a great attraction to the Apaches during the last century until peace was declared in 1879, and the Pimas suffered frequent losses, for some of which, it must be added, the marauders paid dearly. To guard against the thieves it was customary to corral all stock within the village at night. When it strayed away across the mesas during the day it was sought by tracking or by waiting at the water holes, and while so engaged the men had many encounters with the enemy, who were ever on the lookout for such an opportunity to attack.

Mules. A few mules are raised, but, like the horses, they are small and of little value.

Donkeys. While the burro has been used for some time, it is not a popular animal among the Pimas. It is too slow for traveling across the wide, waterless plains of Pimería and is not adapted for farm work.

Poultry. Until the recent introduction of large American breeds a small breed of poultry had been kept for several years.[a] This had been obtained from the Mexicans, from whom also the manner of calling "pul," "pul," "pul" was derived. With the new breeds came the American custom of calling "peep," "peep."

Eagles and *red-tailed hawks* were kept for their feathers. All the inhabitants of a village assisted in catching lizards and in furnishing other suitable food for the village bird. The feathers were regularly plucked for the paraphernalia of the medicine-men.

Sonora doves were and are yet confined in log-cabin cages built up of arrowwood rods.

AGRICULTURE

METHODS

IRRIGATION

The Gila river carries an unusually large amount of suspended matter when in flood. As shown by the tests made during the surveys for the dam which is intended to supply Pimería with water, it carries on an average 10.5 per cent of mud, with a maximum of 20 per cent.[b] The entire bottom land upon which the fields are located has been built of this material. It is so light that wagons cut readily into it during the dry seasons and work it into fluffy dust several inches in depth. The Pimas do not practise rotation of crops, the soil being so rich from silt which is periodically deposited by the river at flood stage that the idea of exhausting it has never occurred to them.

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[a] "A few chickens and dogs were seen." Emory, Notes, 85.

[b] Water-Supply and Irrigation Papers, no. 33, p. 36.

Irrigation was practised for unknown centuries by the Hohokam, and the course of their great canals can yet be traced for miles,[a] not only along the river bottoms, but also across the mesas where the large water-worn pebbles bound together with caliche[b] or deposited lime must have required infinite labor for their construction. At the first appearance of the Pimas it may be presumed that they used the canals already constructed by their predecessors, hence they would be dull indeed if they could not maintain irrigation systems sufficient for their needs. The testimony of the early writers is to the effect that they possessed canals larger than they required and that the water flowed away from the fields in volume scarcely diminished from that at the head gates. The Gila has a uniform fall of 8 feet to the mile at this place, while the canals need not have more than 2.

As the water of the Gila and Salt rivers is strongly impregnated with alkali it tends under certain conditions to deposit salts in such quantities that the land is rendered unfit for use. The alkali rises to the surface in an efflorescence that resembles snow in appearance. From early descriptions of the country we learn that alkaline deposits were known while the tribe was yet under purely aboriginal conditions.[c]

The Pimas knew, however, how to deal with this difficulty—they flooded the tract repeatedly and in this way washed the alkali out of it. They declare that they never abandoned a piece of ground because of it.

No very reliable estimate of the total amount of land cultivated by this people has been made.[d] Each family cultivates from 1 to 5 acres. With an abundance of water and the new needs of the tribe it is probable that the size of the individual holdings will rapidly increase. The farms are rectangular, arranged with reference to the supplying canal, and are always fenced with some care (pl. XI, *a*). Before the Pimas obtained barbed wire from the Government the fences were of willow wattling or the tops of mesquite trees and various kinds of brush. When a tract was newly brought under irrigation a committee of six men was chosen to make allotments to those who had assisted in digging the ditches. They chose the best land for themselves, which seems to have been taken as a matter of course, in a measure compensating for their trouble. The plots were from 100 to 200 "steps" (see p. 93) in width, according to the number in the family to whom they were allotted. The brush was not difficult to remove even with the primitive implements at their command; the mesquite trees were not cut down, but their lower branches were trimmed so that they did not shade the ground to any considerable extent.

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[a] "The mode of canal construction employed by these pueblo builders [Hohokam] was another indication of their patience and industry. Their canals are models for the modern farmer to imitate; yet they could have been dug in no conceivable manner save by the laborious process of hand excavation with stone or wooden implements, the earth being borne away by means of blankets, baskets, or rude litters. Notwithstanding this, the outlines of at least a hundred and fifty miles of ancient main irrigating ditches may be readily traced, some of which meander southward from the Salt river a distance of fourteen miles." F. W. Hodge, "Prehistoric irrigation in Arizona," American Anthropologist, VI, 324.

[b] For an account of this formation see P. Blake, "The caliche of southern Arizona: an example of deposition by vadose circulation," in The Genesis of Ore Deposits, 710.

[c] "We continued [from Casa Grande] toward the west, over sterile plains. On all the grounds about these buildings there is not a single pasture; but appear as if they had been strewn with salt." Mange's Diary, in Schoolcraft, III, 303.

[d] Garcés, writing in 1775, stated that "Todos estos pueblos hacen grandes siembras de trigo, algunas de maiz, algodon, calabazas y otras semillas, para cuyo riego tienen formadas buenas acequias, cercadas las milpas con cerco comun, y divididas las de distintos dueños, con cercos particulares." Doc. Hist. Mex., 2d ser., I, 283.

The canals were dug with the digging stick and shovel (fig. 10, *a*, *b*), the former being also used to prepare the easily pulverized ground and to plant the seed. In addition to the digging stick and shovel the primitive agriculturists also used a wooden implement which served the purpose of a hoe, though it resembled a weaver's batten in appearance (fig. 10, *c*). In comparatively recent times the wooden plow (fig. 11) was added to the list of implements. From the Mexicans they also obtained a hybrid implement (fig. 10, *d*) that combined the functions of spade and hoe. At the present time the tribe is supplied with modern agricultural implements by the Government. The crops, however, are stored in much the same way that was followed in prehistoric times, in circular bins of willow, arrow bush, and wheat straw, the last having been used since the introduction of wheat.

One of the Pima villages (pl. XI, *b*) situated southwest of the Maricopa wells was too far from the river to obtain water from it and depended, as do their kinsfolk and neighbors, the Kwahadk's, already referred to, on flood irrigation. To secure the benefit of this, they cleared fields on mesa slopes, over which water from the surrounding hills might be conducted whenever there were summer rains. Around the lower sides of the diminutive fields low dikes were raised to catch and retain the water. On the slopes of the Santan hills north of the present Pima village of Santan there are several hundred acres of stony mesa that have been cleared and cultivated (pl. IV, *a*, *b*). The rocks have been gathered in rows that inclose rectangular areas of but a few square yards in extent. There are about six clumps of creosote bush inclosed in it.[a] This locality adjoins a large ancient canal and an extensive ruin of a stone pueblo. Learning that the chief had declared that these fields had been cultivated within the memory of living men, the writer sent for him, but learned on questioning that neither he nor any other Pima knew aught about them. All the fields, canals, and cleared roads over the lava hills that appear in plate XI, *c* were the work of the Hohokam.

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[a] At various places in the Southwest the writer has seen extensive areas over which the loose bowlders that were originally thickly scattered on the surface had been gathered in rounded heaps or in rows that divided the ground into rectangles that average about 5 meters to the side. The largest of these "fields" personally inspected is north of the town of Pima, nearly 200 miles east of the Pima reservation. On a lava-strewn mesa that is too high to be irrigated and too far from the hills to be flooded

Fig. 6. Burden bearer.

Division of Labor

The work of clearing the fields, planting, and irrigating devolved upon the men. The women harvested the crops, carrying the products in their kiâhâs. The men thrashed the wheat—with horses after those animals were introduced. Prior to that time, and even now when the crop is small, the women beat out the grain with straight sticks. As it was thrashed, the women winnowed it in baskets and piled it on a cotton cloth, the corners of which were tied together, forming a sort of sack that was thrown upon a horse and taken by the men to the storehouse or brought in sacks on their heads by the women (fig. 6). Pumpkins and all crops except wheat were carried by the women in their kiâhâs. Considering the fact that the Pimas were constantly harassed by the Apaches, so that the men could not safely lay aside their bows during any waking moment, this distribution of labor was not discreditable to them.

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there are a half dozen of these tracts. The largest is a little more than half a mile in length by nearly a quarter in width. There are no signs of human occupation on the surface other than the disposition of the stones. Five miles east of Solomonsville there is a similar field and on the Prieto plateau 40 miles northeast of the last is another among the pines. These fields are distinctly different from the terraces that one sees on the north slope of Mount Graham and elsewhere.

PRODUCTS

Possessed of the foremost American cereal, maize, at least one variety of legume, and the cotton plant, as well as species of Cucurbitaceæ and other plants, the agriculture of the Pimas was well beyond the initial stages before the arrival of the whites.[a]

Cereals

The Pimas distinguished half a dozen varieties of maize, to which they have now added the large corn brought by the Americans. The first crop is planted in April and the second in July, the first being gathered in June and July and the second in October. When gathering corn the women lay aside the best ears for seed; they are stuck in pairs on sticks and carried in the hand. Wheat is now the principal crop, and when a wet season insures sufficient water several million pounds are raised. It is sowed in December and reaped with hand sickles in June. Of the several varieties "Sonora" and "Australian" are favorites. One called skaofkutco was raised before Kâ'mâl tkâk's father was born. Wheat is ground for the Pimas at the Government mill at Sacaton (pl. I), but a great deal of it is yet parched and ground on the metates to be made into pinole.

There have been at least half a dozen trading stores on the Gila River reservation for a number of years whose principal trade has been in wheat. The traders have naturally encouraged the growing of this cereal as much as possible and assisted in the introduction of suitable varieties. They have also profited in a legitimate way from the contracts awarded by the Government in times of famine for the support of the natives.

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[a] "In the year 1858, the first year of the Overland Mail Line, the surplus crop of wheat was 100,000 pounds, which was purchased by the company; also a large quantity of beans called *taperis*, and a vast quantity of pumpkins, squashes, and melons. In 1859 Mr St John was sent among them as a special agent with a supply of seeds and some agricultural implements. That year they sold 250,000 pounds of wheat and a large supply of melons, pumpkins, and beans. In 1860 they sold 400,000 pounds of wheat—all the Mail Company would purchase. They had more, and furnished the Government and private teamsters all that was necessary for transportation from Fort Yuma to Tucson. Beyond this they had no market, except for about 40,000 pounds of wheat which Mr White purchased for the supply of Fort Breckenridge. In 1861 they sold to Mr White 300,000 pounds of wheat, 50,000 pounds of corn, 20,000 pounds of beans, and a large amount of dried and fresh pumpkins, which was all intended for the support of the California Column. The greater part of this crop was destroyed or given back to the Indians by the Texans under the guerrilla, Hunter, who arrived at the Pimo villages that year, robbed Mr White of his property, and took him prisoner in their flight to the Rio Grande. The Pimos sold, during the same year, 600 chickens and a large amount of other stuff, showing a gradual increase of production under the encouragement of an increased demand. In 1862 they sold to the Government over a million pounds of wheat, included in which was a portion of the previous year's crop, returned to them by the Texans. They furnished pinole, chickens, green peas, green corn, pumpkins, and melons for the entire California Column, subsisting nearly a thousand men for many months." (J. R. Browne, Adventures in the Apache Country, 110.) Browne's statements about the Pimas, though not grossly inaccurate, are not generally reliable, but as he was intimately acquainted with A. M. White, with whom he traveled from California, it is probable that the above estimates are as nearly correct as circumstances permitted.

Oats are seldom raised in that region. They are called "white tassels" by the Pimas. Barley is the universal grain feed of Arizona, and there is a ready market for the small quantity the Pimas raise.

VEGETABLES

Watermelons, muskmelons, pumpkins, and squashes are extensively cultivated. The watermelons are preserved until after the 1st of January by burying them in the sands of the river bed. The pumpkins, squashes, and muskmelons are cut in strips and dried, the best-keeping varieties being left in the storehouses until midwinter (pl. xxxv, *f*). According to tradition the first pumpkins, called rsas′katûk, were obtained from the Yumas and Maricopas.[a]

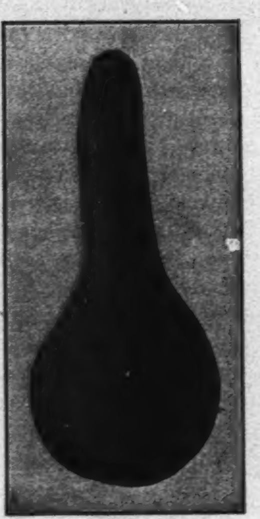

Fig. 7. Gourd canteen.

There are three species of wild gourds that are quite common along the Gila, namely: Cucurbita fœtidissima H. B. K., C. digitata Gray, and Apodanthera undulata Gray. Cultivated gourds have been known to the Pimas for a long period—how long it is impossible to say. The Papagos have a tradition that this plant was introduced by Navitco, a deity who is honored by ceremonies at intervals of eight years—or, if crops are bountiful, at the end of every four years—at Santa Rosa. The gourd is used as a canteen (fig. 7), and if it becomes cracked a rabbit skin is stretched over it which shrinks in drying and renders the vessel water-tight again. Dippers and canteens are occasionally made of gourds, but the chief use of gourds seems to be in the form of rattles (fig. 8) which contain a little

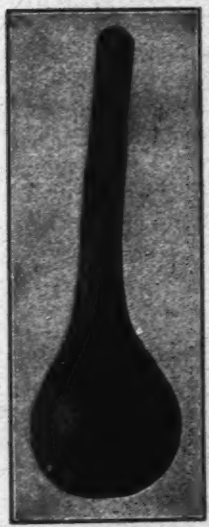

Fig. 8. Gourd rattle.

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[a] When Garcés was among the Yumas in 1775 they were raising "countless" calabashes and melons—"*calabazas y melones*, perhaps better translated squashes and cantaloupes, or pumpkins and muskmelons. The Piman and Yuman tribes cultivated a full assortment of cucurbitaceous plants, not always easy to identify by their old Spanish names. The *sandia* was the watermelon invariably; the *melon*, usually a muskmelon, or cantaloupe; the *calabaza*, a calabash, gourd, pumpkin, or squash of some sort, including one large rough kind like our crook-neck squash. * * * Major Heintzelman says of the Yumans, p. 36 of his Report already cited [H. R. Ex. Doc. 76, 34th Cong., 3d sess., 1857]: 'They cultivate watermelons, muskmelons, pumpkins, corn, and beans. The watermelons are small and indifferent, muskmelons large, and the pumpkins good. These latter they cut and dry for winter use [they were brought to Pimería before the Maricopas came to Gila Bend].'" Note in Coues' On the Trail of a Spanish Pioneer, New York, 1900, I, 170.

gravel and are mounted on a handle. Gourds are never used as forms over which to mold pottery.

At least five varieties of beans are now cultivated. The first known, the tatcoa pavfi, "white bean," is said to have been brought in some forgotten time from the valley of the great "Red river," the Colorado. Considerable quantities are raised and the thrashing is done by horses driven in a circle on the same hard floor that is prepared for the wheat thrashing.

Not with the withering drought alone has the Gileño planter to contend, but also with the myriads of crows that are extravagantly fond of a corn diet, and with the numerous squirrels and gophers that thrive apace where protected in a measure from the coyotes, which are themselves a menace to the fields. From the birds and predatory animals the fields are guarded during the day by the boys, who amuse themselves meanwhile by a dozen games that develop skill in running, and shooting with the bows and arrows which scarcely leave their hands during their waking hours. Scarecrows, "men artificial," are used, but a fluttering rag was never as effective as a feathered shaft hurtling from a well-drawn bow. Night marauders were in olden times kept at a distance by the rings of the terrible cholla cactus, Opuntia bigelovii Engelm., that were laid up around the individual plants. Plate XII illustrates this cactus as it grows on the hills about Sacaton. It is recognized as the most effectually armed of the many cacti and is the symbol in Pima lore of impenetrability.

TRADE

STANDARDS OF VALUE

For purposes of trade or in gambling the following values were recognized: A gourd was equivalent to a basket; a metate, a small shell necklace, or the combination of a basket and a blanket and a strand of blue glass beads was equivalent to a horse; a string of blue glass beads 4 yards long was equivalent to a bag of paint; and a basket full of beans or corn to a cooking pot.

MEASURES

The principal linear measurement was the hŭmakâ os, "one stick," equal to the distance from the center of the breast to the finger tips. The writer is inclined to regard this as a primitive Pima measurement, notwithstanding its resemblance to the yard of the invading race. This corresponds with the Aztec cenyollotli, the Cakchiquel ru vach qux, and the Maya betan.[a] It was the basis of a sort of decimal system, as follows: Ten "sticks" made one "cut" of calico, equivalent to a "load" of wheat, or about 150 pounds. Ten cuts or loads were equivalent to one horse in value. Two units were employed in measurement of distances. One of these is an ancient measurement which it will be of interest to apply to the Hohokam ruins of the region. It is humakâ kuirspa, "one step"—that is, one step with the same foot, equal to about 5 feet. Land is divided into plots 100 or 200 "steps" in width, according to the size of the family. Long distances were measured in terms of a day's journey on foot; thus it is said to be seven days to Zuñi. The term "step" is also applied to the English mile, but they have had as yet little opportunity to acquire a definite knowledge of the meaning of the latter term.

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[a] D. G. Brinton, The Lineal Measures of the Semi-civilized Nations of Mexico and Central America.

BARTER

For a long period prior to 1833 the Maricopas lived at Gila Bend and came at harvest time to trade with the Pimas. Soon after that time they settled beside the Pimas, living upon such intimate terms with them that barter between the tribes was of no more consequence than between two Pima villages.[a] With all other tribes they were perpetually at war, except with their Papago kinsfolk to the southward. These people live in a vast territory of cactus-covered plains, here and there interrupted by up-thrust barren peaks that, with striking outlines, form good landmarks and yet offer little to those that hunger and are athirst. The Papagos are a desert tribe, and yet so well had they mastered their all but hopeless environment that the trade which they carried on with the Pimas was by no means one-sided, as may be seen from the following list of products that were formerly brought to the Gila at the time of the June harvest. Of vegetable products there were saguaro seeds, the dried fruit and sirup; tci'aldi, a small hard cactus fruit; agave fruit in flat roasted cakes; agave sirup; rsat, an unidentified plant that grows at Santa Rosa; prickly pear sirup; wild gourd seeds; a small pepper, called tcĭl'tipĭn; acorns of Quercus oblongifolia; baskets of agave leaf; sleeping mats; kiâhâs and fiber to make them; maguey fiber for picket lines. They brought the dried meat of the mountain sheep, deer meat, deer tallow in small ollas, buckskins, dried beef, tallow, cheese, and cords of human hair. Cattle were formerly traded "sight unseen," but the modern "education" of the Papagos led them to exaggerate the good qualities of their stock and even to deal in "fictitious values," or cattle that the new Pima owner sought in vain to find, until finally the Pimas would consider no proposition to trade stock unless the animals were exhibited. Of mineral products they brought red and yellow ochers for face and body paint, and the buff beloved by Pima weavers. They made religious pilgrimages to the salt lakes below the Mexican boundary to obtain the sacred salt. They lived on pinole during the journey and walked with their eyes fixed upon the trail, looking neither to the right nor to the left.

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[a] The author of the Rudo Ensayo, who wrote in 1762, stated that "these very numerous nations [Opas and Maricopas] inhabit both sides for a distance of 36 leagues down the river, and at the far end of their territory there is a very abundant spring of hot water a short distance from the river to the north." This spring is now known as Ojo Caliente; it is at the southern end of the Bighorn mountains. Guitéras translation in Records of the American Catholic Historical Society, v. 129.

As they approached the shore of the lagoon in which the Great Spirit resided they ran at topmost speed and circled four times around the salt deposits before those who understood the proper ritual began to collect the salt. Even on the homeward journey there was magic power in the salt, and if a horse died the whole load was thrown away. As the salt gatherers approached the home village they were given a noisy welcome but were compelled to remain outside for four days, and for a long time thereafter they must abstain from certain acts that need not be detailed here. For four days those who remained at home sang for those who journeyed, and then all might eat the salt and were free to bring it to the Pimas.[a] The latter sometimes made journeys to the lake for salt, being two days on the way to Quijotoa and two days on the trail beyond.

In exchange for the objects of barter brought to them the Pimas gave wheat, which was also given the Papagos for aid in harvesting it; corn; beans; mesquite beans; mesquite meal, roasted in mud-lined pits; cotton blankets and cotton fiber, with the seed; dried squash, pumpkin, and melon; rings of willow splints and of devil's claw for baskets; besides articles of lesser consequence.

In recent years there has been some trade carried on in colored earths and salt with the once hostile Yumas and Mohaves.

From the seventeenth century the Pimas sent well-armed bands through the Apache cordon to trade at the Spanish and Mexican settlements of Sonora. The latter also sent trading parties from Tucson and other towns to barter with the Gileños. Lastly, American traders appeared about 1850, and for many years there have been half a dozen stores on the reservation. These are under bond to limit their profit to a maximum of 25 per cent, though it is supposed that this rule was never enforced until the present year. Some Pimas sometimes try to turn the tables on the traders by offering damp wheat that of course overweighs. More frequently they put a quantity of sand in the middle of the wheat sacks, which are furnished by the trader and not ordinarily emptied when the wheat is brought in. Rarely, the best wheat is put on top and an inferior quality lies concealed beneath.

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[a] "These Papagos regularly visit a salt lake which lies near the coast and just across the line of Sonora, from which they pack large quantities of salt, and find a ready market at Tubac and Tucson. Mr. Lathrop, superintendent of the Sonora Mining Company, told me that he had bought some twenty thousand pounds annually from them." (John Walker in S. Ex. Doc. 2, 720, 36th Cong., 1st sess., 1860.) It would seem from this rather extensive traffic that the Papagos did not allow their religious scruples to interfere seriously with trade.

ARTIFACTS

The manufactures of the Pimas were few in number and simple in character. It is interesting to compare the number of implements and weapons that are of wood with those made of stone, as this is a people classed as belonging to the Stone Age. It will be noticed that the articles of stone are of little consequence in point of number as compared with those of wood, but the stone objects are of the utmost importance from a cultural standpoint. The metate admits of no wooden substitute, and without it the full food value of maize could not have been utilized nor could wheat raising have been so readily taken up as an agricultural pursuit. Without the stone ax and knife there could have been little done in wood working; architecture would have been modified; agriculture, dependent upon irrigation, would have been all but impossible. In short, these three simple implements, made by striking one stone against another, have sufficed to transform the Pimas from the slaves of a harsh environment, compelled to rend their prey with tooth and nail, into an agricultural people who adapt the environment to their needs and make some provision, however slight, for the future.

WOOD

WEAPONS

Bow. First in importance among weapons must be placed the bow and the arrow. Pima bows are simple, undecorated, and not very carefully made. Those which exhibit weakness through splitting or otherwise are bound with fresh sinew in bands which shrink around the arms at the point where reenforcement is needed. Warriors made their bows of mulberry wood[a] obtained in the Superstition and Pinal mountains. A bow that has been long used, especially in successful warfare, becomes a highly prized possession with which its owner is loath to part. The writer was so fortunate as to secure such a specimen (pl. XIII, *a*) which has the graceful compound curve of the conventional bow; it is of mulberry wood and has a neatly twisted, two-strand sinew string.[b] Hunting bows[c] (pl. XIII, *b*) are frequently made of osage orange wood, a material that is now obtainable from the whites along the Salt river. When mulberry wood was not available willow was used, and most of the hunting bows which men as well as boys continue to make for hunting hares and similar small game are of that wood. The primary type of arrow release prevails, the bow being held as in plate VII, *b*.

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[a] "The mulberry plays an important part in the domestic economy of the Apaches; the branches are made into bows, and the small twigs are used in the fabrication of baskets." John G. Bourke, Jour. Am. Folk-Lore, III, 210.

[b] Length 1.350 m., width at grip 26 mm., thickness 18 mm.

[c] Length 1.365 m., width at grip 26 mm., thickness 22 mm.

Arrows. The arrows of the Pimas are made from the straight stem of the arrow bush. The Kwahadk's and Papagos sometimes sold arrows of yucca stem to the Gileños, but these were scarcely equal in quality to those made of wood. The hunting arrows[a] (pl. XIII, *c*) have two split feathers, two hand's breadths in length. War arrows[b] have three feathers, less than half as long and slightly curved. All arrow shafts are measured and cut the length from tip of forefinger to nipple of breast of the maker. Both bows and arrows are sometimes stained with the blood of the jack rabbit, and war arrows may be dyed at the ends with the cochineal which makes its home on the Opuntias. The quiver is made of wild-cat skin (pl. XIII, *d*).

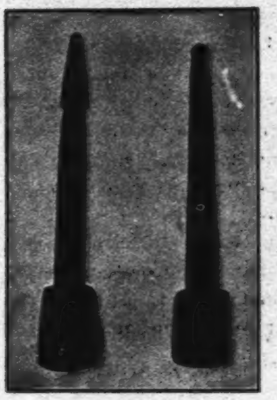
FIG. 9. War clubs.

War club. The club was of scarcely less importance than the bow, and it was customary for a portion of each band of warriors to fight with shield and club alone.[c]

Lance. A short sharpened stick was sometimes used by the Pimas, who adopted it from the Yumas and Maricopas after the Spaniards supplied steel heads for the weapon. The sticks were colored red with mineral paint.[d]

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[a] There are eleven hunting arrows in the collection; length 0.785 m., sharpened to blunt points but having neither head nor foreshaft. There are 3 bands of sinew 4 cm. apart, the first at the point. The seizing at the forward end of the feathers is 5 cm. long. The feathers vary from 12 to 22 cm. in length between the seizing at ends. They project 1 cm. from the shaftment. There are 10 bands of sinew very neatly laid on to hold the feathers in place. The notches are 4 mm. deep.

[b] The single war arrow in the collection is unusually long, 0.880 m. It is stained with cochineal for a distance of 0.117 m. from the point. It carries a small obsidian point 2 cm. in length, with the sinew seizing continued from the point 3 cm. along the shaft. The feathers are 0.10 cm. long and project 7 mm. from the shaftment. The butt is stained for a distance of 5 cm.

[c] Bartlett, usually an admirable observer, failed to notice that the war club was a popular Pima weapon. He says: "The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them." (Personal Narrative, II, 237.) The clubs were made of mesquite root or of ironwood, weighed about 2 pounds, and in general appearance resembled the old style potato mashers of New England kitchens. (Fig. 9.) The handle was brought to a sharp point, which was almost as effective as a dagger in a back-handed blow. The club was carried thrust point downward through the belt. One club was obtained from its owner and another found in a cache of personal property that had been made in the hills at the death of the owner. The former is 42 cm. long, the head 10 cm. long and 9 cm. in diameter; the point is 9 cm. long. A club in the National Museum, (no. 27846) that was collected some years ago at Sacaton is 0.385 m. long, 7 cm. in diameter. Doctor Palmer secured three in 1885 and believed that none remained among the Pimas. These clubs, now in the Museum, are of the following lengths: no. 76023, 48 cm.; 76024, 44 cm.; and 76025, 46 cm.

[d] The collection contains a wooden lance, made from a giant cactus rib, that was carried in sham battles near the Double buttes. It is 1.585 m. long, the larger end colored black to represent the iron head, which is represented as 0.365 m. long, 24 mm. wide, and 10 mm. thick. The handle is stained a light red.

Agricultural Implements

Digging stick. The earliest agricultural implement was the digging stick. It was used in planting maize and other crops, as a lever to pry out bushes when clearing the ground, as a pick when digging irrigating ditches, and in case of surprise it made an effective weapon of defense. It was made of ironwood or from the spiny tree, Zizyphus lycioides.[a] The short handle necessitated a crouching or sitting position by the operator. (Fig. 10, *a*.)

Shovel. Wooden shovels were used to throw out the earth that usually required loosening by the digging stick when constructing the irrigating canal. They were of cottonwood, in the case of the larger, lighter ones, or of mesquite. The handle and blade were in one piece, the former being very short and the latter having the natural curve of the trunk from which it came.[b] (Fig. 10, *b*.)

Hoe. Another implement of early adoption by the Pimas combined the functions of spade and hoe. It was used to loosen the soil around plants and to cut away weeds. It was made of ironwood and was thin, hard, and heavy. As it was quite short and curved but slightly it could be used only when the workman was in a kneeling or sitting position. It was sharpened along the convex curve at the wider end. The entire implement was so thin that it must have chafed the hands. But one specimen was found on the reservation (fig. 10, *c*).[c]

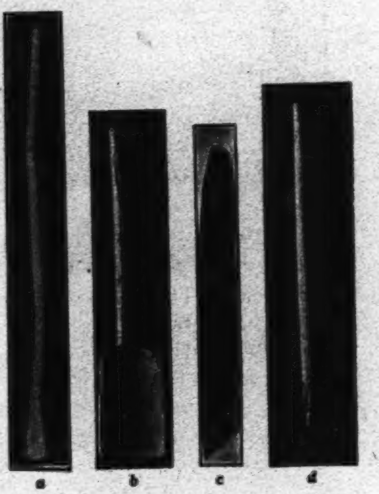

Fig. 10. Agricultural implements. *a*, Digging stick; *b*, shovel; *c*. hoe; *d*, dibble.

Dibble. The implement described above was superseded by one obtained from the Mexicans who frequently came to trade with the Pimas. The new implement more nearly resembled the primitive digging stick than it did the flat "hoe" (fig. 10, *d*). It was furnished with a steel blade that was straight on one side and rounded on the other.[a]

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[a] No genuine specimen being now obtainable, the writer had a digging stick (fig. 10, *a*) made, which measures 1.140 m. in length. It is 40 mm. in diameter, and is flattened at the lower end.

[b] The old people yet remember how the wooden shovels were made. Whether the Pimas have directly descended from the Hohokam or not, it is very probable that the former have used the same form of shovel that was used by the latter when constructing the great irrigating canals of that region. The specimen figured here (fig. 10, *b*) may therefore be accepted as a representative of the shovel that was probably the instrument that made those canals a possibility. It is 0.850 m. long; the blade is 0.276 m. long and 0.167 m. wide.

[c] It is 0.680 m. long and 0.083 m. wide; the cutting edge is 17 cm. long.

Plow. Of comparatively modern introduction, the wooden plow is of but passing interest in our present researches. It is a survival of European culture that effectively influenced the Pimas for but one generation, or from 1850 to 1880, when the influx of Americans created a demand for wheat which the Pimas were able to supply in part as they could not have done without this implement. By the end of that period they received steel plows. The wooden plow was made of mesquite or ironwood with a cottonwood tongue that extended to the ox yoke. The rear end of the tongue was beveled underneath to an edge which engaged with a transverse notch in the handle. The bottom dragged at a considerable angle, so that the point alone came in contact with the soil. The cutting face was usually supplied with an iron or steel covering resembling the single-shovel cultivator of the Americans. The bottom and single handle were of one piece, the latter being a branch that set at a convenient angle, about 70 degrees, with the trunk of the tree from which the bottom of the plow was cut (fig. 11).[b] The tongue was held in place by a mesquite pin passing through the bottom and a slot in the butt of the tongue and tightened by two wedges which were adjusted by means of a mesquite mallet carried for the purpose.[c]

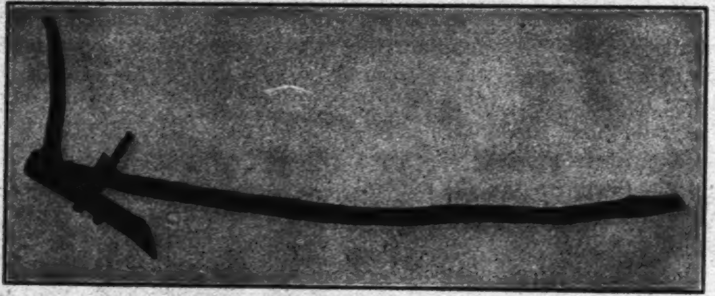

FIG. 11. Wooden plow.

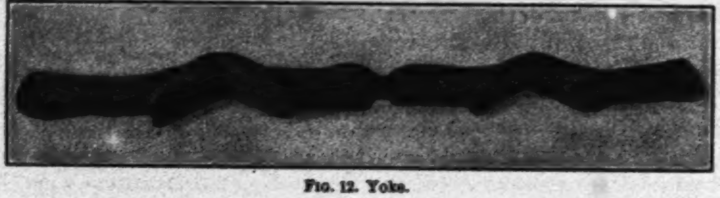

FIG. 12. Yoke.

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[a] Length, 1.090 m.; length of blade, 0.215 m. to top of socket; width, 0.115 m.

[b] Two specimens were collected; only one other was seen or heard of on the reservation. The larger one is complete, with tongue. It is 0.900 m. long; handle, 0.850 m., and tongue 3.490 m.

[c] A mallet in the collection measures 0.380 m. in length and 5 cm. in diameter.

Yoke. With the introduction of cattle the Pimas obtained their first draft animal. They were used principally in plowing and were fitted with yokes (fig. 12) of cottonwood or willow which were attached to the horns of the animals as in southern Europe to the present day. The yokes themselves are the best evidence that the burden upon the animals was light, for these small sticks of brittle wood would snap at the first strain if on the shoulders of an ox team with a heavy load. There are a few yokes yet to be found, though they have not been used for several years. The specimens collected are fairly well made, straight, but with sections hollowed to fit the necks of the team.[a]

HOUSEHOLD UTENSILS

Mortar. Perhaps the mortar should be placed first in importance among the utensils of this class. There are two forms, one (fig. 13, *a*) with the hole sunk in the end of the log, and which may be either sharpened at the other end and set permanently in the ground or cut flat at the opposite end so that it will stand upright and may be moved about. The other style (fig. 13, *b*) lies horizontal, with the hole in the side of the log. This is always portable.[b]

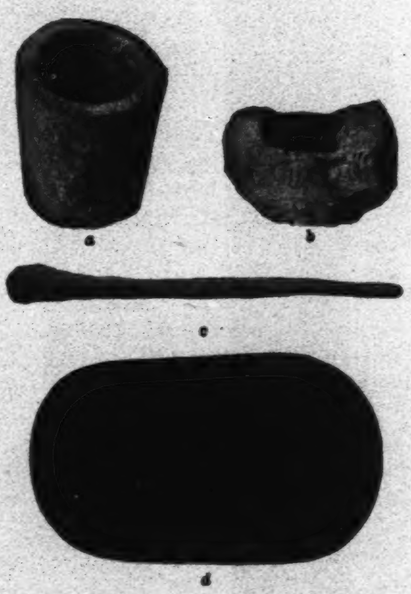

FIG. 13. *a*, *b*, Mortars; *c*, wooden pestle; *d*, bread tray.

Two or three stone mortars, rounded and well shaped, were seen; they had been obtained from the ruins and were little used. At the Double buttes, near the center of the Gila River reservation, there are a few mortar cavities in the solid rock ledges. There is also one in a large bowlder which is regarded with superstitious reverence. Mortars in solid stone are not uncommon in Arizona. The writer saw a row of them at the end of a cliff ruin of eight or ten rooms in Aravaipa canyon. There are several in a rough hillock in Harshaw canyon, Patagonia mountains. The base of the conical hill at Tucson is well pitted with them. They are occasionally met with almost anywhere in the eastern half of the Territory. With that portion west of the Rio Verde the writer is unacquainted. Reference to the pages devoted to a description of the plants that furnish food for the Pimas will show how extensively the mortar is used in grinding seeds.

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[a] There are two specimens in the collection. The larger is 1.450 m. long; 10 cm. in diameter at the middle, with notches for necks; 30 cm. wide. The second specimen is 1.200 m. long.

[b] The mortar of the horizontal type in the collection is perhaps a trifle smaller than the average. It measures 40 cm. in length, 27 cm. in height, and 22 cm. in thickness. A heavy specimen of this type in the collection measures 37 cm. in height, 32 cm. in diameter; the cavity is 17 cm. deep.

Pestle. For pounding up mesquite beans in the mortar a large wooden pestle is sometimes used. It is simply a mesquite club with rounded head (fig. 13, *c*).[a]

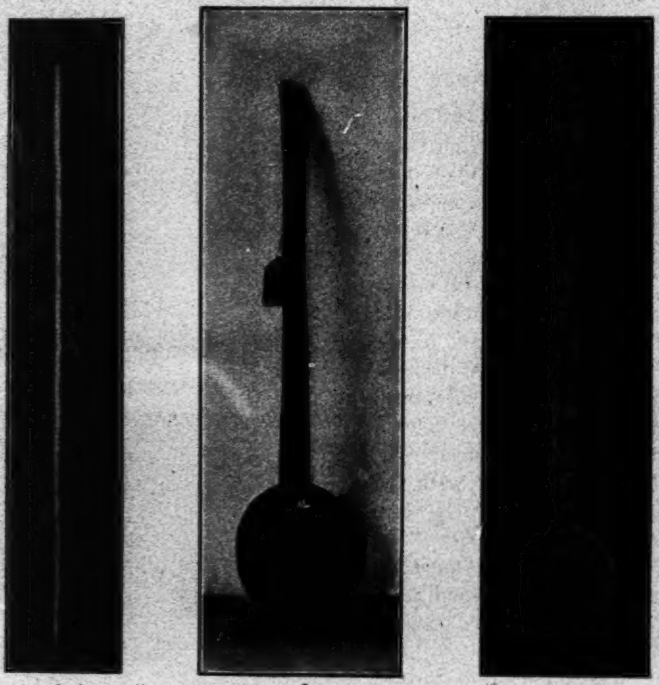

FIG. 14. *a*, Doughnut fork; *b*, ladle; *c*, unfinished ladle.

Bread tray. Neatly made trays of mesquite, rarely of cottonwood, are used, and appear to be among the most prized of the household utensils (fig. 13, *d*). They are employed for a variety of purposes besides that of mixing bread.[b] Smaller trays and plates—circular, elliptical, and rectangular—are sometimes obtained from the Papagos.

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[a] One specimen, the only one seen, was secured. It is 1.210 m. long and the head is 0.335 m. in diameter.

[b] The specimen collected is 0.615 m. long, 0.355 m. wide, and 0.071 m. deep. The legs are 24 cm. long; they are three in number and of the same piece of wood as the body of the tray. There is one round shallow tray, no. 76051, in the National Museum that is 46 cm. in diameter.

Fork. In frying doughnuts it is necessary to have some instrument with which to remove them from the fat. A slender sharpened rod of arrowwood is used for this purpose (fig. 14, *a*).[a]

Ladle. Ladles are said to be of recent introduction, the Pimas having obtained them from the Papagos, who in turn had derived the art of making them from the Mexicans. They are commonly made of mesquite, though the Papagos make them of paloverde wood. The bowls are not rounded, but are made in the shape of a flattened cone, as they can be more readily worked into that form with a straight-bladed knife.[b]

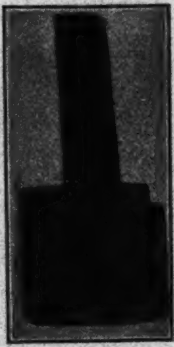

FIG. 15. Pottery paddle.

Pottery paddle. A paddle of cottonwood is used to shape the outer surface of pottery. It is hollowed to fit the convex surface of the vessel, and is now frequently made from a barrel stave, which has the proper curvature. The paddles are of varying sizes, according to the sizes of the vessels on which they are used, but the handles are always proportionately short.[c]

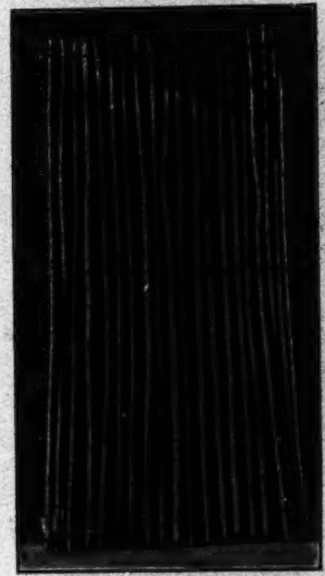

FIG. 16, *a*. Hanging shelf.

Shelves. There is a class of objects that are used indifferently for doors[d] of sheds and houses, for shelves[e] that are suspended in the arbors, and for bird traps.[f] They are usually made of large arrowbush rods, which are quite straight and of uniform diameter. The rods are tied to cross pieces, as shown in figure 16, *a*, or are held by twisted cords of hide, as in figure 16, *b*. The latter specimen was serving as a door when purchased, and the fact that a "Melicano" wanted it caused its owners great astonishment and amusement. Indeed, the Pimas manifested a lively interest in our purchases of household articles and never failed to laugh at the spectacle presented by the little wagon half buried beneath its load of unassorted objects.

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[a] The specimen collected is 45 cm. long.

[b] The finished specimen in the collection is rather smaller than the average (fig. 14, *b*). It is 0.394 m. long. The bowl is 94 mm. in diameter and 42 mm. deep. The unfinished specimen (fig. 14, *c*) is a large one, measuring 0.570 m. in length. The National Museum contains a specimen, no. 76050, which measures 56 cm. in length, with bowl 15 cm. in diameter.

[c] The collection contains one which is 0.268 m. long and 0.112 m. wide (fig. 15).

[d] The door (fig. 16, *b*) is 1 m. long and 0.850 m. wide. The rods are from 1 to 2 centimeters in diameter and are held by 5 hide strands, 2 at each end and 1 in the middle. The stiffening of the rawhide has warped the upper portion.

[e] The shelf (fig. 16, *a*) is 1.050 m. long and 50 cm. wide.

[f] When used as traps they are tilted at an angle of 20° or 30° from the ground and supported in that position by a short stick to which a long cord is attached. Wheat strewn under the trap lures small birds, which are caught when a jerk on the line removes the supporting stick. One of these traps was seen at nearly every house during the winter of 1901-2.

FIG. 16, b. Door.

Bird cage. The cages made by the Pimas are all of the same character, whether they are made for the large eagle or for the small Sonora dove, as in the case of the specimen[a] figured (fig. 17). They are of arrowwood, laid up in log-cabin style or tied to transverse bars, as in the house doors.

Kiâhâ frame. It is to be remembered that the peculiar form of carrying basket is made possible by the use of the wooden frame. It is fully described on page 140.

Fire drill. In primitive times fire was kindled by the Pimas by means of a two-part drill (fig. 18, *a*),[b] the simplest and most widespread form of fire drill. The operator knelt upon the ends of the hearth stick and twirled the upright stick between his palms. The hearth was of saguaro wood or of any other soft wood if that were not obtainable. Tinder was not used, the flame being developed in any inflammable material as soon as the smoke began to arise from the dust accumulated at the point of the drill.

With the advent of the whites flint and steel were used to kindle fire. The men carried these, with a little cotton for tinder, in leather pouches (fig. 42). Fire was preserved at each village or camp in an old stump whenever practicable.

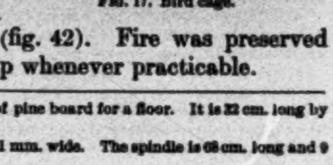

FIG. 17. Bird cage.

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[a] This specimen has an arched top and a single piece of pine board for a floor. It is 32 cm. long by 23 cm. wide and 15 cm. high.

[b] The drill hearth in the collection is 0.315 m. long and 21 mm. wide. The spindle is 68 cm. long and 9 mm. in diameter.

MISCELLANEOUS

Saguaro hook. The fruit of the giant cactus grows at so great a height[a] that it can not be reached without the aid of some long-handled implement for dislodging it. Hooks[b] are made by attaching, by means of maguey fiber, a straight piece of wood to the end of a long cactus rib. Doctor McGee has called the writer's attention to the fact that the angle at which the hook stands is of great ceremonial importance among the Papagos, but there would seem to be no significance attached to it by the Pimas, who have not been so dependent upon the cactus in the past as have their nomadic neighbors.

Tweezers. The spiny fruit of Opuntia arborescens is picked by means of willow tweezers (fig. 18, *c*). The arms are flexible and sufficiently elastic to spring back into place readily.[c]

Tree. It was formerly the custom to erect a branched post in the space before the house door, on which to hang vessels or bags containing food. Of late a few (three were seen) "tree animals" are set in the ground near the buildings to serve as seats and for the children to play upon. They are sections of mesquite trees that have each a branch perpendicular to the plane of the trunk at a point where the latter bends in the opposite direction slightly, so that when the branch is set in the ground the trunk is horizontal with the exception of the end which curves upward in a manner somewhat resembling a vaulting horse.

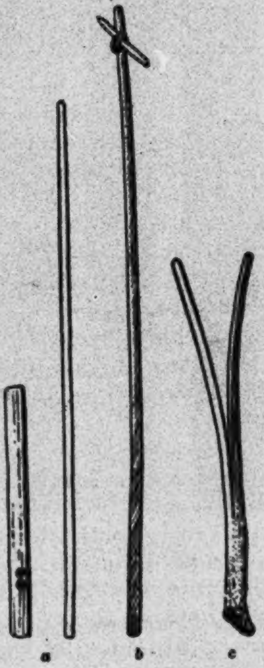

FIG. 18. *a*, Fire drill; *b*, saguaro hook; *c*, ha'nûm tweezers.

Cradle. The frame of the cradle is of willow, in the form of a narrow bow with from 5 to 10 cross bars (fig. 19, *a*). It closely resembles the Mohave trellis frame, but is more rudely made.[d] The frame was formerly covered with shredded willow bark to a depth of 3 or 4 inches and a bit of cotton cloth covered the whole. Now the willow bark is not so thick, and much more cloth, no longer of native make, is used. The cradle (fig. 19, *b*) is provided with a detachable hood made of willow bark in the checker style of weaving, the surface being ornamented in geometric patterns colored black and red. Over the hood a loose piece of cloth may be thrown to protect the occupant from flies. The babies when strapped closely in the cradles are frequently carried on the heads of their mothers, who may at the same time have no insignificant burdens in their hands. When the children are about a year old they are carried astride the hip, unless upon a journey, when they are shifted around to the back, still astride,[a] and there supported by a shawl or large cloth bound around the waist.[b] The writer has seen women with children of 2 or 3 years on their backs, each carrying a sack of wheat on her head and lighter bundles in her hands.[c]

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[a] See pl. IX, *a*, where the saguaro appears in flower in the background.

[b] The specimen illustrated in fig. 18, *b* was cut short for convenience of carrying. The handles vary in length from 2 to 5 m. The hook is 165 mm. long and 8 mm. in diameter.

[c] The specimen collected is 31 cm. long; natural spread of jaws, 55 mm.

[d] See Mason in Report National Museum, 1894, 524.

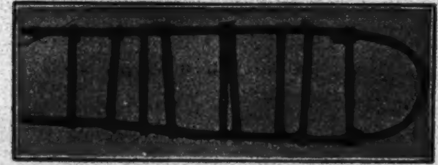

FIG. 19, *a*. Cradle frame.

Paint brush. The lines of pigment with which the face was formerly ornamented were applied by means of slender bits of arrowwood two or three inches long. The Kwahadk's were accustomed to gather the tufted ends of the arrow-bush branches and carry them southward into Papagueria to be used as paint brushes.

Calendar sticks. The Pimas keep a record of passing events by means of sticks carved with arbitrary mnemonic symbols. There are five such records in the tribe to-day—or were a year ago. The oldest of these sticks bears the history of seventy years. There were other sticks before these, but the vicissitudes of war, fire, and the peculiar burial customs of the people made away with them.[d] There are three sticks in the collection, which have been designated Gila Crossing, Blackwater, and Casa Blanca calendars,[e] from the names of the villages whence they came. The Casa Blanca stick (fig. 20, *a*) is of willow, peeled,

FIG. 19, *b*. Cradle.

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[a] Doctor Palmer says that as soon as a child is old enough to stand alone the mother carries it on an immense cincture of bark worn on her back. The author saw no such cinctures in use and believes that their use has been abandoned.

[b] Mason, Cradles, in Report National Museum, 1887, 184.

[c] The frame of the cradle figured is 67 cm. long by 20 cm. wide. The hood is 38 cm. high.

[d] See p. 34. They are mentioned here merely for the purpose of describing the sticks as products of the wood worker's skill.

[e] The Casa Blanca calendar is not recorded in "The Narrative," p. 38.

slightly flattened, but otherwise bearing no signs of preparation for the symbols that occupy the greater part of one side.[a] The Gila Crossing calendar (fig. 20, *b*) is a pine stick on which the record was copied several years ago from a stick yet in the same village. The record begins on the back, passes over the lower end in the figure, and extends again to the back over the upper end.[b] The Blackwater stick (fig. 20, *c*) is of saguaro wood smoothed and carved for the writer by the keeper of the record, who lost the original some years ago and who has since been using paper and pencil, but the same symbols.[c]

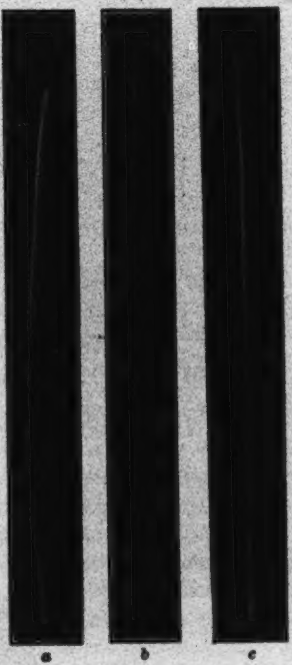

Fig. 20. Calendar sticks. *a*, From Casa Blanca; *b*, from Gila Crossing; *c*, from Blackwater.

Spurs. Wooden spurs were made from crotched limbs of mesquite of suitable size. They were attached to the foot by a deerskin thong fastened to form two loops of equal size, one passing over the instep and the other under the heel of the foot. So rare have they now become that the writer spent six months on the Gila River reservation without discovering any, and therefore hired an old man to make a pair for the collection. Soon afterwards a single old spur was found, which differs from those made to order only in having deerskin instead of maguey fiber fastenings (fig. 21).[d]

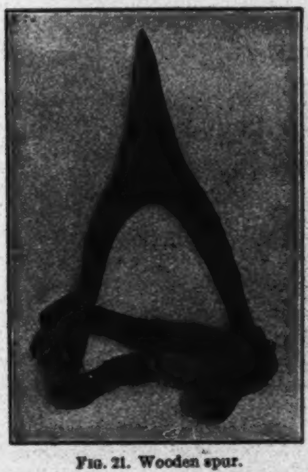

Fig. 21. Wooden spur.

Saddle. Wooden saddletrees are sometimes made, both for riding and pack saddles. The former are covered with rawhide, shrunk on, and provided with stirrups of mesquite or willow wood. They are not common and are at best but crude imitations of the saddles made by the whites. Saddle blankets for use with them are of matted grass or maguey fiber.

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[a] Length, 93 cm.; diameter, 16 mm.

[b] Length, 96 cm.; diameter, 18 mm.

[c] Length, 1.395 m.; diameter, 20 mm.

[d] Length, 0.152 m.; spread across fork, 9 cm.

Awl. There would seem to be no tradition of the former use of bone awls among the Pimas. They declare that awls of mesquite wood were used in making baskets before the introduction of steel. At present the points are of pieces of umbrella rib set in wooden handles of native manufacture (fig. 22, *a*).[a] It will be observed that the upper end of the handle is provided with a button, so that it may be held between the third and fourth fingers while the thumb and other fingers are engaged in the manipulation of the basket splints. Handles of round balls of creosote gum[b] are also used (fig. 22, *b*).[c]

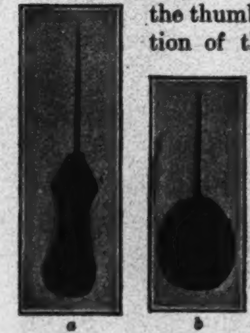

FIG. 22. Awls. *a*, Wooden handle; *b*, gum handle.

Rope twister. This apparatus is probably of European origin. It consists of a pin or handle of hard wood, such as mesquite or willow, which is thrust through a hole near the end of another stick, which acts as a spindle whorl. The latter piece has a button at the short end, to which are attached the maguey fibers or horse hairs (fig. 23). The operator, by a slight rising and falling motion of the handle, causes the spindle to revolve rapidly, thus twisting the fibers into a cord which lengthens as he steps backward. A second person meanwhile adds fresh fibers to the other end.[d]

Ā'mĭna. Among the most important of the sacred objects in the paraphernalia of the medicine-men were the ā'mĭna, or medicine sticks. They are usually of arrowwood; always bound together with cotton twine of native spinning, either with or without feathers attached to each separate stick. There are six ā'mĭna bundles in the collection. One was made by Kā'măl tkāk, to be used exclusively in the exorcism of the Tcʊ'nyĭm, a spirit of disease. The bundle contains four groups of sticks: Two pairs, one bundle of 4, and one of 6. All are plain, being unmarked in any way (fig. 24).[e]

FIG. 23. Rope twister.

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[a] Length of specimen (fig. 22, *a*) 0.103 m., of which 86 mm. is handle.

[b] Deposited on the branches of the creosote bush by the minute scale insect, Carteria larreæ.

[c] Length, 3 cm.; diameter of handle, 24 mm.

[d] Length of pin, 0.254 m.; diameter, 8 mm.; length of spindle, 22 cm.

[e] Length, 0.167 m.; diameter, 6 mm.

The second bundle is painted green. Each stick is whittled to a blunt point at one end and has two short, downy turkey feathers attached (pl. XIV, *b*).[a]

The third bundle contains two sets of 4 sticks each, which were originally painted blue. They are sharpened to tapering points at one end. To each stick is tied two of the tail feathers of some small bird (pl. XIV, *a*).[b]

The fourth bundle contains three sets of 4 sticks each and the remains of another set which probably contained 4, though it is so old that it is in a fragmentary condition (pl. XIV, *d*).[c] A bundle of feathers attached by strings is bound in with the â'mîna, each one of which also bears two feathers, all the feathers being from a red-colored bird.

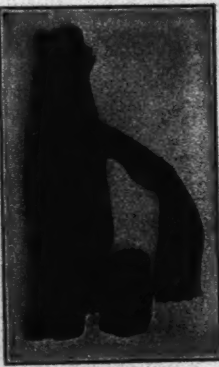

FIG. 24. Â'mîna with reed cloud blower and attached feathers.

The fifth bundle contains three sets of 4 sticks each, but they are so old and broken that their original length can not be determined. They also have red feathers bound to them (pl. XIV, *c*).

The sixth bundle is very small and very old and it is probable that the unusual number of sticks—5—is due to the fact that a portion of the bundle has crumbled with age (pl. XIV, *e*).

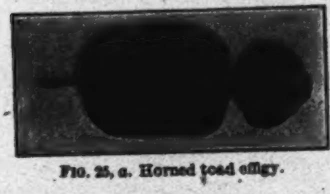

FIG. 25, *a*. Horned toad effigy.

Animal effigies. Wooden images of reptiles and the like are used in the medicine-men's efforts to cure certain diseases. Two such specimens were collected. One is intended to represent a horned toad (fig. 25, *a*),[d] the other a lizard (fig. 25, *b*).[e] They are either carelessly or clumsily made.

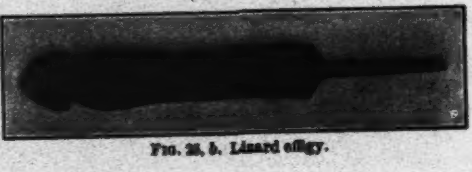

FIG. 25, *b*. Lizard effigy.

Mask. During his stay among the Pimas the writer heard of but two wooden masks being in their possession. One of these was collected and is here depicted in figure 26.[f] Doctor Hough called his attention to the fact that it resembles those made by the Yaquis of Sonora, and it is probable that the conception, if not the mask itself, was imported from the southward along with the masked Navitco ceremonies, despite the assertion of its former owner to the contrary, because it represents a higher degree of skill in woodworking than any piece of carving that the writer has seen done by a Pima. It is of cottonwood, perforated for the insertion of horsehair eyebrows, chin whisker, and two tufts on the center of each cheek, and is ornamented by an interrupted scroll and other lines unmistakably intended to be decorative. The mouth contains a half dozen pegs, giving a very realistic representation of teeth.

---

[a] Length, 0.155 m.; diameter, 21 mm. The feathers are a trifle shorter than the sticks.

[b] Length, 0.136 m.; diameter, 10 mm.

[c] Length of sticks, 17 cm.; diameter, 7 mm.

[d] Length, 10 cm.; width, 42 mm.

[e] Length, 28 cm.; width, 4 cm.

[f] Length, 0.208 m.; width, 0.153 m.

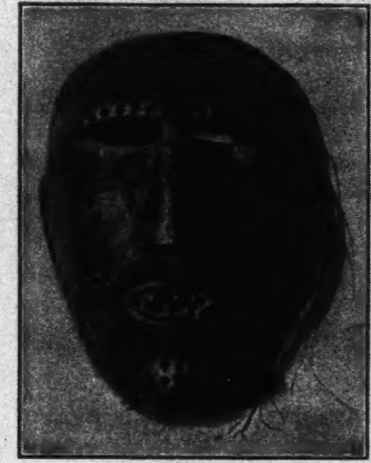

FIG. 26. Navitco mask.

Wand. There are two wands or ceremonial sticks in the collection (fig. 27).[a] The longer is of greasewood, Sarcobatus vermicularis, the material prescribed for ia'kita, or ceremonial paraphernalia of this class. It is spotted with black and red paint. The shorter wand is of willow, spotted with red. Both were made to be held in the hand during ceremonies intended to bring rain, to cure disease, and for kindred purposes.

STONE

METATE

The metate is the most abundant of the stone implements of the Southwest, or, if arrow points exceed them in numbers, the former is at least the most noticeable. About nearly every ruin one sees the fragments of broken metates, in some cases to the number of several score, as at the ruin near Patagonia, in the Sonoita valley, where sixty

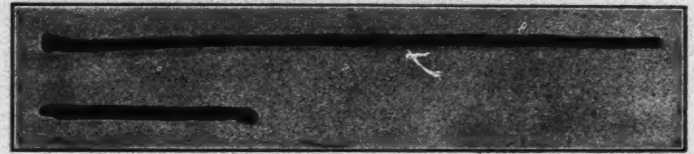

FIG. 27. Ceremonial wands.

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[a] Length of the longer figure, 76 cm.; of the shorter, 28 cm.

metates were counted on the ground (every one had been intentionally broken), and there must have been a much larger number beneath the surface. Some of those found in the Hohokam ruins are of lava and have legs several inches in length. Most of these are hollowed out, as are those of the Hopis, whereas the metates of the Pimas are perfectly flat on the top from side to side, being slightly concave form end to end (fig. 28). They are of coarse-grained rock from the surrounding hills and never carved or provided with legs. They vary in weight from 20 to 200 pounds and are carried about the premises as needed, never being set in bins, as among the Pueblo tribes. Their grinding surface is sharpened or roughened by pecking with a stone ax, or with a similarly shaped stone if an ax is not obtainable.

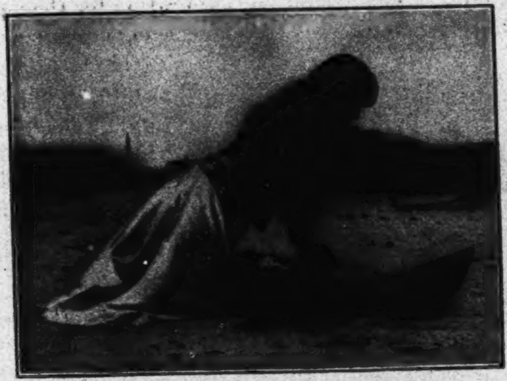

Fig. 28. Grinding wheat on metate.

Muller

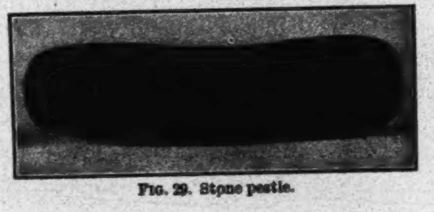

Fig. 29. Stone pestle.

The muller is of lava or of stone similar to that of the metate itself. It is longer than that used by the Hohokam, so that the entire upper surface of the metate is worn down. It is not shaped into a rectangular bar, as is that found in the ruins. Indeed, the writer saw few that showed any evidence of having been shaped in any manner except through use.

Pestle

The stone pestle[a] is used in every Pima household to crush the mesquite bean and other seeds in the wooden mortars. The pestle varies in size from the small stone the size of one's finger to the great cylinder weighing 20 pounds that requires both hands to wield it. Many of these are obtained from the ruins, but some are shaped by pecking. This is not all done at once, but, a suitable stone having been selected, it is shaped little by little, day by day, as the owner has leisure for the work. This suggests that much of the stonework of primitive peoples which excites our admiration for their patience has been done in this manner, the implement being in use continually and the task of pecking it into more convenient or more pleasing shape being taken up from time to time as "knitting work."

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[a] An average-sized specimen in the collection weighs 4½ pounds; it is 253 mm. long and 76 mm. in diameter (fig. 29).

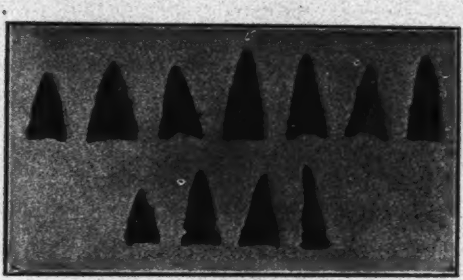
FIG. 30. Arrowheads.

AX

The stone axes of the Pimas were obtained from the ruins that are far more extensive than the Pima villages in the Gila and Salt River valleys. Most of these axes have each a single blade, many are double-bitted, and some are of the adz form. Others are so large and finely polished as to render plausible the supposition that they were intended for ceremonial use. All are of hard, fine-grained igneous rock called hatovĭk by the Pimas, some of whom assert that the material comes from near the Gulf of California, where they have seen it when on journeys after salt. Others declare that there is no such stone on the surface of the earth, and that all the axes we find now were made from material that was brought from the underworld when Elder Brother led the nether-world people up to conquer those then living above. However, no particular religious significance is attached to the axes, as might be expected, considering their origin. They are sold readily enough, though when a suitable ax is kept for sharpening the metate of the household it is sometimes difficult for a collector to secure it. There is an abundance of suitable stones along the Salt river below where it breaks through the Superstition mountains, and it is probable that all the axes in the valley were obtained from that immediate locality. The few that were seen hafted were fastened with sinew in the fork of a limb of suitable size.

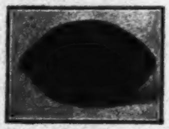
FIG. 31. Arrow-shaft straightener.

ARROWHEADS

A great portion of those used by the Pimas were made by the Hohokam. However, the Pimas always had a few arrowhead makers who worked in obsidian, shale, or flint. They produced small heads varying from 1 to 2½ cm. in length by 1 in breadth. Those represented in figure 30 are old points. The heads are stemless, sometimes having shoulders for the sinew seizing. One man was found who continues to make arrowheads, which he sells to the whites.

ARROW-SHAFT STRAIGHTENER

The Pimas had very little need for grooved stones for straightening arrows as the arrowwood is naturally as straight as could be desired. It is probable that the stones of this kind found in the ruins were used merely for polishing. The Pimas used them scarcely at all.[a]

HAMMER STONES

These are frequently seen around the ruins of Arizona, but the Pimas seem to have little use for them.

FIG. 32. Crystals from medicine basket.

FIRESTONES

Three stones, each about 15 cm. in diameter, were used to support the cooking pots over the fire. They have been largely supplanted by an iron frame obtained from the agency blacksmith. These stones were picked up when needed and little effort made to preserve them.

CRYSTALS

Crystals and curiously shaped stones of all kinds were preserved in the outfits of the medicine-men. Several such specimens were purchased and some were found in a cache among the hills (fig. 32).[b]

---

[a] A specimen (Hohokam) in the collection (fig. 31) has been shaped to represent some animal (?). It is 92 mm. long and 60 mm. wide.

[b] Compare Cushing: "In this connection it is interesting to add as of possible moment suggestively that associated with the ultra mural remains [in the Salt River valley], both house- and pyral-, were found small, peculiar concretion-stones and crystals evidently once used as personal fetiches or amulets, as is the case at Zuñi to-day." Congrès International des Américanistes, VII^{me} sess., 1890, 179.

MAGIC TABLETS

The collection contains two tablets which were obtained from medicine-men and half of one which was found in the cache above referred to (fig. 33, *a*, *b*, *c*). Two have ornamental borders, while the third is quite smooth to the rounded margin; it has the figure of a horse scratched on one side and that of a man on the other.[a]

a

c *b*

FIG. 33, *a*, *b*, *c*. Magic tablets.

TURQUOISE

This stone, which is so common in some parts of the Southwest that every Indian has it hanging from ears, neck, or arms, seems to be rare in Pimería. But one pair of ear pendants was seen. It was somewhat more abundant in early days. It was believed that if a man lost a turquoise the mishap was due to magic, and as a result he would be afflicted with some mysterious ailment which could be cured only by a medicine-man skilled in the cure of the "doctor's disease." He would use another piece of turquoise or a slate or a crystal, placing the stone in water and giving the latter to the patient to drink.

PIPE

A stone cylinder (fig. 34),[b] probably a pipe, was obtained from a Pima, who said that he had "found it long ago." It seems short for such a purpose, yet it is longer than a cane cylinder the writer found in actual use. The smoke is blown outward in certain ceremonies and in others drawn in. These tubes were also used by the Pimas in sucking and blowing the bodies of the sick for the purpose of expelling disease.

FIG. 34. Stone pipe.

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[a] The last tablet is 122 mm. long by 56 mm. wide; it is 6 mm. thick at one side and tapers to 2 mm. at the other. The largest specimen is 151 mm. long by 94 mm. wide and 10 mm. thick; the border is 10 mm. wide, marked thus: XXXX. The broken specimen is 87 mm. wide; its length can not be determined. The X pattern at the margin runs over to the surface of the reverse side.

[b] Length, 48 mm.; internal diameter, 16 mm.; maximum external diameter, 26 mm.

FIBER AND LEATHER

SADDLE

In addition to the wooden saddletrees already mentioned the Pimas made them each of two rolls of grass or straw, inclosed in blue denim or canvas and bound with a network of rawhide. A specimen[a] in the collection (pl. xv, *a*, *b*) has two such rolls fastened together with both horsehair and maguey cords. The top is covered with leather taken from two old boot legs. One stirrup is wanting; the one that remains is of native manufacture. The accompanying cinch (pl. xv, *c*)[b] is of horsehair neatly twisted and quite strong and serviceable. When used, it was passed over the saddle instead of being attached to it. A Pima is rarely seen riding bareback, and most have good saddles of American manufacture. Bartlett states that those who rode bareback at the time of his visit in 1850 thrust one foot under a loosely fastened surcingle.[c]

SADDLEBAG

A coarse net of maguey fiber is made to carry bulky objects upon either pack or riding saddles. The fibers are twisted into two strands, which are united to form a rope 5 mm. in diameter; with this the meshes are made about 12 cm. in length by an interlocking knot of the simplest character. The bag in the collection is about 1 m. in length (fig. 35).

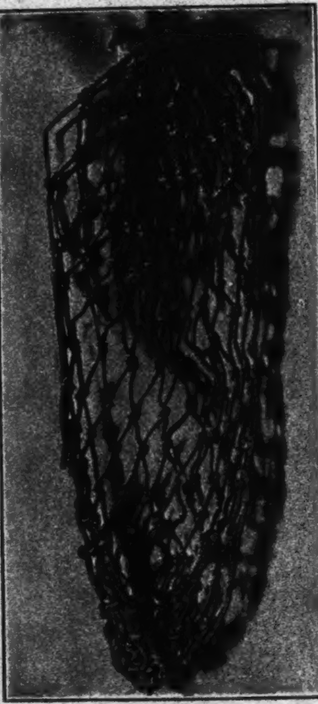
FIG. 35. Saddlebag.

HEAD RINGS

The round-bottomed water jars and many similar heavy burdens besides were borne upon the heads of the women with the aid of the rings of willow bark in the early days, and now with rings of rags wrapped with cotton cloth.[d] Of less common use are the agave-leaf rings, which should be classed as twined basketry.[e] They are folded at each margin so that a ring is made up of three thicknesses of matting. This ring is smaller than the other types and is used for lighter burdens (fig. 36, *b*). Almost any cloth (fig. 36, *c*) may be improvised into a head ring, and aprons are especially convenient for such use.

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[a] Length, 60 cm.; diameter of rolls at the middle, 10 cm. They are thickened slightly at the ends to form pommel and cantle.

[b] Length, 75 cm.; width, 7 cm.

[c] Narrative, II, 237.

[d] The bark head ring (fig. 36, *a*) is 155 mm. in diameter and the opening in the center is 42 mm. in diameter.

[e] Diameter of specimen collected, 10 cm.; height, 165 mm.

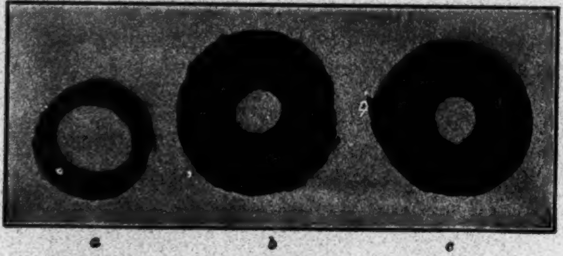

FIG. 36. Head rings. *a*, Willow bark; *b*, agave leaf; *c*, cloth.

ROPE

Picket ropes of maguey fiber (figs. 37, *b* and 38) are brought by the Papagos to trade to the Pimas. They are about 10 m. long and 1 cm. in diameter, made of four 2-ply strands. They are strong, but the harsh and coarse fiber renders them disagreeable to the touch of any but a hardened hand. The prepared fibers for rope making in this collection measure 60 cm. in length. With such material and a rope twister the process of manufacturing rope is a rapid one.

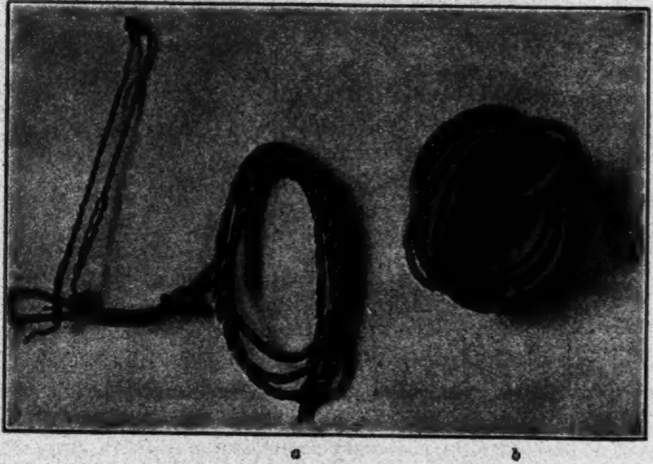

FIG. 37. *a*, Horsehair halter; *b*, maguey rope.

Human hair is both twisted and braided into cords for tightening kiâhâ frames. The cords are usually made of four strands of 2-ply twisted threads. They are about 5 mm. in diameter when finished.

HALTERS

Horsehair is quite popular as a material for the manufacture of halters. The halter here illustrated (fig. 37, *a*) has a loop of light cord, 45 cm. in length, to be passed over the horse's head. The rope has a loop 26 cm. long that passes over the nose. The length of the rope from the knot of this loop is 3.150 m. It is of four strands of 4-ply threads, one of the strands being white.

FIG. 38. Maguey fiber.

BRIDLES

Bridles are also made of horsehair, vicious looking bits being sold by the traders for them.

FETISH

The collection contains a fetish (fig. 39, *a*) and a hair ornament made of seven wing feathers of a hawk (fig. 39, *b*) which have been joined by laying a strip of cotton cloth on the quill of each feather and binding it there with sinew, then braiding the loose ends of the strips together into a cord 15 cm. long. In this way the feathers are permanently fastened to one another and may be easily attached when it is desired to wear them as a fetish, or they may be readily attached to the hair to form a portion of the headdress.

WAR HEADDRESS

At Gila Crossing we were so fortunate as to secure a specimen of an old Pima headdress made from the hair of an Apache and the wing feathers of three species of large raptorial birds (fig. 40). The hair is about 45 cm. long and is gathered in strands 1 cm. in thickness, which are held by two strips of cotton that are twisted or twined on each other a half turn between each pair of hair strands.[a] Viewing the headdress from the rear there are on the left four owl feathers, symbolizing keenness of vision by night; next are three hawk, then one owl, and again hawk feathers to the number of five, symbolizing keenness of vision by day; on the right are two eagle feathers, the symbol of swiftness. Thus the wearer of this headdress possessed the courage and cunning of the hated enemy, the keen sight by day and by night of the birds that have great magic power, according to Pima belief, and the swiftness as a trailer of the king of birds, which occupies a prominent place in Piman mythology.

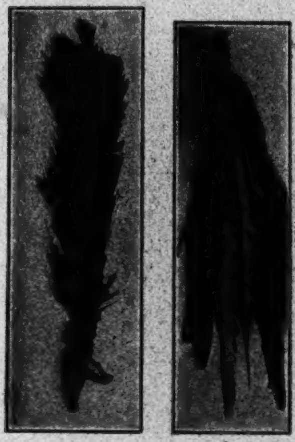
a b

FIG. 39. a, Fetish; b, hair ornament.

HAIRBRUSH

Using their fingers as combs, the women become very skillful in straightening out tangled locks. They frequently smooth the hair with a brush which was formerly made of the roots of the "Sacaton grass," Sporobolus wrightii (fig. 41, *a*),[b] but as this no longer grows along the river, where the majority of the villages are situated, they now make use of maguey fiber, Agave lecheguea, Yucca paccata, etc. (fig. 41, *b*).[c]

---

[a] The general use of human hair for cords and in headdresses by the Pimas suggests Lower Californian affinities, as we are told by Venegas that the natives of that peninsula were accustomed to adorn themselves on ceremonial occasions with "a large cloak covering them from their head to their feet, and entirely composed of human hair." History of California, I, 90.

[b] Length of specimen figured, 22 cm.; diameter, 37 mm.

[c] Length of specimen figured, 17 cm.; diameter, 18 mm.

These fibers make very satisfactory brushes, but they are not so stiff as brushes made of bristles. The fibers are not set in a handle but are tied in a round bundle a little below the middle, then folded outward from the center so that the upper end or handle is round and smooth while the lower end includes all the free fiber ends. Twine is then wrapped in a coil around the upper end downward until the brush end remains just long enough to give the fibers play in passing through the hair. The wrapping may be either of fiber or of horsehair; in the latter case pleasing geometric patterns are often worked out with contrasted black and white threads. The specimen illustrated in figure 41, *b* is bound with maguey fiber which has been decorated with three lines of purple dye, put on after the wrapping has been completed.

FIG. 40. War headdress.

SKIN DRESSING

The use of leather in the manufacture of clothing was reduced to a minimum among the Pimas. For sandals, rawhide sufficed, and if this was not to be had there was an abundance of yucca fiber, which made a fair substitute. For the shields, with the use of which they became adept through training from childhood, rawhide was employed. So the needs which dressed leather alone could satisfy were but few, and it is probable that Gileño women did little more than enough skin dressing to keep the art alive among them. At present there are very few who know anything about it, and this is the method which they say "long ago make it."

FIG. 41. Hairbrushes. a, Sacaton grass roots; b, maguey fiber.

A skin was soaked in water for two or three days to soften it; then it was laid on an inclined log and the hair scraped off with a deer's rib. Two tanning media were used—brains and saguaro seeds. The former were kept dried into a cake with dry grass until they were needed, when they were softened in water. The seeds were available at any time, as they were always kept in store as an article of food.

The roots of the plant known as urto, Krameria parvifolia, were used to dye leather red.

FIRE BAG

Leather bags were used to carry flint and steel, and a specimen of these comparatively modern articles is shown in figure 42. It is ornamented with tin bangles and glass beads.

TOBACCO POUCHES

Tobacco was not recognized by the Pimas as a narcotic that would stunt the growth in youth or injuriously affect the heart as age advanced, nor yet as a solace for leisure moments. It was to them a plant of divine origin that in its death (burning) released a spirit (odor and smoke) that was wafted by the breeze to the home of the magic beings that shape man's destiny. Throughout Pimería one may find sacred places where large numbers of cane cigarettes have been deposited by worshipers. It is uncertain how far this form of

FIG. 42. Fire bag.

cigarette was in use by the Pimas. Most of those found were made by the Hohokam.[a]

To carry this sacred powder it was necessary to have something more than an ordinary receptacle, and so pouches were made of buckskin, ornamented in vivid colors with symbols of the sun and provided with rattles that tinkled with every motion of the wearer. Both in shape and in ornament they closely resemble the tobacco pouches of the Apaches. There are two specimens in the National Museum. No. 27840 (fig. 43, *a*) is of buckskin,[b] doubled so that the opening of the pouch on the unornamented half is covered by the fold. The margin is ornamented by a fringe of short strings of buckskin passed through holes along the edge of the pouch, most of them having cylinders of tin, slightly bell-shaped, arranged in pairs and pinched into place around the thongs by pounding. The front bears a conventional symbol of the sun in red and blue. There is a short loop with which to suspend the pouch from the belt or to hang it up when not in use.

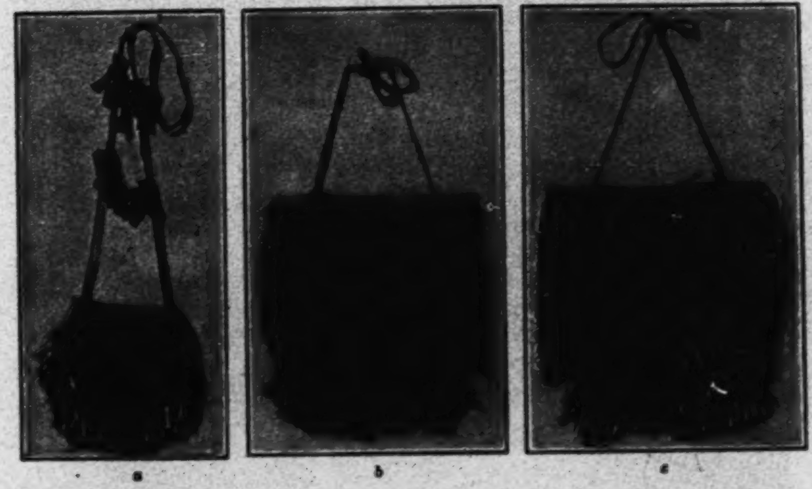

FIG. 43, *a*, *b*, *c*. Tobacco pouches.

Another pouch, no. 27839 (fig. 43, *b*, *c*), is of soft deerskin, with a red fringe made by parallel cuts along the edge. There are a few tin bangles at the bottom. The margin is ornamented inside the fringe with a herring-bone pattern burned on. One side of the pouch has a human figure and the other bears two sun symbols. These are very similar to some seen by the writer upon the walls of caves in the Chiricahui mountains, an old Apache stronghold.[a] The pouch is sewed with cotton thread and secured at the top by an American button. The cord for suspension has 4 clusters of 6 bangles each upon it.

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[a] At the present time most men and some women smoke cigarettes rolled in corn husks or paper, obtained, as is much of the tobacco, from the whites. The native tobaccos are: Nicotiana trigonophylla, known as vi′opal vi′ofû, "like tobacco," gathered near Baboquivari by the Papagos and brought to the Pimas; N. bigelovii, known as pan vi′ofû, "coyote tobacco," and N. attenuata, called rsu′kai AU′tcĭ vi′ofû, "under-the-creosote-bush tobacco." Boys learn to smoke at an early age, though the use of tobacco is not encouraged. The father's favorite saying in reply to a request for tobacco is, "I will give you some when you kill a coyote."

[b] Length, 10 cm.; width, 11 cm.; 114 bangles.

SLING

Slings were used by Pima youths before the advent of the whites. They were of the usual elongated oval shape. The National Museum contains a sling, no. 76031, that was obtained from the Pimas half a century ago. It is of leather, probably cut from a boot leg, with strings 68.5 cm. long. The imperforate center is 18 by 7 cm. (fig. 44).

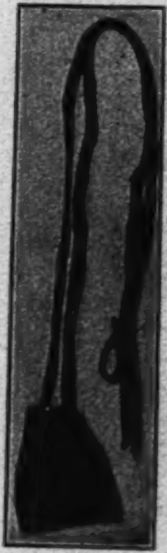

FIG. 44. Sling.

SHIELD

The fighting men were divided into two parties—those who used the bow and those who fought with club and shield. When advancing upon the enemy, the warrior crouched so that the comparatively small shield protected his entire body. He also leaped from side to side for the double purpose of presenting a more difficult target, and of bewildering the enemy and thus unsteadying their nerves through the suggestion of magic, which plays a larger part in the warfare of the American Indian than is generally known. The preparation for a war expedition is an invocation to the gods and the ceremonies during the journey are incantations for the development of magic power that shall not only render the party invincible but shall induce its magic power, on its own account, to overwhelm the magic power of the enemy. It is not the strength nor the intelligence of the Apache that they fear, nor his arrow with its sting, but his magic—a creation of their own imagination. And so the shield, with its magic symbols in brilliant colors, is kept in rapid motion not only from side to side but also revolving by the reciprocal twist of the bearer's forearm.

A long and careful search failed to disclose the presence of a single old shield among the Pimas, but there is a specimen in the National Museum, no. 27830, that was obtained several years ago (fig.45, *a*, *b*). It is a rawhide disk 49 cm. in diameter, provided with a cottonwood handle of convenient size for grasping. The handle is slightly concave on the side next to the shield. It is attached by means of thongs, which pass through two holes for each end of the handle, at the center of the disk. When not in use, it was carried by a sling strap that passed through two holes at the border 24 cm. apart. It is ornamented by an ogee swastika in blue, red, and white.

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[a] Length, 17 cm.; width, 16 cm.

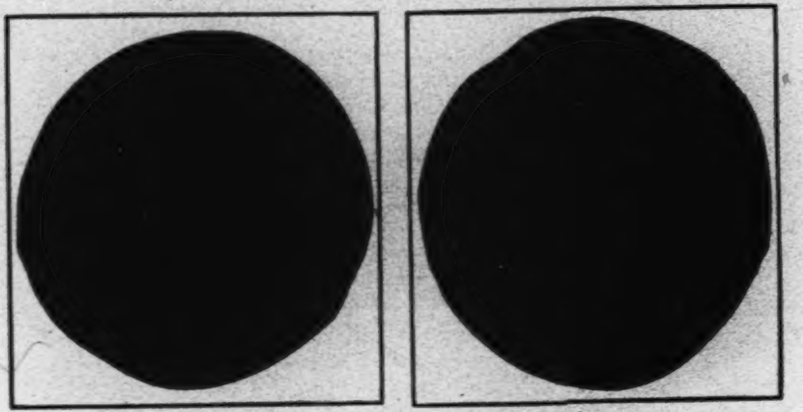
a b

FIG. 45. a, Shield; b, reverse of shield.

There are also two models of Pima shields in the National Museum. One is a small painted disk of rawhide; the other is a hoop with muslin stretched over it. The former, no. 76073 (fig. 46, b), is ornamented with a cross in white, blue, red, and yellow. The latter, no. 76028 (fig. 46, a), is 225 mm. in diameter, or about one-third the full size. The design in red and yellow is also in the form of a cross.

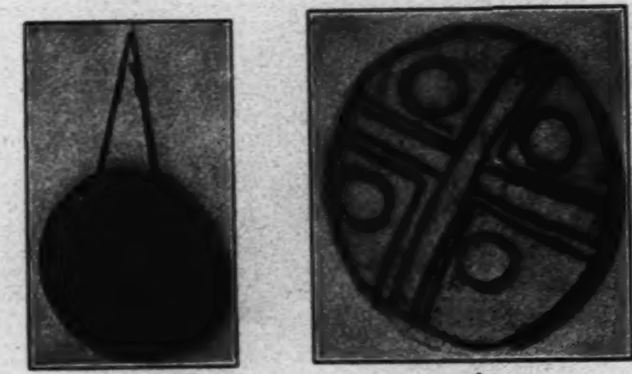
a b

FIG. 46, a, b. Models of shields.

A similar shield decorated with swastika in red and white (fig. 47) was collected in 1887 by Mr F. W. Hodge, of the Hemenway Expedition, and by him presented to the Free Museum of the University of Pennsylvania.

Sandals

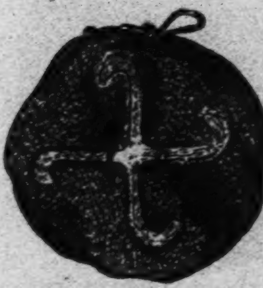

Fig. 47. Shield.

Some protection for the feet was necessary when on journeys across the stony mesas and mountains that surround the Pima villages. Rawhide was the most widely used material and the sandal was the form of foot gear. It was kept in place by a single thong, which passed through two holes in the front of the sandal, so as to go between the first and second and the fourth and fifth toes, then backward obliquely across the foot, so that the two parts crossed each other over the instep, down through a hole in the end of a heel plate and around behind the heel, where it was doubled back and forth two or three times before passing through the hole in the opposite end of the heel plate, and so on forward again. The heel plate passes transversely through two longitudinal slits in the heel of the sandal and is of the same hard and stiff rawhide. The doubled thongs behind the heel are usually wound with softer material to prevent chafing (fig. 48).

Yoke Straps

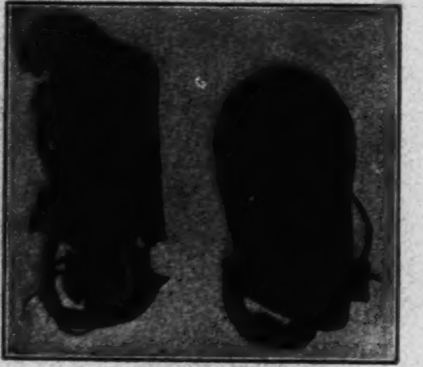

Fig. 48. Sandals.

Ox yokes were bound to the horns of the animals by long strips of hide that had been roughly dressed without removing the hair. The two straps collected were the only ones seen. It is some years since they were last used for this purpose, and it is not surprising that most such straps should have been employed for other needs (fig. 49).

Lariat

The use of the lariat was, of course, learned from the whites and was developed gradually with the tardy introduction of live stock. The "rope," as it is universally known in the Southwest, is of rawhide made in a 4-ply braid, rounded by pounding when wet. The slip noose at the outer end is supplied with an ingenious loop made by folding a heavy piece of rawhide three or four times and bringing the ends together to form an oval ring. The end of the rope is passed through a longitudinal slit in one end of the ring and by a braided enlargement prevented from being pulled out again. A strip of rawhide about 1 cm. in width is rolled in the interior of the ring, and passing through a transverse cut close to one end it is continued around the outside, being itself slit where the rope enters the ring, and also passing under two loops made by catching up the outer layer of hide on the ring it then passes through a transverse slit in the outer and overlapping end of the ring and is knotted. It therefore passes twice around the ring and is the only means of uniting the ends of it. When hardened the ring is large enough to permit free play of the rope through it.[a]

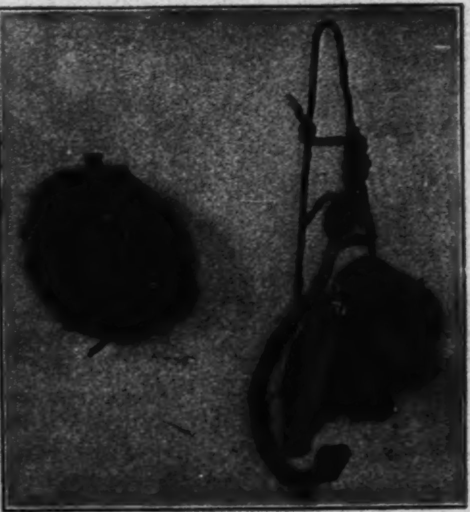

FIG. 49. Yoke straps.

HORNED TOAD EFFIGY

Among the most highly prized objects made of leather by the Pimas, found by the writer, was a life-sized effigy of a horned toad. It is of deerskin, ornamented with white beads, as shown in figure 50, *a*. It was used in the cure of the toad disease by being passed over the affected part. This act and the singing of the toad songs effected a complete cure, our informant believed. Figure 50, *b*, is a photograph of a living horned toad.

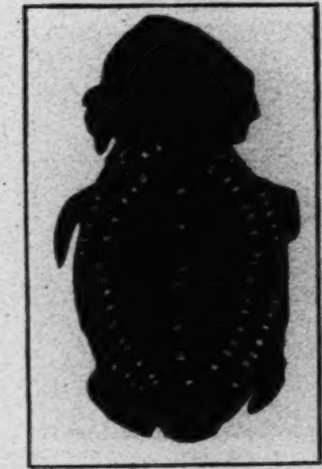

FIG. 50, *a*. Horned toad effigy, of deerskin.

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[a] Length of lariat, 13.93 m.; diameter, 9 mm. Length of loop ring, 6 cm.; width, 4 cm.

POTTERY

FIG. 50, b. Living horned toad.

As a tribe the Pimas are not skillful potters. Their work is decidedly inferior to that of the Kwahadk'ˆs, which in turn appears to be improving as a result of a modern demand for it. It is probable that the best potters among the Pimas are of Kwahadk' descent, or have learned the art from that tribe. A great part of the Pima ceramic ware is plain and undecorated. The cooling ollas in which water is kept about their homes are the only vessels that are generally decorated. The potters aver that the designs are copied from the Hohokam potsherds that bestrew the mesas and that the symbolism is absolutely unknown to them. Furthermore, many of the smaller decorated pieces are traded from both the Kwahadk's and the Papagos, the latter bringing them filled with cactus sirup to exchange for grain. The vessels here illustrated were made by Sala Hina (fig. 51), one of the best potters on the Gila.

MATERIAL

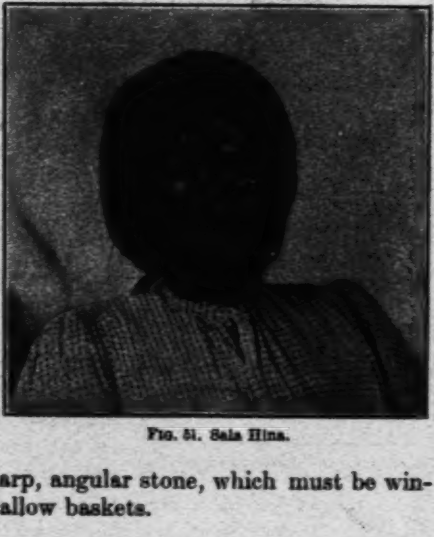

FIG. 51. Sala Hina.

The common ware that is intended to be subjected to heat is generally made from clay obtained among the Skâsŏwalĭk hills, which lie on the southern border of the Gila River reservation. The material is a dry granular clay combined with quartz pebbles and feldspathic detritus. The place where it occurs looks much more like a stone quarry than like a clay pit (pl. XVI, *a*). Indeed, a great part of the mass is sharp, angular stone, which must be winnowed out by hand in the shallow baskets.

The process is well illustrated in plate XVI, *b*.[a]

Another well-known clay pit is situated on McClellen's branch, at the northeastern base of the Sacaton hills (pl. XVI, *c*), whence a whitish clay is obtained. The villages about the Casa Blanca ruin obtain clay from pits within a stone's throw of the ruin itself and from the river bottom near the village of Rso'tûk.

The tempering materials used in the clays last mentioned are sand and ground potsherds. The clay from the Skâsõwalik hills is so coarse that it requires no tempering.

Red ocher is employed as a slip, which is applied to the surface of the common utensils just before the drying that precedes burning. The water coolers are usually made without this coating of ocher.

Black gum is used for decoration. This is obtained by boiling in a small earthen pot, or in a segment of a large one, mesquite chips

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[a] Samples of this clay were submitted to Doctor Wiley, Chief of the Bureau of Chemistry of the Department of Agriculture, who ascertained the percentage composition of the material to be as follows:

	Per cent
Silica, SiO_2	59.64
Alumina, Al_2O_3	18.55
Ferric oxide, Fe_2O_3	6.72
Manganous oxide, MnO	Trace
Lime, CaO	2.35
Magnesia, MgO	1.44
Alkalies, K_2O and Na_2O	5.81

	Per cent
Combined water, organic matter, and other volatile constituents (loss on ignition)	4.94
Sulphuric acid, SO_3	.45
Carbon dioxide, CO_2	Trace
	99.90

He also explains the general method of determination.

For industrial purposes an attempt is made to separate the proximate constituents of a clay by what is called a "rational analysis." For this purpose the clay is treated with sulphuric acid, which is supposed to dissolve the clay substance proper and leave insoluble quartz sand and sand composed of feldspar or other minerals.

In order that the composition of this clay might be compared with analyses of other clays made upon this plan, a determination was made of the matter insoluble in sulphuric acid in sample 24881, with the following results:

	Per cent
Clay substance	35.33
Quartz sand, feldspathic detritus, etc	64.57
	99.90

The sand insoluble in sulphuric acid is composed approximately as follows:

	Per cent
Feldspathic detritus, etc	28.57
Quartz sand	36.00

Comparison of these results with analyses given by Langenbeck indicate that the material represented by sample 24881 resembles the clays used for the production of so-called "red ware" more than any other class of clays used in pottery manufacture by civilized peoples. The following analysis of a typical clay used for making "red ware" is quoted from Langenbeck for purposes of comparison (The Chemistry of Pottery, 1895, 60):

Total analysis

	Per cent
Silica	74.75
Alumina	12.55
Ferric oxide	5.28
Lime	1.28
Magnesia	.85
Alkalies	2.27
Combined water	3.23
	100.21

Rational analysis

	Per cent
Clay substance	39.12
Quartz	52.54
Feldspathic detritus	8.55
	100.21

from portions of the tree on which black gum has dried into hard scales. After boiling, this dye is in the form of a very thin liquid which is so pale that it is scarcely distinguishable on the dark clay, but after the vessel has been given a slight burning the pattern appears in deep black.

IMPLEMENTS

As the new vessel is built up the outside is struck with a paddle (pl. XVII, *b*), and the inside is supported by a flat circular stone about 10 cm. in diameter. A smaller stone is used to polish the outer surface. Long, smooth, finger-shaped stones are used in polishing the necks of vessels or in places where there are sharp curves.

METHOD

The fictile ware of the Pimas is made by coiling. The clay is first thoroughly dried, a condition that is easily and quickly brought about by spreading it on blankets in the sun. It is then sifted to remove the larger particles of stone. It is next mixed with water and kneaded a few minutes, formed into lumps the size of the fist, and laid aside to "ripen" over night. The base of the new vessel is begun by spreading a layer of clay over the bottom of an old vessel of suitable size and smoothing it down with the paddle until it extends out several centimeters from the center (see pl. XVII, *a*, where the vessel shown in the potter's lap has just been taken from the olla over which it was molded). The new bottom is allowed to dry an hour in the sun before it is removed and the process of coiling begun. Dipping the fingers in water, the operator moistens the edges of the new vessel, which has dried enough to retain its shape. Then taking one of the prepared balls of clay she rapidly rolls it between the palms until it is lengthened into a cylinder about 20 cm. long, which is laid on the margin of the vessel and pinched into shape. One or perhaps two more rolls are laid on to complete the circuit and then the paddle is applied with the right hand in quick taps to the outside while the circular stone is held on the inside with the left (pl. XVII, *b*). The handle of the paddle is held downward so that the transverse concavity of the instrument is adapted to the horizontal convexity of the growing vessel, which is held in the lap and the coils applied only so fast as they dry sufficiently to cause it to hold its shape. For this reason it is customary for a potter to model three or four vessels at the same time so there need be no delay by waiting for the last layer to dry. As each coil is finished it is placed where the sun can shine upon it and the work progresses much faster than it could in a less arid climate. As soon as the vessel has been built up a little way so there is room for the paddle to be used above the plane of the bottom it is placed on the ground and a little loose soil is drawn up to serve as a support and in this it is turned slowly with the hands as required (pl. XVII, c). As the lower coils become dry they are smoothed with a polishing stone with strokes made from below upward; if a part has become too hard to be easily rubbed down the hand is dipped into the vessel of water that is within reach, and applied to the spot.

When the last coil has been shaped a dark red shale is ground in water until the liquid has become quite thick; this is applied to the outer surface with the hands. As the slip dries it is rubbed with the polishing stone until it becomes hard and smooth.

After drying over night the vessel is ready for burning. A very shallow pit is dug and a fire is kept in it for some time to dry the earth thoroughly, then a little dry mesquite or decayed willow wood is spread in the depression, and the vessel is laid on its side upon the wood and entirely covered with sticks laid up "log-cabin fashion." In the specimen shown in figure 52 the wood had burned away in about twenty minutes. The photograph was taken as the burning brands fell from the sides.

The final step, if the vessel is to be decorated, is to apply the black mesquite pigment with a sharpened stick (pl. XVII, *d*), made from Baccharis glutenosa, which has a large pithy center. The vessel is again subjected to heat for a few minutes until the decoration has assumed a deep black color, when it is finished.

FINISHED PRODUCTS

Water reservoirs or coolers (fig. 53, *a*, *b*) are the largest and finest pieces of fictile ware made by the Pimas and Papagos. The latter carry on a thriving trade with the whites by supplying each house with one or more of these big round-bottomed pots, which are so porous that the evaporation from the outside measurably cools the water within. Although the term "olla" is applied to all Indian pottery in the Southwest, the word generally refers to this particular class of vessels. One will be found set in a three-forked post under the arbor at every Pima home.[a] An olla was secured which had been hidden away among the rocks in the hills for many years (fig. 54). It is among the smallest of those used for water coolers, and may well serve here to illustrate the minimum size and also a variation in decoration.[b]

Ollas with angular profile are not uncommon (fig. 55).

Cooking pots (pl. XVIII, *a*) are more numerous than the water coolers. Every kitchen contains several; some of them broken in halves or smaller fragments, yet retained for use in parching wheat or corn over the fire, or for other purposes. They are undecorated and not carefully smoothed and polished "because they would be slippery to handle when they became wet."[a]

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[a] The larger specimen (fig. 53, *b*) collected is 0.367 m. high, 0.275 m. in diameter at the top, and 1.161 m. in its maximum circumference. The decoration is derived from the Hohokam pottery of the Casa Blanca district.

[b] Height, 0.330 m.; diameter at top, 0.175 m.; maximum circumference, 0.900 m.

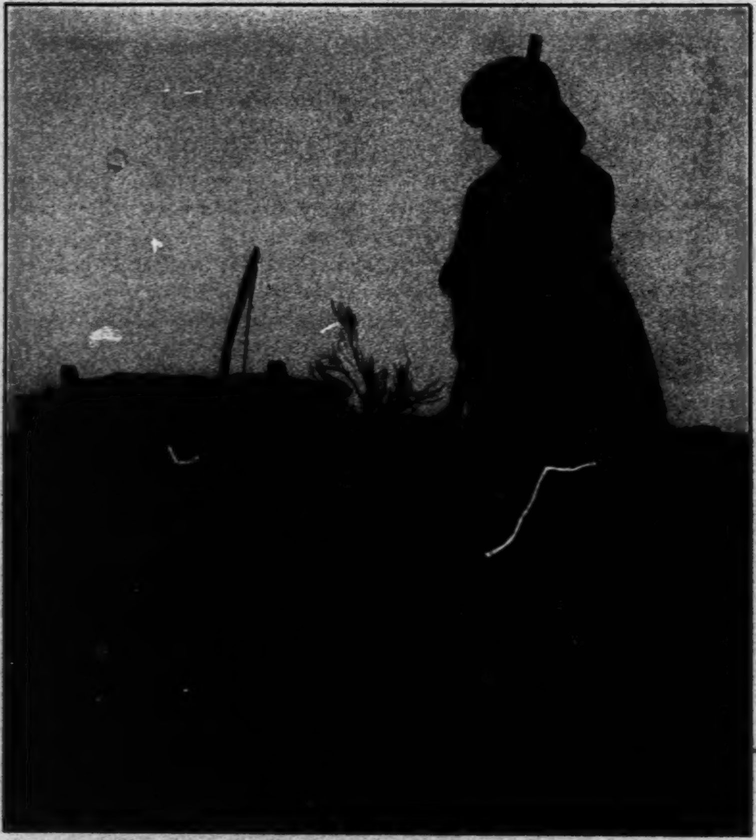

FIG. 52. The burning.

Bean pots are made with handles as represented in pl. XVIII, *b*. They form a distinct type unlike any other aboriginal ware known to the writer.[b]

Canteens were formerly made of pottery, but they have been superseded by the cheap and scarcely less fragile metal ones of American manufacture. They were globular in form, and not provided with projections or loops for the attachment of straps. In fact, they were intended to be carried in the woman's kiâhâ; men on the warpath or traveling far from water must learn to endure thirst, but the women when compelled to go far for wood or cactus fruit were accustomed to carry water in these canteens. The vessels were sometimes broken, and Sala Hina told us of such an experience in which she nearly perished of thirst before she reached the river, though she had gone but a few miles from home. Canteens were decorated in a variety of patterns, including human figures.[a]

---

[a] The specimen shown in pl. XVIII, *a*, is 0.285 m. high, 0.255 m. in diameter at the top, 0.900 m. in maximum circumference.

[b] Pl. XVIII, *b*, represents one of these vessels, which is 0.159 m. high, 0.195 m. in diameter at the top, 0.746 m. in maximum circumference.

What may be termed a parching pan (pl. XIX, *a*) is made for roasting grains preparatory to grinding them for pinole. It is a large oval shallow dish with margin extended at ends for handles.[b]

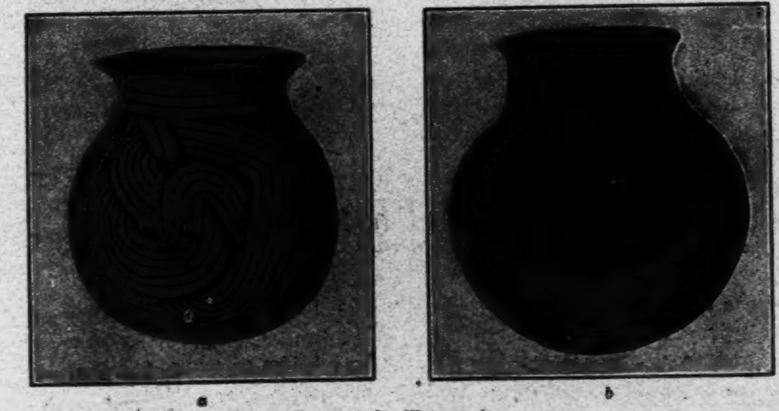

FIG. 53, *a*, *b*. Water coolers.

A tortilla baking plate (pl. XIX, *b*) is sometimes seen. It is nothing more than a slightly concave undecorated disk.[c]

Cups were seldom made of clay; dippers of gourd or bowls of basketry were lighter and less perishable. It is probable that most of the few cups of Indian manufacture now to be found among the Pimas were obtained from the Kwahadk's or the Papagos. They are so highly polished as to appear to be glazed and are usually decorated with geometric designs to which no meaning can be ascribed by their makers.[d]

---

[a] There are three specimens in the collection. Pl. XVIII, *c* is 0.195 m. high, 0.600 m. in circumference, with an opening at the top 31 mm. in diameter. Pl. XVIII, *d* is 0.135 m. high, 0.365 m. in circumference, and has an opening 29 mm. in diameter. Pl. XVIII, *e* is a double-necked canteen.

[b] Represents a pan that is 0.445 m. long, 0.254 m. wide, 0.117 m. high.

[c] The collection contains one of these plates, which is 0.350 m. in diameter and stands 63 mm. high.

[d] Pl. XIX, *c*, represents a cup which was made by the Kwahadk's and traded to the Pimas. It is 84 mm. high and 84 mm. in diameter.

Plates (pl. XIX, *c*, *f*) are now obtained from the Kwahadk's, but it is doubtful if the latter made them before the advent of the whites. They are polished and decorated in a manner similar to the cups.[a]

Fanciful figures of a variety of shapes are made by the Kwahadk's in imitation of American crockery, and the like, and are traded to the Pimas, who sometimes sell to gratify the desires of tourists for souvenirs, the seller being as ignorant of the fact that the buyer wishes to get specimens of Pima handiwork as the latter is of the fact that the ware is packed on the heads of women from the villages of another tribe 30 to 50 miles to the southward.

FIG. 54. Olla found hidden in the hills.

Two specimens (pl. XIX, *d*) were obtained from a Pima woman at Casa Blanca, who had "made them to sell," which have not the characteristic polish and the decoration of Kwahadk' ware. They are of interest because they show the Pima method of treatment of the human figure in clay modeling, and also the manner in which the face was painted. The larger effigy[b] has light brown lines on the body, both front and back, which represent a necklace, belt, skirt (perhaps), and what would seem to be the V-shaped opening at the neck of an upper garment. The face is painted in vertical stripes of red and blue, as was the custom with this tribe a few years ago. The front hair is represented on the forehead by prominent ridges.

The smaller effigy[c] has fewer lines on the face, and the body is undecorated.

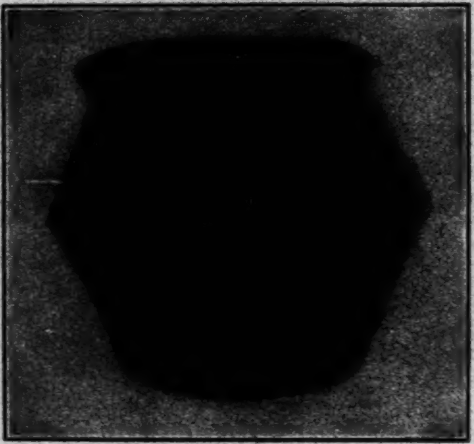
FIG. 55. Olla with whitish designs on red ground.

From the ruins pottery spoons or ladles are sometimes taken which have apparently acquired magic import from the character of their source. These spoons are used in feeding the sick, and for no other purpose, so far as the writer is aware. The collection contains one very old spoon of Pima manufacture,[a] which is practically an elongated bowl (pl. xx, *a*). Another specimen[b] was made for us to illustrate the type, which, though rare, is well recognized (pl. xx, *b*). The collection contains also a bowl (pl. xx, *c*), two coiled bowls (pl. xx, *d*), and two decorated bowls (pl. xx, *e*).

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[a] The larger specimen figured is 264 mm. in diameter and 73 mm. high. The smaller is 212 mm. in diameter and 43 mm. high.

[b] Height, 212 mm.

[c] Height, 20 cm.

Pottery was mended with gum from the creosote bush, Larrea mexicana (pl. IX, *a*). This bush grows abundantly on the driest plains of the Gila watershed, but its leaves are so bitter that it is not touched by stock, however extreme may be their hunger.

BASKETRY

The art of basket making is practised in nearly every Pima home. The more skillful basket makers produce wares that are useful, durable, and handsome. The work, which is done by the women, requires much time and patience. Owing to the poverty of the tribe since the river water has been taken from them, some women have been induced to begin the manufacture of baskets without having received the necessary training in girlhood and without any pride in the finished product, as it is possible to dispose of them at once at a fair price, no matter how wretchedly bad they may be.

FIG. 56. Willow tree.

MATERIALS

There are three materials which surpass all others in importance, and quite a number that play a minor part. First of all should be named the willow, Salix nigra (fig. 56), twigs of which are gathered in March just before the leaves appear. The Yavapais who now live at old Fort McDowell use the willow for the white part of the outside of baskets and for the inner coil as well; but the Pimas employ the willow for the weft only. The twigs are about 50 cm. in length. The bark is removed by catching it at the middle of the twig in the teeth and raising it far enough to insert the thumbs of both hands between the bark and the wood, and then running the thumbs outward to the ends of the twig. Two such movements suffice to strip the twig, which is then split into three or four strips at the smaller end with the teeth and the splitting carried to the other end of the twig by careful manipulation with both hands, so that the strips may be as even as possible. These strips are kept in coils, which are from 10 to 15 cm. in diameter (fig. 57, *a*). Willow bark is also used in basketry, both alone (cradle shields) and in conjunction with other materials (grain baskets).

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[a] Length, 115 mm.; width, 74 mm.; depth, 25 mm.
[b] Length, 130 mm.; width, 25 mm.; depth, 30 mm.

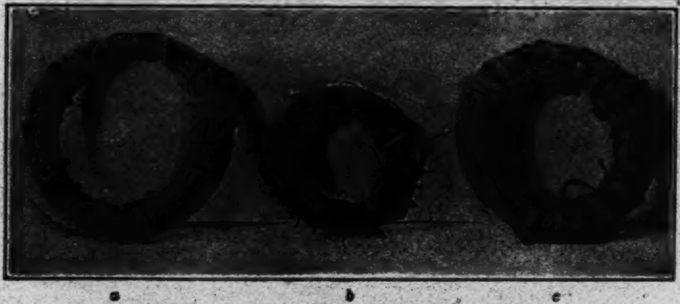

FIG. 57. *a*, Willow splints; *b*, martynia; *c*, cottonwood.

FIG. 58. Bundles of martynia pods.

The stems of the cat-tail, Typha angustifolia Linn., are used as foundation in the common baskets. They are gathered in July when green, and are split and dried. The stalks curl inward along the split surface while drying, so that they have the appearance of round stems with a mere line running along one side to show where they were split. These stalks are from 1 to 2 m. long and are kept in bundles, sometimes 25 cm. in diameter, but usually much less.

The pods of the devil's claw, Martynia fragrans Lindl., furnish the third material necessary for the ordinary basket. The supply of wild plants is not large enough, and a few martynia seeds are planted each year by the basket makers. These are gathered in the autumn at any time after the plant has dried. They are made into bundles (fig. 58) for storing or for barter by tying a few hooks together and then pushing other hooks down into the center and allowing the pods to curve over one another. Each half of a pod is provided with one of these long recurved hooks, from 15 to 20 cm. in length (fig. 59). They are black on the surface, and hence desired for the purpose of contrasting with the white willow to form the designs. Their central portion is pithy, but the outside is very tough and woody. To prepare for use, the devil's claw is soaked over night and then buried in moist earth for a day or more. It is then dug out, usually by a party of women, who make a "bee" of it, and the outer fiber of each claw is removed by breaking the hooked end and holding it in the teeth while the split fiber is pulled off with the fingers. Figure 60 shows such a party stripping the fibers, which appear in a coil at the knees of the second figure from the right. In the foreground is a heap of stripped pods. A small board in front of each woman is to lay the splint on when thinning and shaping it. Instead of soaking and burying the devil's claw, some have begun to hasten the process by pouring hot water over it and proceeding at once to strip off the fiber. The strips are kept in coils (fig. 57, *b*) similar to those of willow. They are valued somewhat more highly than the willow splints, and

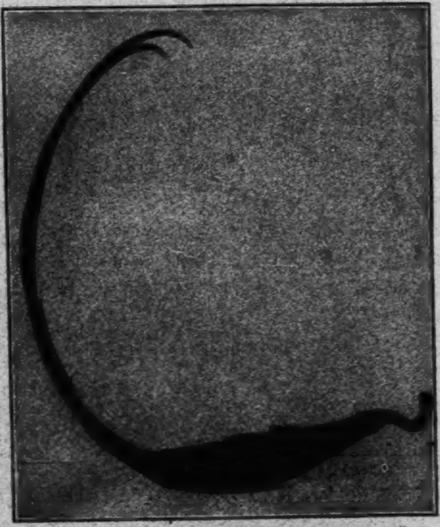
Fig. 59. Martynia pod.

hence a higher price is sometimes demanded for baskets in which a large amount of devil's claw is used.

Leaves of the agave are sometimes used, but baskets of this material are obtained chiefly from the Papagos. Wood from the slender branches of cottonwood is sometimes used to take the place of willow, but it is less durable and soon becomes yellow. It is prepared in the same manner and kept in the same sort of coils as the willow (fig. 57, *c*).

Wheat straw is extensively used in the manufacture of the jar-shaped grain baskets. It is of modern introduction, and has not fully supplanted the ancient style of grain bin.

FIG. 60. Stripping martynia.

The arrow bush (Pluchea borealis) was the principal material employed in the construction of storage bins or baskets. It is everywhere abundant along the river, and is one of the few shrubs of Pimería that is not armed with thorns, its slender, graceful stalks being easily manipulated (pl. XXI, *a*).

Reeds, Phragmitis communis, were formerly common along the Gila, but continuous seasons of drought caused them to disappear. Sleeping mats were made from them, but such mats are now rarely seen, agave leaf being used instead.

Plate XXI, *c* illustrates the crucifixion thorn, Holocantha emoryi, surrounded by saltbushes.

IMPLEMENTS

The only implements used in the manufacture of the common baskets are awls and knives. The awl was formerly of bone or mesquite wood. Now it is of steel with a wooden or gum handle (fig. 22, *a*, *b*). Common case knives or light butcher knives, well sharpened, are used to trim the strips of willow at the time of use.

METHOD

The ordinary baskets are made by the process known as coiling. The center is of devil's claw, which is generally started as a coil, but is sometimes made by the process called checker weaving for a few centimeters before beginning the coil. The half stalks of the cat-tail are again split before being used and about a dozen of these splints are taken to form a foundation. The other two materials, willow and devil's-claw splints, are kept in water at the time of use to render them flexible. One end of each splint is held in the teeth while the knife is rapidly scraped along the rough side and while the edges are trimmed smooth and made parallel. Upon this part of the operation depends much of the evenness and fineness of the finished basket. The details of the work do not differ from those of coiled basketry everywhere, which have been so fully and entertainingly described by Professor Mason. The margin was left with the splint wrapped smoothly around it until a few years ago when "some man," supposed to have been a Papago, "told them to braid it;" the tops of baskets are therefore usually finished by passing a single devil's-claw splint in and out and backward and forward over the margin, to which it gives a braided appearance. When the weaving is completed the ends of the splints project on the exterior surface, making it very rough. It is also soiled and stained from having been lying about during the intervals when it was not in the maker's hands for the weeks or months that have elapsed since it was begun. By means of a knife the longer and tougher ends are cut away, while the others are broken and the stains are removed by thoroughly rubbing the surface with leaves and twigs of the saltbushes, Atriplex lentiformis, A. canescens, A. polycarpa, etc.

BASKET BOWLS

This term may be accepted in lieu of a better one, for the tray- or bowl-shaped baskets, which are shallow and have their sides sloping at a low angle from the horizontal. They range from a perfectly flat disk to a bowl with rounded bottom having a depth of 20 cm.

The designs upon these old-style baskets are often very pleasing and even remarkably good. When questioned as to the meaning of the elements of these patterns, the basket makers invariably replied: "I don't know; the old women make them in this way. They copied the patterns long ago from the Hohokam pottery." While these statements are true in the main, some of the elements will be seen to be of wide distribution and some are peculiar to the Pacific coast. There are three common designs: Those embodying the fret, the equal-armed cross, and the spiral. Nearly all that do not represent these directly are more or less evident modifications of them. The fret, which the Pimas probably with truth called the oldest motive, leads almost directly into the swastika and suavastika pattern, as shown in the illustrations. The flower design based upon the cross is apparently the same as that on the necks of water jars made by the Hohokam, and such vessels are similarly decorated to the present day by both Pimas and Papagos. On the pottery the design is laid upon a convex surface, while in the baskets it is worked upon the interior, or concave, side. The elements of the design are, first, a series of four radiating arms of black separating the petal-like areas which are usually in the shape of spherical triangles. The second element is a series of encircling lines that lie parallel to the radiating bars and follow their outline entirely around the basket, having also rectangular enlargements where they change direction to cross the ends of the bars or to follow along their sides. It is just such a design as might easily originate in pottery decoration where a complete line may be traced continuously, but it is not one that can be easily explained if it is assumed that it originated in basketry, especially when it is remembered that these people prepare no pattern whatever beforehand, but develop the designs upon the baskets as previously conceived in the mind.

The volute, or whorl, is a common motive in primitive art, and is especially frequent in Southwestern basketry. As the angular weaving necessitates irregularities in the lines of curvature, they are not infrequently modified by terrace-like enlargements. Terraces are used in combination with nearly all the other elements known to the basket maker.

It will be observed that the decoration of Pima baskets is in black on a white ground for the most part, yet the proportions vary greatly. Brown, and more rarely some other color, may be seen in perhaps one basket in a thousand. Occasionally a basket is made with a dozen or more blue glass beads fastened on the border at equal intervals by weft splints passing through them. Rarely, work or trinket baskets are made to sell that have open spaces in their sides.

Description of Plates

The fret is a common motive in Pima basketry. In the small—and usually badly made—baskets it is commonly single and of uniform width. In the first of our series (pl. XXII, *a*) it appears as a double line with five folds. Had there been but four the effect of the whole would have suggested the swastika. The large basket, *b*, has three parallel lines, a larger number of folds, and an unusually large center of unrelieved black. Baskets *c*, *d*, and *e* exhibit slight modifications of the fret, in *c* the parts of the inner circle being four in number and in *e* five. The design in *f* is a fret of four folds, and the fret is the principal motive also in some of the upright baskets shown in plates XXIX and XXX. Basket *g* shows an equal-armed cross in white and a series of four broken lines that pass, in the form of a whorl, from near the center to the margin after each taking one and a half turns around the basket. Basket *h* combines the fret and whorl, there being seven radiating lines that reach the margin after half a turn each.

In plate XXIII, *a*, is shown a rare form—a flat disk, ornamented with a whorl of six broken lines, an intermediate form between the fret and the whorl. In *b* there is an unusual treatment of the dark center, elsewhere invariably a solid disk of black. It looks as if the maker had changed the design after starting the six rather irregular bars of black from the center. In *c* the six radiating lines advance toward the periphery by the interpolation of an independent motive that will be seen later in upright shapes. Baskets *d* and *e* are ornamented with five pairs of whorled lines that contain squares of black, which may also be regarded as an independent motive. In *f* the number 5 again reappears and also the simple motive of *c*, but this time in white on a black ground. This is called by some the "coyote track." It is well shown in plates XXIX and XXX.

Plate XXIV, *a*, illustrates a combination of the broken whorled lines of the preceding plate with a pattern obtained by the children at school in an early stage of their instruction in drawing. At the margin is the diamond pattern that has the effect of netting. In *b*, although the lines do not radiate from the center, they have something of the whorled effect, and they unite with the fret of the preceding illustrations a new element—the terrace—which is so common on the ancient pottery of Arizona. The parts are in five, there being two reduplications of the unit in the outer row to one in the inner. In *c* the parts are again in six. The central portion is difficult to analyze, but the outer repeats the terrace, together with a fret that by its breadth of line at the center suggests the form of the cross known as the swastika. Basket *d* has the fret combined with the terrace, being similar to the first basket in the last figure. The parts of the design in this plate are in four, five, and six.

Plate XXV, *a*, depicts a form of equal-armed cross that we shall later see passes into another type of design that is complicated, yet pleasing, namely, the flower pattern. Baskets with the design shown in *a* are quite common. In *b* the attenuated arms may be likened to the limbs of some giant spider. They will be seen to be nearly the reverse of the white arms of the design in basket *c*. Basket *d* represents a variant that was seen in a few shallow baskets and which occasionally appears in the upright forms, as in plate XXX, *j*. It resembles a gigantic pictograph upon an ancient altar near Sacaton, the largest pictograph the writer has seen in Arizona. Baskets *e* and *f*, and also *a*, *b*, and *c*, plate XXVI, contain designs that are perhaps the most abundant to be found in Pima basketry. The patterns are whorled frets with many modifications. The decorative effect is enhanced by the addition of the triangular element, to which the same name, mo′ûmvĭtcka, "triangle," is applied as to the terrace. It is seen to be an independent element completed by an extended hook. In plate XXVI, *a*, *c*, the triangle at the margin is relieved with white, but in *b* it appears in its more common form. In plate XXV, *f*, the mode of origin of the triangle is seen in the terminal enlargement of a segment of the terrace. The triangle gives color balance to the whole, as in *b*, and also fills space due to the elements of the main figure being carried as a whole nearly straight to form an equal-armed figure on a spherical surface. These designs are usually in fours, though sometimes in threes and fives. Figure 61 includes two designs with dissimilar elements which adapt equally well rectangular designs to a hemispherical surface. The design, while clumsily made and unsymmetrical, is yet pleasing by the at least partial harmony of design and form. The motive in this design will be recognized by students of Californian basketry. The basket shown in figure 62 is a rarely beautiful one, having simplicity of design pleasing by its rhythm or repetition and colors well proportioned.

FIG. 61. Basket with scroll decoration.

FIG. 62. Basket with scroll-fret decoration.

Plate XXVII contains several examples of good baskets. The second has many triangles, those along the margin suggesting a mode of origin of what is known as the "top-knot" design. The outer band on this basket has the appearance of having been added as an afterthought, but such was not the case, as the device is not uncommon and occurs in the unusually fine basket shown in *c*. The latter is the largest basket in the collection, yet it is so well proportioned, notwithstanding the reduction of the number of repetitions to three, that an artistic design is produced. The warp coils grow successively narrower from the center, thus making the walls thin and flexible. Figures *d* and *e* contain modifications of the equal-armed cross, with an apparently new element in *d*, which is shown in *e* to be a derivation of the triangle. These two baskets are examples of one of the oldest designs. It is also seen in the upright basket, plate xxxii, *c*. The white in *f* suggests the rattlesnake rattle design.

Plate xxviii introduces a new design which the Pimas call si'sitcᴜtcᴜfik, "very much figured" or "complicated." Analysis shows *c* and *d* to be much simpler than they appear at first sight. The elements in *d* are an equal-armed cross and parallel lines around it, with enlargements wherever they change direction. The effect of the whole is suggestive of a flower with four petals. In *a* the petals appear largely in white. This flower design is said to be of recent origin. Sala Hina, who is perhaps 70 years of age, declares that it was unknown in her girlhood days.

Plates xxix, xxx, xxxi, and xxxii include a series of baskets from photographs representing basket collections in Sacaton. Many have the upright waste-paper basket form, and are recent. Nearly all the Pima baskets made during the winter of 1901–2 were of these shapes. Many are decorated with simple motives that depend for their effect upon repetition. A notable feature of the ornament is the introduction of badly executed human figures. Certain traders urged the basket makers to put as many human and animal figures as possible on the baskets. Truly we need a society for the protection of American art. The most successful of these designs seen by the writer is the Gila monster shown in plate xxx, *n*. However, it is but a sorry substitute for the old-time simple motives. These baskets serve also to illustrate the varied treatment of the geometric elements met with in the shallow baskets as applied to the convex surfaces of the upright forms.

In conclusion, it is believed to be advisable to add the names of the elements of the designs which the Pima basket makers regard as distinct. But two in the list refer to natural objects, namely, numbers 3 and 7 below. It is worthy of note that the continued inquiries of visitors have aroused the interest of the natives to such a degree that they have begun to devise plausible interpretations to symbols the meaning of which is absolutely unknown to them.

1. Atc'ᴜta, the black center of all baskets.
2. Ka'kiopɪns, "crossed lines" (pl. xxii).
3. Kâm'ketcɪt, "turtle," applied to a square design (pl. xxii).
4. Mav'spɪtchita, "locked together," the interrupted fret (pl. xxvi, *e*).
5. Mo'ûmvɪtcka, "triangular," all triangles and terraces.

6. O′pûmʊsʊlt, “parallel lines doubled on themselves” (pl. xxiii).
7. Pan ikâ′kĭta, “coyote tracks” (pl. xxix).
8. Sâ′-âĭ, “figured,” plain design with radiating black bars (pl. xxviii, *e*).
9. Si′hitaldʊwʊtcĭm, “spiral,” whorled or spiral designs (pl. xxiii).
10. Si′sitcʊtcʊfĭk, “very much figured,” the flower pattern (pl. xxviii).
11. Stoa, “white,” having a few narrow lines.
12. Sûp′epûtcĭm kakaitoa, “striped with black and white,” a general term for designs in alternating black and white lines.
13. Ta′sita, “set” or “prearranged,” the swastika and suavastika.
14. Tco′ho-otcĭlt, “crooked lines,” the fret.

Fig. 63. Kiâhâ.

Kiâhâ

In the Golden Age of Pimería all burdens were borne by the women, either upon their heads with the aid of the head ring or upon their backs with the unique contrivance which they call kiâhâ (fig. 63), a name that it may be well to retain for the purpose of precise description, as the term “carrying basket” suggests the conical receptacle of other tribes, which is an entirely different affair. The kiâhâ, though unwieldy in appearance, is very light and strong, and heavy loads of wood and other bulky articles may be piled upon the framework, as may be seen in the series of pictures (pl. xxxiv *a*, *b*, *c*, *d*), which illustrate the manner in which the kiâhâ is loaded while set on the ground with the two long front frame sticks and a separate helping stick (fig. 64), forming a tripod. After loading the kiâhâ, the old dame is seen in *b* rising to her feet with the aid of the helping stick. Had she had to carry a baby in its cradle she would have placed it in a horizontal position on the top of the heap of mesquite wood; as it was, her load weighed nearly 100 pounds, yet she knelt down, engaged her head under the carrying strap, and struggled to her feet without assistance (*c*). The method of unloading is shown in *d*, where, by bending forward, the entire burden is thrown off clear of the head. Figure 65 illustrates the manner in which a kiâhâ net is mended.

As the kiâhâ is distinctively a woman's utensil, so is it closely associated with her life history. The young girls of 8 or 10 begin to use small kiâhâs made especially for them or that have been cut down from old ones. They learn the methods of loading so that the burden may be stable and of proper bulk, they acquire the necessary nerve and muscle coordinations that enable them in later years to lift loads weighing more than do they themselves, they become inured to the fatigue of long journeys, and they learn to preserve their kiâhâs with care from rain. The maiden must have long and gaily-spotted frame sticks at the front of her kiâhâ, which are wound with long hair cords. She uses a helping stick that is ornamented with a long deerskin fringe pendent from the binding at the crotched end (fig. 64). As she walks along with the sharpened end of the stick thrust into the load the fringe hangs above and forward of her head, swinging at every step or fluttering with every breeze. It is indeed a conspicuous object, and it is not surprising that it should have caught the attention of every passing traveler, whose illustrations of it are uniformly bad.[a]

FIG. 64. Helping stick.

As the age of the owner advances she becomes careless of the appearance of her kiâhâ, the spots on the frame are less frequently renewed, the cordage grows short and worn, and the foresticks of the frame are cut down in length. However, her burdens do not diminish, and the woman here photographed, though her age exceeds the scriptural allotment, is yet able to carry more than 100 pounds at a load.

The kiâhâ is of entirely different materials from the ordinary Pima baskets. Wood is used for the four frame sticks, two at the front and two at the rear. Saguaro ribs are invariably used for the purpose, as they are very light, symmetrical, straight, and sufficiently strong. The hoop is a double band of willow.

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[a] "They are highly prized by their owners, as they are very useful to them, and are made with much labor. For the only specimen I could obtain I was obliged to give goods to the value of $10." Bartlett, Personal Narrative, II, 236.

Agave leaf serves for the front matting or apron that rests against the back. Between the front and the frame a roll of bark or cloth is usually placed to prevent chafing. The headband is of the same material as the apron. It is really a circular band that is flattened out and doubled across the forehead.

Human hair is used to attach the hoop to the frame sticks. It is of 2-ply 4-strand cord, which is made fast to the hoop and, after drawing the hoop as high as possible to tighten the net, wound from 10 to 50 times around the frame sticks.

The maguey, Tasylirioni wheeleri, furnishes the fiber for the net (fig. 38). Yucca elata is also a valuable fiber plant and it is probable that the Papagos obtain netting material from Agave heteracantha. The first two of these plants are found on the higher hills and mountains of Pimería, whence they are gathered by parties who go especially for them. Pits are dug and fires are built in them as the maguey is gathered. After the fire has died down it is cleared out and the pits are lined with small stones. The maguey is spread on these, covered with earth, and allowed to roast over night. After it has been removed from the pit the pulp of the roasted plants is scraped away with a deer's scapula, leaving the fibers a foot or two in length. These are dried, and when they are long a roll 6 inches in diameter will be sufficient for a kiâhâ net. Such a roll of fiber is easily transported, and is a recognized article for barter between Pimas and Papagos. The spinning of kiâhâ thread is a social event, and the women gather for the purpose and gossip merrily as they twist the 2-ply twine, which is rolled into balls that may also be bar-

FIG. 65. Mending kiâhâ net.

tered or kept for some time before being made into the nets of conventional pattern (fig. 63).[a]

After the net has been bound to the hoop by a spirally wound cord that completely covers the latter, it is colored with red and blue dyes in such a manner as to emphasize the outlines of the pattern.

Maguey fiber, or horsehair, may be used for the cord which extends from the headband to the frame. It is about 8 mm. in diameter. When of maguey, it is often so well made as to pass readily for machine-made cordage until we examine it closely.[b]

FIG. 65. Storage baskets.

STORAGE BASKETS

The use of large baskets made especially for storing grain and other supplies was widespread in America. They were and are yet of the highest utility to the Pimas, who have raised an abundance of corn and later of wheat to supply all their own needs and more. Two types prevail: A circular bin of arrow bush covered with bushes and earth (fig. 66), and a globular basket of wheat straw built up by coiling (fig. 67).

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[a] For detail of the weaving see Mason's Origins of Primitive Culture, 251; also Report National Museum, 1894, 471, where Professor Mason makes the statement that the kiâhâ net, worked in what is "commonly called the buttonhole or half-hitch stitch, finds its most northern extension among the Piman stock. Nowhere in the Pueblo tribes is it found, according to the collections in the U. S. National Museum. But south of the Piman it occurs in Central America, in Latin South America as far south as Tierra del Fuego, where it will be found to be the only attempt at textiles." This is another link in the chain of evidence that separates the Pimas from the Hohokam and other Pueblo peoples.

[b] The collection contains an old woman's kiâhâ, the foresticks of which are 1.340 m. long and 3 cm. in diameter at the butt. The shorter sticks are 70 cm. long. The hoop is 65 cm. in diameter. The apron is 58 cm. long by 28 cm. wide. The headband is 35 cm. long and 8 cm. wide. The accompanying helping stick is 1.90 m. long and 22 mm. in diameter; the notch is 6 cm. long and 25 cm. wide at the opening.

The former type is furnished with a bottom of willow branches. The sides are built up by twisting rolls of arrow bush with the butts thrust into the coil beneath to bind the whole together.[a] This type is used for storing mesquite beans on the tops of the houses or sheds (fig. 4). They are also built on the ground in groups, which are inclosed by a low fence to protect them from stock. They are made before the harvest begins, and as the coils are large and there is no close work required a large bin may be built up in half a day.

The straw baskets have their coils fastened with strips of willow bark about 5 mm. in width. The stitches pass through the upper margin of the last coil and are about 20 mm. apart. The coils are from 1 to 2 cm. in diameter. The baskets are from one-half to 1½ meters in height. They are covered by a circular disk of the same material or, more frequently, by a section of the bottom of an old worn-out basket.

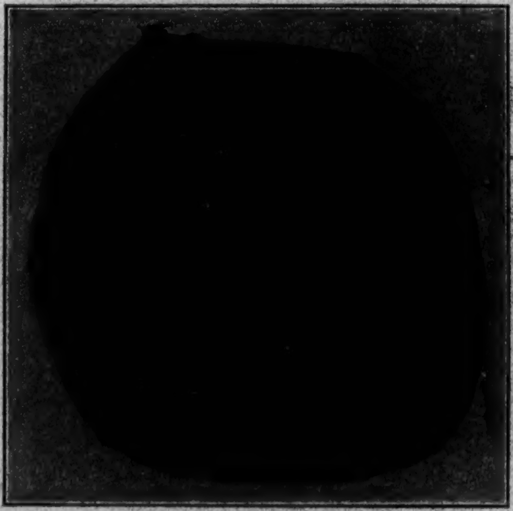

Fig. 67. Small storage basket, showing weave.

In making these baskets two rolls are carried around at once, but as they are made with some care it takes much longer than to make a bin of arrow bushes. The baskets are made after the harvest, when the straw is available.

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[a] The remains of a basket of this type were found by the writer in June, 1901, when examining the two large cliff-houses about 4 miles south of the Salt river, opposite the mouth of the Tonto. Bandelier gives the ground plan of these structures in Papers of Archeol. Inst., Am. ser., IV, pt. II, 426. This would suggest relationship with the Pueblo cliff-dwellers (assuming that the place had not been occupied recently by Apaches or other invaders), were it not for the fact that this type of bins, as well as the arbors on which they are built, prevails among the southern California tribes.

Minor Types

Rectangular trinket baskets (fig. 68, *a*) are made of agave leaves, but nearly all are obtained from the Papagos, as the Pima women seldom make them. They are deeper than broad, somewhat enlarged at the bottom, and are provided with lids.[a] They are of the twined style of weaving. At a distance of 1 cm. from the interior margin of the lid the warp splints (so termed for the sake of clearness in description—they are exactly like the weft) are cut and the ends show on the inside of the lid. The weft is continued to the margin, turned back on itself at right angles to form what looks like a separate ring around the lid; at a height of 5 or 6 cm. it is again folded in and the ends of the splints are cut about 1 cm. from the last fold, so as to be concealed from view.

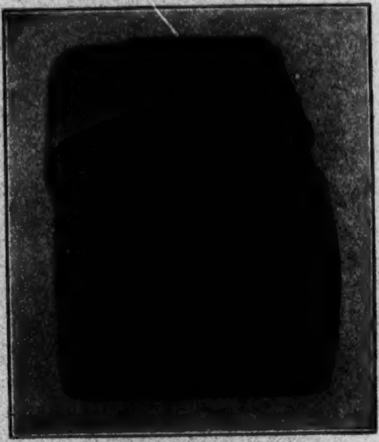

Fig. 68, *a*. Trinket basket.

"Medicine" baskets (fig. 68, *b*) are of the same material and style of weaving as the trinket baskets. They have a characteristic shape—long, square cornered, with rounded margin. They are made in two nearly equal parts, one of which slips over the other as a lid.[b]

Fig. 68, *b*. Medicine basket.

Food bowls of remarkably fine workmanship and graceful shape were carried by warriors on the warpath. They were used to mix pinole in and also served as drinking cups. They were light and indestructible. They are no longer made and but two were seen on the reservation.

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[a] The collection contains a specimen of average size, which measures 19 cm. in height, 17 by 18 cm. at the base, and 16 cm. square at the top.

[b] The collection contains one very old medicine basket which is 20 cm. long, 10 cm. wide, and 9 cm. deep.

FIG. 69. a, Old sieve; b, modern sieve.

Head rings of agave leaf (fig. 36, *b*) are occasionally seen, but they are supposed to have been adopted from the Papagos (see p. 113).

FIG. 70. Sleeping mat.

Oval sieves were made of willow rods, and were very useful in cleaning seeds, and in separating juice from pulp in a variety of plants (fig. 69, *a*). They have been supplanted by a wire sieve[a] made by building a coiled basket rim around a piece of wire netting that has a mesh of 1 mm. (fig. 69, *b*).[b]

Bird traps, house doors, shelves, bird cages, and the like verge upon basketry, but these have all been described in connection with other objects of wood.

The hoods of cradles (described on p. 103) must be included in the list of articles of basketry in use by this people. They are of willow bark cut into strips about 5 mm. wide and woven in the simplest checker style. They are light and flexible, and thus better adapted for their purpose than if made of willow and devil's-claw splints. At the bottom of this hood or shield the strips are gathered into two wrapped bundles, which slip into place on each side of the first transverse bar beneath the baby's head. The convexity of the rolls prevents the hood from slipping past the bar and the weight upon them insures stability, while at the same time the hood may be readily detached.

Fig. 71. Detail of sleeping mat.

SLEEPING MATS

Mats were formerly made by the Pimas of the cane, Phragmitis communis, that grew in abundance along the Gila until the water supply became too scant for the maintenance of this plant. They are now made of agave leaves by the Papagos, who barter them to the Pimas (fig. 70). They are woven in a diagonal pattern, each splint passing under three others before appearing again, and the wrong side being rough.[c] The splints are softened by soaking at the time of weaving and become somewhat stiff when dried. The warp and woof are alike, and extend in a direction oblique to the sides of the mat. At a distance of about 7 cm. from the margin of both sides and ends the warp and weft splints are woven separately to form a double border, which is held together by single splints occurring at intervals of about 15 cm.

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[a] Twenty-six cm. in diameter at the top and 23 at the bottom. There are 7 coils in the rim, making it 4 cm. deep.

[b] The willow sieve in the collection was made on request by Sala Hina, as there are now none of the old style to be found. It is 32 cm. long, the ends of the rods projecting 3 cm. beyond the hoop to form a sort of handle. The hoop is 26 cm. wide. There are 4 cross-twisted strands to hold the rods in place. The willow rods are 2 mm. apart and 2 mm. in diameter.

[c] Fig. 71 shows the detail of this, with the ends of the splints that have been doubled back, showing at *a*, *a*, *a*. Thus the warp splints continue as such to the margin and double back to *a* as weft. The under or what may be called weft splints, similarly treated, appear in the figure at *b*, *b*, *b*. The length of the mat collected is 2.100 m.; width, 1.480 m.

TEXTILES

SPINNING

The Pimas no longer spin and weave; the art is dying with the passing of the older generation. It was with difficulty that enough raw cotton of Pima raising was secured to make the beginning of a piece of cloth on the small model loom shown in figure 72. This loom was made by the writer's old friend Kâ'mâl tkâk, who, though an adept in weaving, could not spin and had to engage a woman to do that portion of the work. She removed the seeds by first spreading out the cotton and beating it with a switch.

FIG. 72. Model of loom

Kâ'mâl tkâk succeeded in finishing the spinning (see spindle, fig. 73) before the writer had an opportunity to witness the process. However, it has been well described by others.[a]

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[a] Lieutenant Emory thus describes the manner in which it was done in 1846: "A woman was seated on the ground under the shade of the cotton sheds [arbors on which the cotton was spread to dry]. Her left leg was tucked under her seat and her foot turned sole upwards. Between her big toe and

Fortunately, Doctor Palmer obtained in 1885 a complete loom with sample balls of cotton thread (fig. 74) from the Pimas. The warp is smoothly and evenly spun into a thread about 1 mm. in diameter. The woof threads are softer and are about 3 mm. in diameter; the ball (Museum no. 76012) is 61 cm. in circumference.

Sinew from the back and legs of deer was made into thread and was used in tying cradle bars, shield handles, arrows, kiâhâ frames, and even tattooing needles.

An unidentified species of grass, called â′kivĭk by the Pimas, is said to have been spun into thread in ancient times. According to the myth, it supplied the son of Corn Woman with material for his bowstring. When there is sufficient rain, this grass grows on the Mo′hatûk hills, north of Gila Crossing.

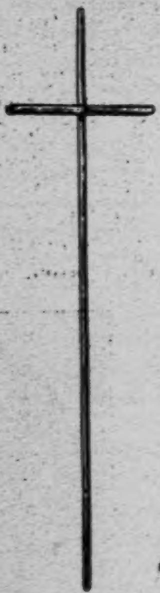

Fig. 73. Spindle.

WEAVING

The art of weaving was not highly developed among the Pimas, yet the few simple fabrics of cotton which they produced sufficed to satisfy their needs for clothing and adornment.[a] Unlike their neighbors, they have all but abandoned the art of weaving; at no time in their history have they advanced as far as the Pueblo tribes. Where they learned the art or if they developed it themselves we may not know. We can only hazard the guess that they had the ingenuity to imitate the fabrics which the Hohokam left behind or which the Pimas actually saw them using.

Early accounts of the Pimas[b] contain references to their fields of

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the next was a spindle about 18 inches long, with a single fly of four or six inches. Ever and anon she gave it a twist in a dexterous manner, and at its end was drawn a coarse cotton thread." (Notes, 85.)

"The implements used by these tribes for spinning and weaving are of the most primitive character. A slender stick about 2 feet long passing through a block of wood, which serves to keep up the momentum imparted to it, constitutes the spindle. One end of this rests on a wooden cup inserted between the toes and the other is held and twirled by the fingers of the right hand, while the left hand is occupied in drawing out the thread from a supply of cotton which is coiled on the left arm in loose rolls." (Bartlett, Personal Narrative, II, 235.)

The spindle collected is of arrowwood, the cross bar is of cactus rib. Length, 730 mm.; diameter, 7 mm.; length of bar, 175 mm.; width, 21 mm. (Fig. 73.)

[a] "I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them," writes Bartlett (Personal Narrative, II, 229); but in fact there were many poor Pimas who had no blankets and in winter they must have been miserable, indeed, despite the mildness of the climate. Those who were unable to weave but were well to do obtained blankets by bartering corn, beans, and other produce, or horses at the rate of one horse for two blankets.

[b] Bartlett describes the Pima method of weaving as follows: "In weaving, the warp is attached to two sticks, and stretched upon the ground by means of stakes. Each alternate thread of the warp is passed round a piece of cane, which, being lifted, opens a passage for the shuttle in the manner of a sley. The operator sits in the fashion of a tailor, and, raising the sley with one hand, with the other passes the shuttle, which is simply a pointed stick with the thread wound upon it, between the threads of the warp. The work is beaten up after the passage of each thread by the use of a sharp smooth-edged instrument made of hard wood. The operation of course progresses slowly, and from the length of time consumed in spinning and weaving they set a high price upon their blankets, asking for them ten or twelve dollars in money, or a new woolen blanket of equal size. The weaving is generally done by the old men." (Personal Narrative, II, 235.)

cotton, which was picked and spread on the roofs of their arbors to dry in the pod. When dried and separated from the pods it was stored in large ollas, where, if covered, it would keep for an indefinite period in that dry climate. Usually, however, it was stored until winter, when there was time for the women to spin it into threads and for the men to weave it[a] into squares of cloth which served as robes for protecting the body by day and as blankets by night, girdles for the waist, and similar but smaller bands for the head. In later times it is said that bolts of cloth of considerable length were woven to be bartered with adjoining tribes, but this would seem not to have been in accordance with primitive custom.

Accounts of the Pimas that were written in the seventeenth and eighteenth centuries contain references to the use of wool as well as native cotton, but very little information is obtainable concerning the use of wool, and there was not a single sheep on the reservation at the time of the writer's visit.

FIG. 74. Cotton balls, native spinning.

No dyes were used except a dark buff ocher[b] bartered from the Papagos, into which the cotton was dipped. No mordant was used and the resulting color was neither brilliant nor permanent. However, it was applied only to the selvage thread. Bayeta was unraveled to obtain scarlet thread for belts after the inauguration of trade relations with the Mexicans.

Sewing was unknown, and holes were patched by weaving in a new piece.

Implements and methods. The loom was simpler than that used by the surrounding tribes and was spread horizontally instead of being set upright. Four stakes were first driven firmly in the ground outlining a rectangular space the exact size of the projected fabric. A deep layer of clean white sand from the river bed was spread between the stakes to prevent the under surface of the fabric from becoming soiled. The end or yarn beams were of saguaro ribs of suitable size, held in place across the end stakes by cords which were stretched taut at the sides. The beams were about 6 inches from the ground, thus permitting the warp to pass freely around them as it was wound over one and under the other in a continuous thread. A heavy double binding thread, usually dyed buff, was passed through the loops at the ends of the warp and was given a half turn as each loop was caught up. The yarn beams were then removed, leaving a lease rod of arrowwood in place of one of them. The binding thread was next bound to the yarn beams by a heavy thread wound in a spiral from end to end. The warp could then be stretched in place by again putting the beams outside the stakes and pulling the side cords taut. The heald rod was also of arrowwood put in place by passing a loop from a thread that had been slipped through the open shed from the right under each lower warp thread and pushing the rod through the loop from the left.

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[a] It is of interest to note that this division of labor differs from that of the Hopis and the Zuñis.

[b] A sample of the mineral used was found upon analysis to contain 20.52 per cent ferric oxide.

The weaver sat upon his haunches on the ground or on the cloth when it was finished too far for him to reach from the end. He lowered the lease rod beyond the heddle and gathered the upper threads in front of the heddle on a slender sharpened rod, which enabled him to lift them high enough to pass the shuttle through. The shuttle was an arrowwood stick to one end of which the weft thread was tied and then passed to the other in a slightly spiral direction; there it was wound twice around and then passed back; thus it was wound from end to end of the shuttle until the latter carried many yards of thread. After the shuttle was passed through the shed the thread was struck home with a flat batten of mesquite wood. If the warp threads were irregular, they were adjusted with a short peg which took the place of the comb used by the other tribes that weave in the Southwest.[a] Two heavy selvage threads lay at the side of the warp, and as the shuttle was passed through the shed it was brought between them and they were given a half turn to engage the woof thread before it passed back in the other shed which was opened by raising the heddle.

The width of the cloth was not well maintained, as there was a strong tendency for it to become narrower, but by the aid of a stretcher or temple this was partially overcome. The temple had two longitudinal grooves separated by a distance equal to the width of the cloth. In each groove was placed a section of willow or arrowwood stem an inch in length, bound with a heavy thread around the stretcher. The outer end of the short stick was sharpened so that it might be pushed through the cloth under the selvage, thus rendering the temple readily adjustable.[a]

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[a] Length of the specimen collected, 11 cm. It is shown in fig. 72 at the margin of the finished cloth, where it was pushed under a few threads to hold it in position for photographing.

The collection contains one old headband[b] or belt (fig. 75, *a*), which its owner had laid away wrapped around his long hair which he had been induced to cut off. It is woven from tightly twisted cotton yarn, the colors being black, white, green, and yellow, arranged in a zigzag pattern, as shown in the figure. The reverse side is without pattern and not intended to be seen. Another headband[c] (fig. 75, *b*) was made to order and is of a much simpler design and style of weaving. The colors are black, white, and red.

Fig. 75. *a*, Old belt headband; *b*, new belt headband.

There are two belts or headbands in the National Museum that were collected by Bartlett in 1850. One of these, no. 178911, is a fine specimen of double weaving.[a] It is of tightly twisted cotton thread in dark blue, red, yellow, and white. The fringe threads are braided together so that two colors are united in each strand.

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[a] Doctor Palmer collected a Pima loom in 1885, which is now in the National Museum, no. 76008. The beams are of cactus wood, 1.410 m. long, 6 cm. in diameter. The heddle is of arrowwood, the same length as the beams, and is 8 mm. in diameter. The blanket, which is about half finished, is 57 cm. wide and 1.100 m. long. The selvage is not dyed, but there is a red weft thread 29 cm. from the end and a second one near it which passes across the middle third of the cloth. The batten is 91 cm. long, 25 mm. wide, and the shuttle 62 cm. The cloth is smoothly and evenly woven, having 8 warp and 11 woof threads to the inch.

[b] Length, 1.800 m.; width, 65 mm.

[c] Length, 2.270 m.; width, 57 mm.

The other belt, no. 178910, is also double, and woven in dark blue, light blue, buff, red, and white.[b]

The abandonment of the art of weaving these simple fabrics with their tasteful patterns is unfortunate. Their loss is relieved by no compensatory improvement in other directions.[c]

ARCHITECTURE

In their natural state the Pimas built dwellings of four different types besides a storehouse. First in importance is the round, flat-roofed ki, which resembles an overturned wash basin in shape. Notwithstanding the fact that some have declared that the Piman ki suggests the pueblo style of architecture and should therefore be admitted as evidence of relationship between the Hohokam and Pimas, the author must confess that he has been unable to detect the remotest resemblance to the pueblo type. On the contrary, analogies may be found with the dwellings of tribes much farther distant from Pimería. The ki is built by the men, who gather in parties of ten or fifteen for the purpose—a custom which affords another instance of a different division of labor from that in vogue among the Pueblos, as with them the house building is the work of women.[d] Though the Pimas have had an example of pueblo structure at their very doors ever since they have inhabited the Gila valley, in the noble Casa Grande, the walls of which yet rise 30 feet above the plain, and have seen the adobe buildings of the Spaniards and Mexicans for three hundred and fifty years, nevertheless they have continued to construct houses of the simplest type that are but little better than temporary shelters. The first Piman adobe house was built by the head chief, Antonio Azul, twenty-two years ago, and since that time the people have made very commendable progress. Some villages—such, for example, as Blackwater—now contain few dwellings that are not of adobe. However, there are others, such as Skâ'kâĭk, that retain the old-time ki. As an inducement toward progress, the Indian Department or its authorized agent has stipulated that a man must cut off his long hair and build an adobe house before he may receive a wagon from the Government. The old custom of destroying the buildings at the death of their owners has practically disappeared, but its retarding influence upon architectural development continued throughout the aboriginal period.

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[a] Length, 2 m.; width, 6 cm.; length of fringe, 15 cm.

[b] Length, 2.03 m.; width, 65 mm. The fringe is 20 cm. in length and neatly braided.

[c] Fröbel, who visited the Pimas half a century ago, says of their weaving, "Man würde sich aber irren wenn man glaubte, dass diese Künste durch die Bekehrung zum Christenthum befördert worden seien. Im Gegentheile sind sie dadurch in Verfall gerathen, denn bei den heidnischen Pimas findet man dieselben in einem höheren Grade von Vollkommenheit." Aus Amerika, II, 440.

[d] It is worthy of note that the southern California Coahuilla [Kawia] similarly differ from other American Indians. In that tribe, also, the houses (jacals) are built by the men. See D. P. Barrows in American Anthropologist, n. s., 1901, III, 755.

Usually but one family occupies a single dwelling, though sometimes two and even three related families live together. If there are two, their sleeping mats are placed on each side of the entrance, so that in sleeping the heads may be toward the east, the door being on that side in order that the inmates may rise early to greet the Day god as he appears over the distant summits of the Sierra Tortilla. A more practical motive for placing the doors on the east side is to avoid the southwest winds which blow in the afternoon during nearly the entire year and which are especially strong during the month of March. The wind usually begins to blow at about 10 in the morning and increases to a velocity of 10 miles an hour by mid-afternoon, after which it decreases until midnight.

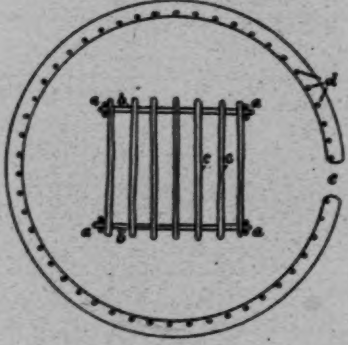

Fig. 76. Diagram of house. Scale: 1 inch = 10 feet.

Types

The general plan of the house is shown in the accompanying diagram (fig. 76). The central supporting framework is usually entirely of cottonwood, though other timber is sometimes used. The lighter framework shown in plate xxxv, *a*, is of willow, on which is laid the arrowwood, cattail reeds, wheat straw, cornstalks, or similar material that supports the outer layer of earth.

The roof is supported by four crotched posts set in the ground 3 or 4 m. apart, with two heavy beams in the crotches.[a] Lighter cross poles are laid on the last, completing the central framework. Light willow poles are set half a meter in the ground around the periphery of the circle, their tops are bent in to lap over the central roof poles, and horizontal stays are lashed to them with willow bark. The frame is then ready for the covering of brush or straw. Although earth is heaped upon the roof to a depth of 15 or 20 cm. it does not render it entirely waterproof. When finished the ki is very strong and capable of withstanding heavy gales or supporting the weight of the people who may gather on the roof during festivals.

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[a] "For the larger dwellings nine are used—three on each side and one in the center." Bartlett, Personal Narrative, II, 232.

Lieutenant Emory estimated the size of the ki at from 25 to 50 feet in diameter,[a] which is much too high. From 10 to 25 feet would have been much nearer the true diameter. The average dimensions are as follows:

	Meters
Circumference	18.50
Interior diameter	5.48
Interior height	1.72
Distance between main supporting posts	2.28–2.43
Distance between posts and walls	.91–1.60
Diameter of rafters	.08
Distance between rafters	.30
Distance between horizontal ribs	.30
Distance between arched willow ribs	.20
Height of door	.81
Width of door:	.61

The absence of a smoke hole is noteworthy, as it is almost universally present in primitive dwellings. Its absence can not be explained by the fact that the mildness of the climate permits the Pimas to spend most of their time in the open air and build their fires outside, because in winter fires are maintained within to such an extent that the roofs become loaded with masses of soot. It would seem probable that the roofs were not provided with openings in order that the houses might be as little open to the attack of the Apaches as possible were it not for the fact that the Cocopas and others living southwest of the Pimas build huts similarly devoid of smoke vents, which suggests that the Pimas have come from that quarter where the torrid heat renders indoor fires unnecessary at any season. The doorways were low and narrow for the same reason (60 by 90 cm. in size). They were closed by pieces of old blankets (pl. xxxv, *b*), by slats woven together with rawhide, or by loose sticks of wood (pl. xxxv, *e*, *f*).

In each village a low rectangular council house afforded a meeting place for the men and at times the women also of the community. Rev. C. H. Cook informs the writer that he has addressed an audience of as many as 80 persons in one of these houses, all bending low to avoid the smoke. The last council house was destroyed at Pó-eptcĭlt in January, 1902.

Another form of dwelling place was the woman's menstrual lodge, which was a mere shelter of branches to afford protection from the sun.

The fourth type of dwelling is the arbor, or, as some of the early writers termed it, "the bower." It is a cottonwood framework supported by crotched posts, roofed with arrowwood and earth, affording a shade from the sun, from which protection is desirable during the greater part of the year. The roof furnishes a convenient place for drying squashes, melons, fruit, and, in the old days, cotton, where the dogs and poultry can not disturb them. Under its shade the olla of drinking water is set in a crotched post or is suspended from above by a maguey fiber net. Here two parallel ropes may be hung and a cloth folded back and forth upon itself across them, thus forming an impromptu hammock in which to swing the baby. Here the metate and mortar are usually seen, and here the women sit and weave baskets or perform such other labor as may be done at home. It is the living room throughout the day the year around, and now that the fear of Apaches has gone it is becoming the sleeping place as well. From a hygienic point of view it is a great pity that the Pimas are learning to build adobes, for the tendency is for them to live indoors and to abandon the healthful arbors, every inch of whose floors is purified by a burning sun that throws its sterilizing rays well under the arbor during the morning and afternoon. Tuberculosis is present in nearly every family, and it is difficult, if not impossible, for the agency physician to induce those stricken with it to remain out of doors; they invariably confine themselves within the bacilli-laden dwellings. The arbor is kept well swept and clean, as is the entire yard about the house, so that a more healthful habitation could not be devised. Occasionally one or more sides of it may be inclosed with arrowwood through which the cool breezes readily find their way.

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[a] Notes, p. 85.

Beside each dwelling will be found a rectangular storehouse built with a framework of about the same shape and size as the arbor, but with walls of upright okatilla trunks or cactus ribs. The large bush, Baccharis glutenosa, is often used for this purpose. It is seen in its natural state in plate XXI, *b*; also surrounding the unit figure in plate XXXVI and forming the walls of the storehouse in plate XXXV, *f*. Plate IX, *b*, illustrates the okatilla, Fouquiera splendens, as it grows on the mesas within 2 miles of Sacaton. Each stem is crowned with a brilliant spray of scarlet flowers. Plate XXXV, *d*, shows the framework of a storehouse at the right and the finished wall of arrow bush in the center. Plate XXXV, *e*, is a complete storehouse with arrowwood bins for mesquite beans on the roof. Sometimes mud or adobe is added to the walls, which renders the structure equivalent to the Mexican jacal. The most noticeable feature is the door, made by piling up a great heap of unwieldy logs before the opening.

While not to be dignified by the name of house or dwelling, the Pima kitchen is an extremely practical affair, as will be realized by anyone who attempts to cook on an open fire exposed to storms. Plates VI, *b*, and XXXVI show the manner of arranging these windbreaks, for they are nothing more. In exposed situations the sand in time accumulates in a drift of sufficient height to require a change of location. Not all families have such a kitchen, and there is reason to believe that it has been adopted from neighboring tribes in recent years.

CLOTHING

The description of Pima clothing need not be long. Throughout fully three-fourths of the year clothing for protection is quite unnecessary in that region, and that worn in winter was of the simplest character. The history of Pima clothing may be divided into four periods, namely: The first, in which natural products, little modified, were employed; the second, in which native textiles were introduced; the third, in which more or less remote imitations of Mexican costumes were in vogue; and the present period, when very plain and serviceable clothing is purchased from the whites.

MATERIALS AND TYPES

In primitive times the men wore breech-cloths (pl. XXXVII, *a*, *b*) and the women kilts that fell to the knee, both made of the soft and flexible inner bark of the willow, which is used by some among the Colorado River tribes to the present day. During the brief season when the temperature approached the freezing point at night the men wore deerskin shirts, and when abroad upon stony trails encased their feet in red-dyed moccasins, also of deerskin. For protection at home both sexes wore rawhide sandals, which appear to Caucasian eyes all too scant protection for the feet where nature arms most species, animate or inanimate alike, with tooth and claw.[a]

After the adoption of the art of weaving, the cotton blanket was worn in winter, and in summer also by the women, who girded it, doubled, around their waists with maguey cords, neatly woven belts, or merely tucked one edge within the other. When the winds from the sacred caves blew cold upon their shoulders they were shielded by the outer fold of blanket, which was drawn up around the neck; at least by all save the widow, who dared not raise the blanket above the armpits during the period of mourning. Plate XXXVI illustrates the mode of wearing this garment. As the blanket hung to the knees it might be converted by the men into baggy trousers by looping a cord from the girdle behind down between the legs and drawing it up in front. Some there were too poor or too strongly beset by the passion for gambling long to retain the single fabric that served for clothing by day and bedding by night, and they were compelled to resort to the bark garments of the ancients. Another material available for winter blankets was rabbit skins, which were cut in strips and braided together in the manner customary among so many American tribes.

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[a] As an example of this tendency of desert plants to clothe themselves with armor, mention may be appropriately made of the crucifixion thorn, Holocantha emoryi, as it grows abundantly upon the mesas between the Gila villages and the Salt River Pima settlement, 30 miles northward. It becomes a small leafless tree that is a tangle of thorny spikes, each a hand's breadth in length (pl. XXI, *c*).

During the Spanish and Mexican régime the sombrero found favor, and even yet the steeple crown of this head gear may occasionally be seen. The women adopted a sleeveless chemise, which they wear to some extent to-day; it is shown in plate XXXVIII, *b*, though usually no longer worn by a woman so young. A few women also follow the Mexican fashion of covering their heads with improvised mantillas—usually towels or aprons—as shown in figure 5, where the costumes of a group of both sexes are well shown. This view was taken at the agency, and as they were unaware of the author's presence with the camera, which was kept concealed, the posing was perfectly natural. When the summer heat begins to be felt the older men strip to the breechcloth, as shown in plate XXXVII, *a*, *b*, when they are about their homes.

ESTHETIC ARTS

PERSONAL DECORATION

The Pimas of to-day are rapidly adopting the personal adornments of their civilized neighbors. With the exception of the manner of treating the hair, the old methods of enhancing personal beauty have been almost entirely abandoned. Judging from the statements made by the old people, this art could never have reached the development among the Pimas that it did among the Pueblos. Their status recalls that of the Yuman tribes on the great river to the westward.

Pride of person manifested itself among the men in the care of the hair and the elaboration of the designs painted upon the skin. Feathers and beads were also worn in abundance. When through uncleanly habits a man became too filthy his associates said "skᴜlof," "He smells like an old man." But the whole tribe has a characteristic odor that is easily detected by the nasal organs of the whites; even the school children who are regularly bathed and well clothed exhibit this characteristic.

HAIR

Men wore their hair long (see pl. XLIII, *c*); that of the old chief Tiahiatam reached to his heels when he stood upright, but usually the hair fell about to the waist. At the age of 20 the young men began to braid or twist their hair into skeins, which retained the hairs shed—and other things besides—a marvelously convenient abiding place for microbes. It was the fashion to wear the skeins cut squarely across at the bottom, and they did not scruple to piece out their shorter locks with hair from the tails of their horses. Sometimes, indeed, they even added the hair of their women, who trimmed their hair in mourning for lost relatives. The skeins were from 1 to 2 cm. in diameter; the hair of one old man, purchased from him, is 1.1 m. long; one of the skeins has been broken in the middle and tied in a hard knot. Such flowing locks could not, of course, be worn unconfined at all times; they were usually wound around the head and inclosed beneath a headband or by a cord of variegated colors (pl. XLIII, *a;* see also fig. 75). The earlocks that are the pride of so many tribes were sometimes braided by the Pimas and ornaments of shell, bone, and, later, tin and scarlet cloth, were tied to them. The front hair was cut squarely across the forehead.

The eyelashes and eyebrows were not tampered with, but the scanty beard was plucked out with tweezers. The hair of children was formerly "cut" with a burning brand whenever it reached their shoulders, in order that it might grow more abundantly. The portion cut off was mixed with mud and plastered on the head again for a few hours that it might improve the growth of the new hair. It was an evil omen if the child should chance to touch the hair just cut from his head, for was it not a sign that he would steal the sacred salt?

Women wore their hair long, but not twisted into skeins as was that of the men, and, furthermore, they were accustomed to cut it in mourning to a much greater extent than the men, so that it never attained extreme length. When at work it was twisted up on the head in a temporary coil that was confined by any convenient cord or bit of cloth. Unless engaged in vigorous exercise, as grinding with the metate, the older women allowed their hair to hang loose (pl. XXXVIII, *a*, XLVI, *c*). The front hair was trimmed to fall just clear of the eyes, as in same plate, *b*. Incidentally, it thus protected the eyes from the sun, though it is questionable how far the originators of the fashion were conscious of this useful purpose. Above all else the hair was the pride of Pima women; twice at least each day it was brushed until it shone in smooth, ebony waves that were ever luxuriantly abundant. "Every once in a while," or about once a week, the hair was treated to a mud bath made by mixing black river mud with mesquite gum and allowing the plaster to remain over night (pl. XXXVIII, *c*). Sometimes the gum was diluted with warm water and applied as a wash before the mud was laid on. The mud killed the vermin and cleansed the hair as does soap. The gum is believed to darken the hair and prevent it from growing gray. The Pimas declare that when widows mourn for four years without washing their hair it becomes a rusty red from being burned by the sun. The method of cleaning the hair above described is still practised, even by the younger generation.

NAILS

Finger nails were bitten off when they reached a troublesome length. The nails of the toes received little attention, and in old persons to-day they are seen of inordinate length, curled over the ends of the toes.

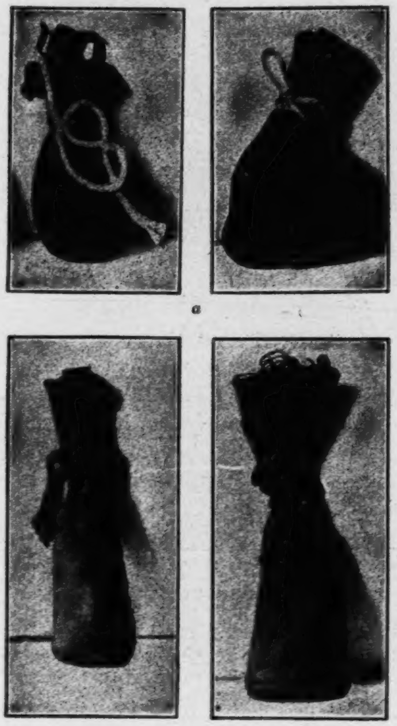

FIG. 77. Paint bags. a, Deerskin; b, cloth.

TEETH

Many brown teeth were seen, but no satisfactory information was obtained as to the cause. All agreed that the red berry of Licium fremontii would temporarily blacken the teeth, but as the Kwahadk's and Papagos, who do not eat this berry, have the darkened teeth, some other cause must be sought. Rumex berlandieri, Rumex hymenosepalus, and a thorny weed called by the Pimas *sâitûkam iavak* are also said to blacken the teeth. Charcoal was used to clean the teeth before the advent of the whites, and the practice is still continued.

PAINTING

In bags of deerskin or cloth (fig. 77, *a*, *b*) bright-hued ochers and other minerals were kept with which to paint the face and body.[a] Baby Pima had his face painted immediately after birth with red ocher mixed with his mother's milk "to improve his skin." Thereafter the paint was mixed with grease or the grease was applied to the skin first and the paint was added. In cold weather the grease and color were applied to prevent chapping and even for the sake of warmth. Usually the

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[a] Upon the four samples of face paint that were collected at Sacaton and submitted for analysis the following report was received: "It was found that with the exception of traces of manganese in 24884 and 24887 the color of these substances is due to varying amounts of iron as modified by the presence of and combination with other substances which by themselves possess practically no coloring power.

"The percentages of iron (calculated as ferric oxide) found in these samples are as follows:

No 24883	6.13	No. 24885	13.87
No. 24884	1.28	No. 24887	9.62

face alone was painted, but during festivals and on other special occasions the entire body was painted. On dress occasions the lines on the face were made much narrower, and instead of being applied with the hands the color was laid on with a splinter or twig of arrow-wood 2 mm. wide by 80 mm. long. Both men and women painted their bodies and both used the same colors on their faces, but in different proportions. The men used more black and were especially careful to intensify the tattoo marks. The women also emphasized the tattooing, and there were black lines, therefore, under the eyes of both sexes, showing that the permanent embellishment was regarded as especially significant.

The designs were simple vertical and transverse lines, as shown in plate XXXVIII, *d*. The paint was not often washed off, but additional lines were added as the design became effaced. Each person painted his own face and used an olla of water as a mirror. The men painted the hair of the frontal region either white or red in preparing for a dance, and never both colors at the same time. The women painted their hair in spots and bands of white.

Besides the yellow ocher obtained from the Skâsŏwalĭk hills (pl. XVI, *a*), the yellow pollen of the cat-tail, Typha angustifolia Linn., was used. Red was obtained from the Mohaves, and in recent years from the Yumas. From the latter also was bartered the bluish black specular iron ore that glistened on the warrior's cheeks. Red and white were brought by the Papagos from out of the vast desert to the southward, the mineral resources of which are yet scarcely known to the invading race. Lastly, diamond dyes were used to some extent, but their day was short, for now no Pima paints at all. Indeed, it was with difficulty that two persons could be hired to paint their faces that the writer might photograph them.

If in the pristine period of Pimerían history the lines upon the rich brown skins were meant to symbolize the thought or fancy of the artists, no knowledge of the fact has survived the vicissitudes of war and strife through the centuries. To-day they are meaningless and to-morrow will have been forgotten.

TATTOOING

A few lines were tattooed on the faces of both men and women. Thorns and charcoal were used in the operation. The thorns were from the outer borders of the prickly-pear cactus; from two to four were tied together with loosely twisted native cotton fiber to enlarge the lower portion to a convenient size for grasping, while the upper end was neatly bound with sinew. The charcoal, from either willow or mesquite wood, was pulverized and kept in balls 2 or 3 cm. in diameter (fig. 78).

Both men and women did the work, but the female artist was preferred, as "she was more careful." Their fees were small and uncertain, as the operation was not one calculated to expand the heart of the victim and induce him to pay generously. The lines were drawn on the face first in dry charcoal, then some of the powdered charcoal was mixed with water, and the thorns were dipped into this and pricked into the skin along the outlines. As the operation progressed the face was frequently washed to see if the color was being well pricked in. Two operations were necessary, though it sometimes took more; one operation occupied an entire day. For four days thereafter the face remained swollen, and throughout that period the wound was rubbed with charcoal daily. At the end of that time a wash of squash seeds macerated in water was applied. Sometimes the lips were slow in healing and the individual was compelled to subsist upon pinole, as the swollen lips and chin forbade partaking of solid food; during this time the squash applications were continued.

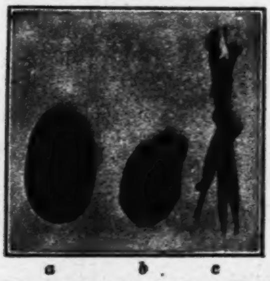

FIG. 78. Tattooing outfit. a, Mesquite charcoal; b, willow charcoal; c, needles.

The men were tattooed along the margin of the lower eyelid and in a horizontal line across the temples. Tattooing was also carried across the forehead, where the pattern varied from a wavy transverse line to short zigzag vertical lines in a band that was nearly straight from side to side. Occasionally a band was also tattooed around the wrist.

The women had the line under the lids, as did the men; but instead of the lines upon the forehead they had two vertical lines on each side of the chin, which extended from the lip to the inferior margin of the jaw and were united by a broad bar of tattooing, which included the whole outer third of the mucous membrane of the lip on either side.

The tattooing was done between the ages of 15 and 20; not, it would seem, at the time of puberty, but at any time convenient to the individual and the operator. Oftentimes a bride and groom were tattooed just after marriage. All the older Pimas are tattooed, but the young people are escaping this disfigurement. As in the case of painting, the practice of the art is passing away and the meaning of the designs is unknown. The Pimas aver that the lines prevent wrinkles; thus fortified they "retain their youth." The purely apocryphal theory that the women about to be married have their lower eyelids tattooed, that they may thereafter "look at no man except their husband," is untenable, as we shall see when we come to study their marriage customs.

ORNAMENTS

Both sexes, but especially the men, wore strands of beads suspended from their ear lobes and necks. The beads and gorgets were of disks cut from seashells, stone, more or less wrought, bone carved and decorated, small deer bones without other manipulation than drilling, and turquoise, which was usually rubbed into flat rectangular pendants. Upon the arms of the women and on the right arm of the men were bracelets of similar materials. The men wore on the left arm a soft coyote skin wrist guard or one of rawhide for the bowstring. Large beads of blue Venetian glass were brought by the earliest Spanish missionaries, and are now to be found scattered about the sacred places of the Pimas.

"A very brave man" pierced the septum of his nose and wore therein a skewer of neatly polished bone, or else suspended from it a bit of turquoise or a shell. Two men yet living in the Santan village have pierced noses, though they long ago abandoned the practice of wearing anything in them. Indeed, all the old-time ornaments have been abandoned, and the Pimas exhibit a marked contrast to the bead-covered Navahos and other tribesmen.

The men ornamented their long rope-like locks with the soft breast feathers of the eagle, turkey, or other large bird. The war headdresses were of eagle, hawk, and owl wing feathers. We secured one that contained the hair of an Apache warrior in addition to the feathers (fig. 40).

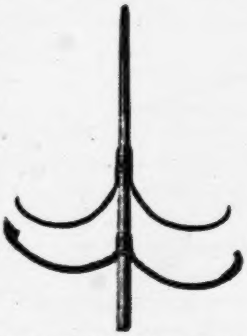

FIG. 79. Runner's hair ornament.

Contestants in the relay and distance races wore an ornament in their hair that suggests those of the Yumas, which in turn resemble the "eyes" of the Huichols.[a]

The women twined in their hair coronets of sunflowers or of corn husks, in recent years colored red or blue by boiling with calico.

ORNAMENTATION

We have seen that the Pimas, by means of paint, tattooing, and ornaments, had developed the art of personal decoration to a considerable extent. When we examine their implements and weapons it soon becomes evident that their taste for ornamentation was more rudimentary. Indeed, their desire for embellishment seldom reached expression in carving; it was confined chiefly to painting, as in the case of shields, or to the smooth finish given to their bows. Painting upon shields, cradle hoods, kiâhâs, and tobacco pouches was of a crude sort and manifestly inferior to that upon the person. The moderately smooth finish given to all weapons, to trays, ladles, pottery paddles, fire-drills, awls, pestles, axes, basketry, and some pottery was of course based upon utilitarian motives, though the gratification of esthetic needs must have been subsidiary thereto and concomitantly developed. That the desire for embellishment was less consciously felt is evident from the fact that the other articles made by the Pimas that may be equally effective, when smoothness and symmetry are lacking are coarse and rough. The metate, for example, is unhewn and angular except upon the grinding surface and presents a striking contrast to the symmetrical metates of the Hohokam. Not only do the Pimas not give a pleasing finish to all artifacts, but they exhibit so dull an esthetic sense in their treatment of the beautiful polished axes that they find about the ruins that we are moved alike by pity and indignation. There are tons of stones within easy reach of the villages suitable for roughening the grinding surfaces of metates, yet the Pimas take the axes that are almost perfect in symmetry and polish and batter them into shapeless masses for the purpose. To the writer this affords an argument stronger than all the surmises of the early Spanish writers to the contrary that the Pimas are not the descendants of the Hohokam. Furthermore, the poverty of design and the absence of symbolism are a very strong indication of relationship with the California tribes rather than with the Pueblos.

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[a] Such an ornament was made for the writer's collection by Sika'teu of arrowwood with four hooks of devils' claw attached to it with sinew. The hooks are arranged in the same plane and curved downward as shown in figure 79. The upper pair are wound with blue strings terminating with buff at the tips. Total length, 237 mm.; spread of hooks, 170 mm.

One of the most striking examples of the poverty of esthetic resource among the Pimas is seen in their textiles. The wonderful possibilities of this art were almost unknown. True, after the whites brought bayeta to them their weavers produced a very creditable belt by closely copying the ornamentation from the Hohokam relics and from their southern congeners. But the principal pieces, the blankets, the weaving of which kept the art of making textile fabrics alive, were ornamented with nothing more elaborate than a dingy border of doubled selvage threads. After the red thread was imported we find scant trace of it in the blankets. However, we must credit the Pimas with the rudimentary esthetic sense that found expression in the smoothness and evenness of weaving in these plain white blankets.

The arts of basketry and pottery making do not furnish much evidence of a well-developed esthetic sense in the Pimas. The former art is recent and borrowed; at best it is in a mediocre state. If the baskets of the Pimas are compared with those of the Yavapais (pl. XXXIII, *a*, *b*, *c*, *d*), who have also begun to use similar motives very recently, we see that the latter tribe manifests superior taste. The Yavapai baskets were the only ones at the Fort McDowell camps at the time of the writer's visit, so that they were certainly not selected specimens, whereas the Pima baskets, and particularly the upright forms, which the writer did not collect himself, were better than the average Pima product. The Yavapai baskets command just double the price in the open market that is paid for Pima baskets of equal size. The principle of rhythm is well understood by the Pima basket makers, as the illustrations show. Both the simple elements, such as the so-called coyote tracks, or plain triangles, and the more complex, such as the flower pattern, or the scroll fret, are frequently repeated. But the principle of symmetry is not so well developed and it is rare that a basket exhibits it. The specimen in figure 62 shows that its maker possessed this faculty.

It is rare that the descent of pottery making from basketry is reversed, but among the Pimas this is true to some extent; that is, the basketry designs are in part copied from the pottery of the Hohokam. In part they were adopted from the Maricopas. The pottery designs likewise are copied, so that the credit due to the Pima decorators is reduced to a minimum. Their wares are mostly unornamented, as we have seen, and the decorations that are used are applied with indifferent taste. Though they have abundant examples of fictile ware scattered over their fields, much of which is embellished by indented coils, they seem never to have conceived the idea of utilizing this simple though effective form of ornamentation. The pottery illustrated in this memoir is rather better than the average Pima ware. The Kwahadk' pottery, while superior to the Piman, is yet lacking in symmetry. It is pleasing by reason of the rich brown color and the polish that almost equals a glaze, but the ornamentation is crude and vastly inferior to that of the ancient Hohokam.

We can not explain the inferiority of Piman ornamentation by saying that the Pimas had degenerated because they were harried by the Apaches and Yumas until they had no energy or inclination left for indulging their esthetic tastes, for this is not true. They whipped the Yumas until the latter were ready to accept peace upon any terms, as appears from the calendar records, which are well authenticated by white testimony. They kept the Apaches in wholesome fear of their clubs and arrows and made frequent raids into the enemy's territory. They never hesitated to attack the Apaches in equal numbers and fight hand to hand. In short, they were not the degenerates that some have considered them, an error that the records of Pima scouts accompanying the United States army in Apache campaigns would do much to dispel.[a] Their backwardness can not be explained by their environment, because the same surroundings produced the superior culture of the Hohokam, which there is no reason to believe was not indigenous. It may be surmised that the Pimas would have accomplished more in recent years in the art of ornamentation if they had adopted the curved knife that has become so widespread among other American Indians since the advent of the whites. A full discussion of the factors that have influenced their culture would better be deferred until after an examination of the evidence furnished by social organization (which through the absence of totemism has not directly influenced their art), by history, and by religion.

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[a] Early accounts of the Pimas uniformly testify to their ability to fight their enemies. They "have ever been numerous and brave," wrote Garcés a century and a quarter ago (Schoolcraft, III, 299), and in 1859 Mowry declared, "The Pimas and Apaches wage hereditary and fierce war, in which the Pimas are generally the victors." Arizona and Sonora, third edition, p. 30.

Musical Instruments

The Pimas have four kinds of musical instruments—the flute or flageolet, the basket drum, the scraping stick, and the rattle, the last having many forms. They say that the first two instruments were adopted from the Maricopas within a century or two. If this be true Pima attainments in instrumental music must have been of a very modest character indeed. There are few flutes to be found and the drum is never heard except in ceremonies which are themselves becoming increasingly rare. The gourd rattle is the commonest form of the last class of instruments.

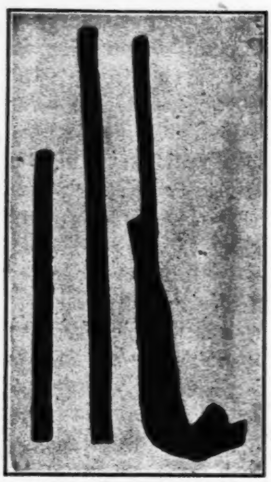

Fig. 80. Flutes.

FLUTE

The Pima or Maricopa flute is of cane cut of such a length that it includes two entire sections and about 4 cm. of each of the two adjoining. It therefore contains three diaphragms, of which the two end ones are perforated, while the middle one is so arranged that the air may pass over its edge from one section into the other. This is done by burning a hole through the shell of the cane on each side of the diaphragm and joining them by a furrow. With such an opening in the upper section the instrument can not be played unless a piece of bark or similar material be wrapped over all but the lower portion of the furrow to direct the air into the lower section. The forefinger of the left hand is usually employed as a stop if no permanent wrapping directs the current of air so that it may impinge upon the sharp margin of the opening into the second section.[a] As there are but three finger holes the range of notes is not great and they are very low and plaintive.

These instruments are usually ornamented with geometric designs having no symbolic significance at the present time among the Pimas. A bit of cloth or ribbon is sometimes attached to the middle of the flute, as in specimen *c*, figure 80.[b]

DRUM

Any shallow basket of sufficient size, such as are in common use in every household for containing grain or prepared food, may be transformed into a drum by simply turning it bottom up and beating it with the hands. In accompanying certain songs it is struck with a stick in rapid glancing blows.

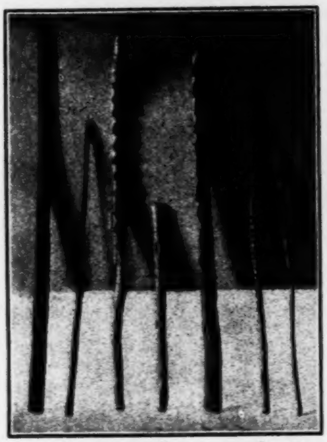

Fig. 81. Scraping sticks.

SCRAPING STICK

The notched or scraping stick is in very general use to carry the rhythm during the singing of ceremonial songs. When one end of the stick is laid on an overturned basket and another stick or a deer's scapula is drawn quickly over the notches the resulting sound from this compound instrument of percussion may be compared with that of the snare drum. However, it is usually held in the hand and rasped with a small stick kept for the purpose. So important are these instruments in Pima rain ceremonies that they are usually spoken of as "rain sticks."

There are four scraping sticks in the collection. One of these (fig. 81, *a*), is smoothly cut, tapering, and evidently very old. The wood has not been identified, though it resembles ironwood. There are six small notches at the side of the handle, possibly fulfilling some mnemonic purpose. At the base of the series of notches is a broad X; there is another at the middle, and evidences of a third appear at the tip, which is broken away. There are 36 deep transverse notches on the lower part and 49 on the upper.[a] This stick was used for the cure of the piholt disease (p. 265) and was probably obtained from the Yaquis. The other three sticks (*c*, *e*, *f*) are much rougher and are undoubtedly of Pima make. The two large ones (*c*, *e*) have deep notches, which are few in number.[b]

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[a] "The principle of its construction is believed to be different from any known among other tribes or nations. These instruments are common with the Coco-Maricopas, and Yumas or Cuchuans, and among the tribes on the Colorado. Young men serenade their female friends with them." Whipple, Pac. R. R. Rep., II, 52.

[b] Length of flute *a* (fig. 80), 364 mm.; diameter, 22 mm.; *b*, length, 518 mm.; diameter, 23 mm.; *c*, length, 512 mm.; diameter, 22 mm. Flute *c* has an old pale yellow necktie tied around the middle as an ornament and to direct the air past the diaphragm.

RATTLES

The gourd rattle is used in most Pima ceremonies. It is made by fitting a wooden handle to a gourd in which gravel have been placed. The handle passes through the center and, reduced in diameter, projects slightly from the larger end, as shown in figure 82,[c] which also illustrates the distribution of the perforations, which are said to be for the purpose of "letting the sound out." It will be observed that the sacred number 4 is represented by the principal lines of holes extending longitudinally. About a dozen specimens were seen and none were decorated in any way except in the arrangement of the perforations; the handles were invariably rudely made.

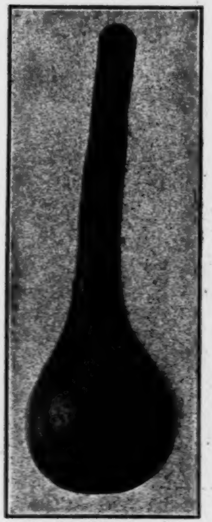
FIG. 82. Gourd rattle.

A disk rattle that has been used in the Navitco ceremonies was secured at the village of Pe'-eptcĭlt. It is not a Pima instrument, but whether Papago or Yaqui the writer can not say. It contains two sets of four tin disks loosely held by wires passing through a wooden handle. The sound emitted resembles that of tambourine rattles (fig. 83).[d]

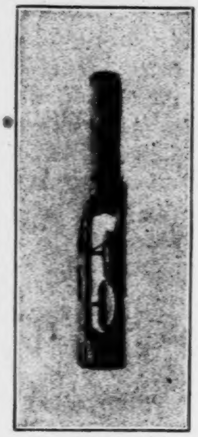
FIG. 83. Disk rattle.

From the same individual who used the disk rattle the writer obtained a rattle that had been used as a belt during the Navitco ceremonies. It is made of successive layers of canvas, red cotton cloth, oilcloth, and an old braided hatband, to which are attached by leather strings 21 brass cartridge shells (fig. 84).

There are two sets of cocoon rattles in the collection that were worn on the calves of the legs in certain ceremonies. The cocoons were obtained from the Papagos or Yaquis of Sonora. They are of a species of bombycid moth; their outer coverings have been removed,[a] and a few gravel have then been sewed in each cocoon. There are 70 pairs of cocoons in one strand and 66 in the other (fig. 85). The rustling sound given out by this number of rattles is not unlike the warning of the rattlesnake.[b]

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[a] Length, 675 mm.; width, 25 mm.; thickness, 15 mm. The accompanying stick (*b*) used to scrape with is 494 mm. long.

[b] Scraping stick (fig. 81, *c*), is 630 mm. long, 19 mm. in diameter, and has 11 notches; *e* is 625 mm. long, 26 mm. in diameter, with 12 notches; *f* is 555 mm. long, 11 mm. in diameter, and is provided with 35 shallow notches.

[c] Length, 332 mm.; diameter, 90 mm.; diameter of handle, 25 mm.

[d] Length, 247 mm.; diameter, 36 mm.; diameter of disks, 40 mm.

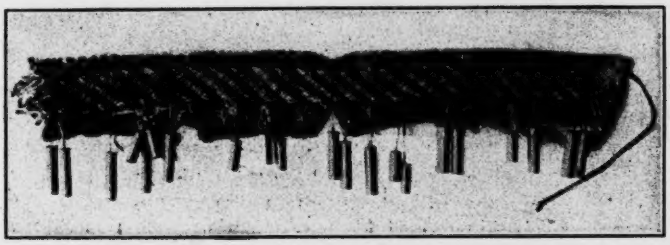

FIG. 84. Belt rattle.

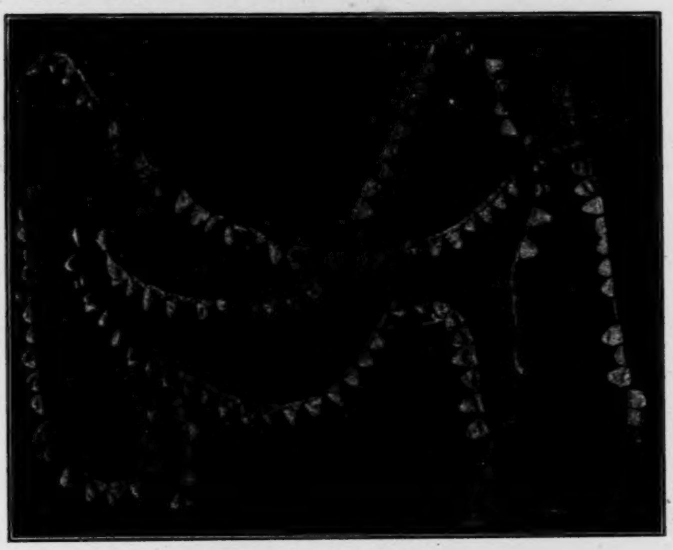

FIG. 85. Cocoon rattle.

At the village of Sacaton Flats at least one turtle-shell rattle is still used in the treatment of the "turtle disease," although no specimen of such rattle was seen.

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[a] "The Huichols use the cocoons of Attacus orizaba for necklaces." Lumholtz, Symbolism of the Huichol Indians, 189.

[b] Each cocoon now measures 30 mm. in length by 25 mm. in breadth. The entire strands are 1.900 m. long.

Hoof rattles, usually of dewclaws, were of universal distribution among the American Indians and were common among the Pimas, though none are to be found at the present day. Bartlett figures such a rattle in his Personal Narrative (II, 223).

DANCING

Dancing was frequently indulged in by both sexes and was accompanied by song, together with instrumental music furnished by the basket drum and the rattle. The dancers stood in a circle with arms extended across the shoulders of those adjoining. This position did not permit much freedom, and movements were confined to stamping the feet and bending the body. When food was plentiful dances might occur at any time. Their number increased and their moral character sadly deteriorated as the men relaxed their vigilance after peace was made with the Apaches. The energy formerly expended on the warpath was then wasted in debauchery. The dances began in the morning and lasted all day. Both men and women came with freshly painted faces and bodies, the women with their hair neatly dressed. Each woman brought a contribution of food in the form of mesquite dumplings, corn and wheat pinole or tortillas, meat, and the like. Throughout the day a few at a time stopped to eat, so that the dancing and the feasting both proceeded without interruption. For an account of the war dances, see page 205; puberty dance, page 182.

FESTIVALS

Of course all festivals partook somewhat of the nature of sacred ceremonies, but when this element was at a minimum, as in the saguaro harvest festival, its description may properly appear here with the arts of pleasure. These festivals were of annual occurrence, except during the occasional seasons when the fruit failed. The leading feature of these gatherings was the preparation and drinking of navait or saguaro liquor, and they became drunken orgies in which, since the introduction of knives and firearms, men were sometimes killed. The Government has prohibited "tizwin drunks," as they are called by the whites, though they are still surreptitiously held.

The sirup of the saguaro fruit is boiled for two days in the preparation of the liquor, and in the meantime the people gather and dance in the plaza nearest to the spot where the large ollas are simmering. During the final carousal all the men and some of the women become intoxicated. Through the influence of the missionaries, the native police under the agent's orders, and the actively exerted influence of the more intelligent men in the tribe, the custom is dying out. The subchief, Kâemâ-â (pl. II, *c*), at Gila Crossing has been a zealous advocate of temperance for a number of years, and it is not unlikely that the folly of such debaucheries was apparent to some members of the Pima community during preceding generations before outside influences were brought to bear upon them. Indeed, some measure of prudence was enforced by the fact that the Apaches were hovering upon the outskirts of the villages watching for an opportunity to attack when the warriors were incapacitated for resistance.

The "Name song" is a social device that accomplishes the ends of organized charity, together with those of the ordinary festival. If a village suffers from a scarcity of food, it visits one where the crops have been plentiful and shares in the bountiful harvest in the following manner: The visitors camp outside the village and come in during the evening to learn the names of the residents and to arrange these names in the song, which provides places for two names in each stanza. There are seventy stanzas in the song, and if there are more than twice that number of visitors it may be repeated and other names substituted. Each visitor assumes the name of a resident of the village as a seal of fellowship and for the purpose of contributing to the pleasure of the festivities of the morrow, when the strangers come into the village to sing. As the song is sung and a name is called the wife or daughter of the person of that name runs with some light object, and the wife or daughter of the person who has assumed the name for the day pursues the other woman to take it away from her. If she is unable to catch her, some of the other visiting women aid in capturing the runner, and she leads her captors to where "the value of her husband's name," in the form of corn, wheat, beans, or other foodstuffs, is ready to be presented to the visitor.

When there are many participants in the ceremony nearly the entire day may be consumed in its performance. When some of the resident villagers are destitute, only the names of those who have plentiful crops are used. The visitors give nothing but their services as singers, and they receive very substantial rewards. Etiquette requires that the visit be returned within a reasonable time—late the same season or during the following year. However, when the nomadic Papagos come to give the Pimas entertainment the visit can so seldom be returned that the gifts are more of the nature of exchanges by barter, with the advantages in favor of the Papagos. The Pimas always received the Papagos cordially, though rarely returning their visits—so rarely that in the last fifty years the Pimas have sung the name song but twice in Papagueria, the two visits being to Suijotoa.

ATHLETIC SPORTS

The men received thorough training in speed and endurance in running during their raids into the Apache country, but they had few sports that tended toward physical improvement except the foot races. Sometimes a woman ran in a contest against a man, she throwing a double ball by means of a long stick, while he kept a kicking ball before him. But the women seldom ran in foot races, though their active outdoor life, engaged in the various tasks that fell to them, kept them in fit condition. However, they had an athletic game which corresponded in a measure to the races of the men and developed skill in running. This game was played as follows:

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Two of the swiftest runners among the women acted as leaders and chose alternately from the players until all were selected in two groups. Two goals were fixed about 400 yards apart, one side saying, "To the trail is where we can beat you," while the other party declared, "To that mesquite is where we can beat you." Two lines were formed about 25 yards apart, and the ball was put in play by being tossed up and started toward the opponent's goal. It was thrown with sticks until some one drove it beyond the goal and won the game.[a] To touch the ball with the hands debarred the person from further play. This game was abandoned about 1885.

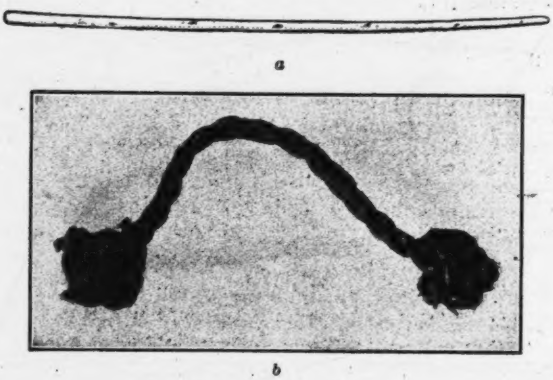

FIG. 86. *a*, Alder stick; *b*, double ball.

KICKING-BALL RACES

These races were frequently intertribal, and in their contests with the Papagos the Pimas nearly always won. The use of these balls in foot races is very widespread in the Southwest, and even yet we hear of races taking place that exceed 20 miles in length.

The kicking ball, when of wood, resembles a croquet ball in size, but it is usually covered with a coating of creosote gum. These balls are made of mesquite or paloverde wood (fig. 87, *a*, *b*). Stone balls about 6 cm. in diameter are also used, covered with the same black gum (fig. 88, *a*, *b*).

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[a] The stick in the collection is of willow, 1.230 m. long, with a maximum diameter of 18 mm. The balls are in pairs, 15 cm. apart, connected by a 4-strand 2-ply leather thong, the balls being mere knotty enlargements of the thong (fig. 86, *a*, *b*).

Each contestant kicks one of these balls before him, doing it so skillfully that his progress is scarcely delayed; indeed, the Pimas declare that they can run faster with than without the balls, which in a sense is true. Perhaps the occurrence of the stone balls in the ruins gave rise to the idea that they possessed magic power to "carry" the runner along, for all things pertaining to the Hohokam have come to have more or less supernatural significance. Two youths will sometimes run long distances together, first one and then the other kicking the ball, so that it is almost constantly in the air. The custom of using these balls is rapidly disappearing, as, it is to be regretted, are the other athletic games of the Pimas.

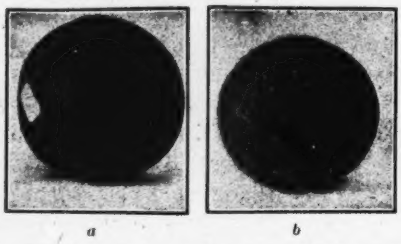

FIG. 87. Kicking balls. *a*, Wood covered with gum; *b*, without covering.

RELAY RACES

At various points in Arizona the writer has found what appear to have been ancient race tracks situated near the ruins of buildings. One of these was seen on the south bank of the Babacomari, 3 miles above the site of old Fort Wallen. It is 5 m. wide and 275 m. long. It is leveled by cutting down in places and the rather numerous bowlders of the mesa are cleared away. In the Sonoita valley, 2 miles east of Patagonia, there is a small ruin with what may have been a race track. It is 6 m. wide and 180 m. long. At the northern end stands a square stone 37 cm. above the surface. These will serve as examples of the tracks used by the Sobaipuris, a tribe belonging to the Piman stock. The dimensions are about the same as those of the tracks that the writer has seen the Jicarilla Apaches using in New Mexico. The tracks prepared by the Pimas opposite Sacaton Flats and at Casa Blanca are much longer.

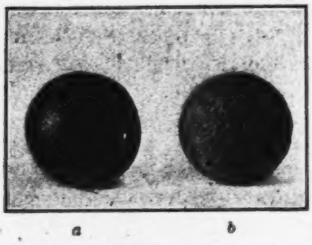

FIG. 88. Kicking balls. *a*, Stone covered with gum; *b*, without covering.

The relay races of the Pimas did not differ materially from those among the Pueblo tribes of the Rio Grande or the Apaches and others of the Southwest. When a village wished to race with a neighboring one they sent a messenger to convey the information that in four or five days, according to the decision of their council, they wished to test their fortunes in a relay race, and that in the meantime they were singing the bluebird (or, as the case might be, the humming-bird) songs and dancing in preparation. Both had the same time to practise and the time was short; in this preparation the young men ran in groups of four or five. There were 40 or 50 runners in each village, and he who proved to be the swiftest was recognized as the leader who should run first in the final contest. It was not necessary that each village should enter exactly the same number of men in the race; a man might run any number of times that his endurance permitted. When the final race began each village stationed half its runners at each end of the track; then a crier called three times for the leaders, and as the last call, which was long drawn out, closed the starter shouted "Tâ'wai!" and they were off on the first relay. Markers stood at the side of the track and held willow sticks with rags attached as marks of the position of the opposing sides. Sometimes a race was ended by one party admitting that it was tired out, but it usually was decided when the winners were so far ahead that their runner met the other at the center where the markers also met.

The women encouraged their friends with shouts in concert that were emitted from the throat and ended in a trill from the tongue. At the close of the race the winning village shouted continuously for some time; after which the visitors would go home, as there was no accompanying feast.

SWIMMING

Mention is made in the calendar records of parties of Pimas or Maricopas being engaged in swimming and diving to catch fish with their naked hands, and Mr Cook assures the writer that he has seen them do both.

GAMES

The Pimas were deeply imbued with the passion for gambling, and many games were played for the gratification of that desire. The old games are now practically abandoned and those who have the means and the desire to gamble employ a deck of filthy Mexican cards. Beads, paint, blankets, and any and all personal or family property were wagered. The women were quite as fond of gaming as the men, and staked their blankets when all else was lost, making shift to get along with a smaller piece of cloth in lieu of a skirt. When everything was gone the loser might win some stipulated article from her opponent if she could beat her in a foot race. A woman might gamble away the family sleeping mat, the metate, in fact any household property, although she hesitated to wager the drinking gourd, probably owing to the fear of provoking Navitco, the deity who gave the gourd to man.

In common with other American Indians the Pima knew naught of "luck" or "chance." He felt himself aided or opposed by supernatural beings, whose assistance he sought by gifts of beads and other sacrifices deposited on altars in the recesses of the hills, which will be described later. A favorite place of prayer for gamblers was the ceremonial hill northeast of Casa Blanca, near the center of Pimería. The following games were played by the men:

KI^{n}TS

Under the name of "ghing-skoot" this game has been described as played by the Papagos.[a] The Pima name of the game is ki^{n}ts, of the sticks ki^{n}tskŭt. Four sticks are used in playing. The set collected (fig. 89)[b] is of giant cactus wood. The sticks are not named "old man," "old woman," etc., as among the Papagos, but are designated as follows:

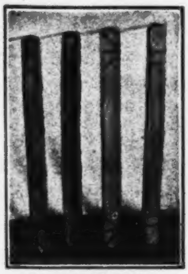

FIG. 89. Ki^{n}tskŭt.

No. 1—Ki-ik. "four."
No. 2—Tco-otp', "six."
No. 3—Si-Ikâ, meaning of word unknown to informants.
No. 4—Ki^{n}ts, meaning also unknown.

The players sit about 10 feet apart and put the sticks in play by striking from below with a flat stone held in the left hand. The sticks are held nearly vertical, but are inclined a little forward so that they will fall in the center of the space between the players, who rake them back with a long stick after each throw.

The count is similar to that described for the Papago game, if we substitute the Pima names for the pieces, as follows:

2 backs and 2 faces count 2.
1 back and 3 faces count 3.
Ki-Ik facing up and others down count 4.
All faces up count 5.
Tco-otp' facing up and others down count 6.
All faces down count 10.
Si-Ikâ facing up and others down count 14.
Ki^{n}ts facing up and others down count 15.

The counts are kept upon a rectangle marked upon the ground usually approximating 12 by 8 feet, having 10 holes or pockets, counting the corners each time, along each side. At two alternate corners are 2 quadrants called ki, "houses," of 5 holes each, not counting the corner holes, called ʊt'pa, "doors."[a] The stick used by each player or side to mark its throw is called rsâika, "slave" or "horse." When a player is "coming home" and his count carries his "slave" only to the last hole of his house it is said to be "in the fire" and remains "burnt" until he throws a number less than 14 or 15.

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[a] Culin in Report National Museum, 1896, 738. His description is from notes and material collected by McGee.

[b] Length, 222 mm.; width, 17 mm.; thickness, 7 mm.; hemispherical in section; not colored on either side.

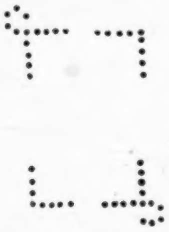
FIG. 90. Diagram used in kiⁿts.

The corner hole of the rectangle is called tcolût, "hip;" the second, tco-olrsân, "near the corner;" the third, rsa-akĭt, "middle;" the fourth, ko'kĕtam, "above the end;" the fifth, ko-ok, "last;" the first hole of the house, tco'-oletam, "above the hip;" the second, ki-ĭk vak' ʊtra, "four-hole end;" the third, vai-ĭk vak' ʊtra, "three-hole end;" the fourth, sap'k' ʊtra, "right end" or "place;" the fifth, tai-ĭ ʊtra, "fire end" or "in the fire." (See diagram, fig. 90.)

HAEYO

This game affords considerable amusement for the spectators as well as the participants. Four men provide themselves with moderately large stones, hayakŭt, which they throw between two holes set about 50 feet apart. All stand at one hole and try successively to throw into the other. If but one succeeds in throwing into the hole he and his partner are carried on the backs of their opponents across to the opposite goal. If both partners throw into the hole, they are carried across and returned to the first hole, the "horses" who carry them attempting to imitate the gallop of the horse.

VÂPÛTAI

A guessing game in which a number of players act as assistants to two leaders. A small bean[b] is used by the Papagos and a ball of black mesquite gum by the Pimas. It is placed in one of four joints of reed. The reeds are then filled with sand, all being concealed under a blanket, and the opponents guess which reed contains the ball. The reeds are called vâpûtakŭt (vâpûtai, lay), "laying implements" (fig. 91).[c] Reed *a*, called kʊli, "old man," has 17 longitudinal rows of 8 spots each; reed *b*, âks, "old woman," is unmarked; reed *c*,

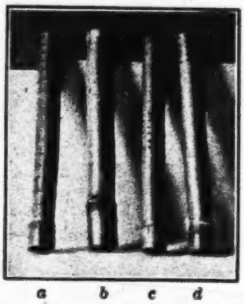

FIG. 91. Canes used in vâpûtai.

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[a] Culin in Report National Museum, 1896, p. 739.

[b] Obtained from Sonora from the tree called paowĭ by the Pimas and chilicoti by the Mexicans.

[c] The collection contains one set of reeds which are 27 cm. long and 22 mm. in diameter.

hota ṣtcok, "middle black," has 6 longitudinal rows; reed *d*, maatcoʌolt, has 5 rows around the open end.

One hundred grains of corn are placed between the players in a hole, from which they are taken as won and placed in a hole in front of each player. When a player wins all the corn, he puts up a stick in the sand. The number of sticks may be from 1 to 10, as determined beforehand. Each player cancels one of his opponent's sticks when he wins one himself.

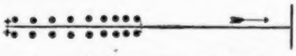
FIG. 92. Diagram used in vâputta.

Two players confine their attention to the guessing; one on each side fills the reeds; one on each side watches the counting. Four men, one at each corner, hold the blanket, under which the filling is done, and sometimes offer suggestions to the leaders. The "old people," the plain reeds, and the marked reeds, are kept together and the "young people" are used by the opponents. When the two pairs are filled with sand and a bean or ball is concealed in each pair, the blanket is dropped and the reeds are laid in the center, each filler handing his pair over to the side of his opponent. If A guesses wrong and B right, four grains of corn are forfeited to the winner. If neither guesses right, they exchange reeds and begin again. If both guess right, there is no count. When one guesses right, he takes the four reeds and places his ball in one and the opponent then decides which pair it is in by laying one reed across the other in the pair which he thinks does not contain it. Then he pours out the sand of first one then the other. If he has guessed right, he does not score, but continues the play by filling and offering to his opponent. If he guesses wrong, the opponent scores 4 and 6 additional if the ball is in the under reed, 10 if it is in the upper.

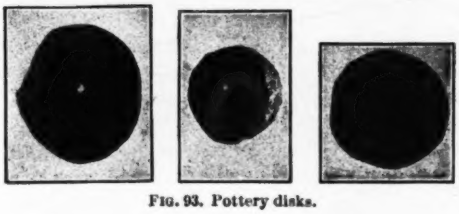
FIG. 93. Pottery disks.

Cheating is done in various ways, but there is reason to believe that this practice has arisen since the Pimas have come in contact with the whites.

VÂPUTTA

Any number of players may participate, but they are under two leaders who are selected by toss. Each draws up his men in line so that they face their opponents (fig. 92). A goal about 50 yards distant is marked out and the game begins. A small object, usually a circular piece of pottery, one of those so common about the ruins of the Southwest (fig. 93), is carried around behind the line by a leader and placed in the hands of one of his men. The opposite leader guesses which man holds the object. If he guesses wrong, the man at the end of the line in which the object is held who stands farthest from the goal runs and jumps over the upheld leg of the man at the opposite end of his own line. This moves the winning line the width of one man and the length of a jump toward the goal. If the first guess is correct, the object is passed to him and there is no jumping until a guess fails.[a]

The boys play several simple games which develop skill in shooting the arrow or in running In the former class may be included the following game:

VATÂMɅMɅLÏTC HɅKOAOLIWIA

The players stand in a circle while a boy runs around outside, dragging at the end of a string a bundle of rags. When the play begins each boy deposits an arrow in a heap and the one who transfixes the bundle as it flies past is entitled to the pile of arrows. At the end the best marksman may have nearly all the arrows. The same runner continues throughout the game and receives a few arrows as compensation for his services.

PAPAIETCITAKŬT

The name of this game signifies "cooking place." Several boys play in the game. A rag ball the size of one's fist is tossed up and the one nearest where it falls tries to throw it against another, using a slightly curved stick called henyusika. The one hit has to stand with his head down to protect his face while the others throw the ball at him. After all throw, the game begins anew.

OKMAITCĔKĔ

A bundle of grass, called woliwikke, is tied with willow bark so that it is about 125 mm. long and 50 mm. in diameter. The player tosses the bundle upward with his left hand while holding the bow in his right, ready to shoot the bundle before it can strike the earth.

When the bundle is thrown forward instead of upward it is called tcomält maitcĕkĕ, "to shoot the bundle low."

NAOF TOWE KɅKRSA

The title given above signifies "prickly-pear standing opposite." There are usually four players, though sometimes two engage in this shooting game. Prickly-pear leaves are set up opposite each other at a distance of about 30 yards. The game is to pierce the leaf with an arrow, and when four are playing the two partners share equally the winnings or losses. Arrows, bows, and such similar property as these ragged urchins possess are wagered. A bow is considered worth from 10 to 20 arrows, according to quality.

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[a] The object is called rsâlka, "slave." It is 40 or 50 mm. in diameter, is pitted in the center "to prevent cheating," and may be of either pottery or stone.

KɅORSA

Either two or four may play. The game consists in shooting an arrow so that it will lie on the ground at a distance of about 100 feet and then shooting two more arrows with the intention of casting them across the first.

KWAĬTUSĬWĬKŬT

The children sometimes amuse themselves by tossing into the air corncobs in which from one to three feathers have been stuck. They do not shoot arrows at them.

There are three games in addition to the athletic game of Âldû which were played exclusively by the women.

MEKÛT TOAKŬT

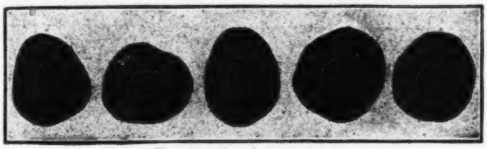

FIG. 94. Gaming stones.

Two women play this game. Five stones that have been carefully selected from rounded pebbles 3 to 4 cm. in diameter (fig. 94) are used. The first player calls one of these "my stone" and tosses it into the air, keeping her eyes fixed upon it while she snatches up one of the other four stones before the first falls. After all are picked up in this way she begins again and picks up two at a time, then three and one, then all at once. If she proceeds thus far without mistake she wins the game. The next game is more difficult. The named stone is tossed up as before, but those remaining are shoved under an arch formed by the thumb and middle finger with the first finger crossed over the middle one. The stones are pushed under the arch in the same order as in the first game. In the one-plus-three combination the player selects one stone which she calls her opponent's and says she will not pick that one up first.

KÂ-ÂMĬSAKŬT

This stave game is played with eight sticks in two sets of four each, which are colored black on the rounded side in one set and on the flat side in the other, the opposite side being stained red (fig. 95). Two play, each using her own set of sticks, but exchanging them alternately, so that first one set is in use and then the other. They are held loosely in the right hand and are thrown from the end of the metate or any other convenient stone. If all fall red side up one point is scored by a mark in the sand. If all are black two are counted. Winning four points completes the game.[a]

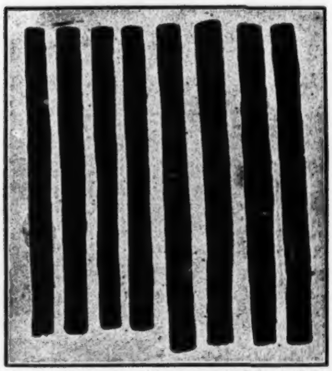

FIG. 95. Staves used in game of kâ-âmisakŭt.

TCᴧLIKIWĬKŬT

This is the Gileño form of the widespread dart-and-ring game. It is not exclusively a woman's game, but was sometimes played by them. The younger generation knows nothing about it. The apparatus consists of a series of rings cut from cultivated gourds (fig. 96). They vary in diameter from 3 to 12 cm., and are strung on a 2-ply maguey fiber cord 50 cm. long. They are kept from slipping off at one end by a rectangular piece of gourd a little larger than the opening in the smallest ring, which is at that end. At the other end of the string is fastened a stick 20 cm. long, the outer end of which is sharpened. The game is to toss the rings up by a swing and, while holding the butt of the stick, thrust the dart through as many of them as possible. If the thrower fails she hands the apparatus to her opponent, but she continues throwing as long as she scores, and counts the number of rings that are caught on the dart. In the specimen collected

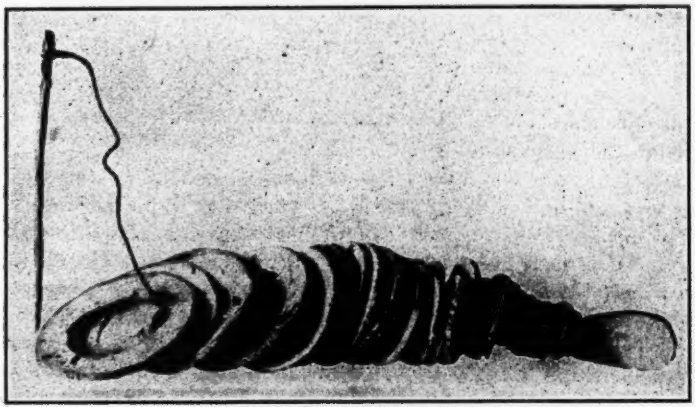

FIG. 96. Dart-and-ring game.

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[a] This is similar to the game described in Report National Museum, 1896, 742.

there are 14 rings, but only a few may be caught at a single throw. A certain number of marks, 2, 3, or 4, agreed upon in advance, constitute the game. These marks are made upon a diagram laid out in the sand in the form of a whorl (fig. 97). The scoring commences in the center, called the tcʊnni ki, "council house," and runs out to the last hole, called hoholdega ki, "menstrual house," which is on the west side of the diagram; then the score returns to the center before the player is entitled to one point toward game. If the player who is behind throws a number that brings her counter to the same hole as that of her opponent she "kills" the latter and sends back her counter to the beginning point, but this is not done if she passes her opponent's position.

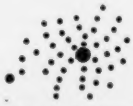

Fig. 97. Diagram used in tculikiwĭkŭt.

Two specimens were obtained at Sacaton which were probably used in games by the Hohokam, illustrations of which are here presented for the benefit of those engaged in special researches concerning gaming devices.

CUP STONE

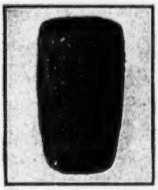

Fig. 98. Cup stone.

One of these objects is a cup-shaped stone of lava which was obtained from a Pima who had found it in one of the Gila Valley ruins west of the Casa Grande (fig. 98). Doctor Fewkes has called the writer's attention to the fact that it resembles the wooden cups used by the Hopis in a game not unlike the European "shell game."[a]

RING STONE

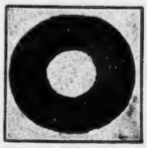

Fig. 99. Ring stone.

A few rings of porous lava have been found about the ruins which have been called "head rings" because of their resemblance to the ordinary head rings of cloth or bark in common use among the Pimas (fig. 99). However, as most of them are too small and the material is extremely unsuited for such a purpose it is much more probable that they were employed in some game with which the present race is unacquainted.[b]

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[a] It is 96 mm. long, 53 mm. in diameter, with cavity 26 mm. in diameter and 42 mm. in depth.

[b] Diameter of ring, 115 mm.; internal diameter, 45 mm.; thickness, 55 mm.

SOCIOLOGY

Family Organization

RELATIONS BEFORE MARRIAGE

Accurate information concerning the relations between the sexes before marriage can only be obtained from the oldest persons among the Pimas, as the moral atmosphere has been heavily clouded since the advent of the Americans and since the peril from the Apaches has ceased to exist. With all their surplus energies expended in warfare, the young men formerly lived exemplary lives as compared with the youths of the last generation, who would chase and even lasso any girl that they could catch. Nevertheless, the conditions were never as bad as among the Yumas of that period.[a] Before the Pimas came in contact with "civilization" chastity was the rule among the young women, who were taught by compelling precept, though ever witnessing the demoralizing example of free and easy divorce.

PUBERTY DANCE

A girl reached the age of puberty at 11 or 12, sometimes as early as 10. The acquirement by a young woman of the (to them) wholly mysterious functional characteristics of the age of puberty rendered her an object of concern and distrust to the elders. When the fact was discovered her mother selected some favorite woman friend, not a relative, in whose charge she placed the girl for a period of four days. During this time the preceptress taught her how to perform such household tasks as she may not already have learned; also the principles of industry, honesty, chastity, and the like. They cooked their meals and ate together apart from their families. When not otherwise engaged the girl occupied her time in making a basket which must be given as a present to the elder woman. She talked little; if she wished to scratch her head she used a stick—to use the fingers at this critical period would cause lice. She dared not blow the fire or her teeth would come out.

There was "danger" in the girl that must be breathed out by songs ere she, the members of her family, and the community as a whole were exempt from the hazard of the lightning stroke and other perils. Woe to the girl who concealed her condition, for the medicine-man's magic would enable him to discover the culprit and should accident befall he would ascribe it to her. As a matter of fact, however, some girls avoided the "coming-out" ceremonies as long as possible and when the parents were poor no dance was held. When the parents had a sufficient supply of food on hand to entertain with becoming hospitality they invited friends and neighbors to participate in a dance that occupied four nights. The father and mother did not dance, but they took care to select the best girls to dance with their daughter "for their good influence." The men and women formed two lines facing each other on the hardened and well-swept plaza outside the house; their arms were extended to embrace those adjoining, and the blankets were stretched along the line to cover as many as they would reach over instead of being wrapped around each individual. The lines advanced and retreated rhythmically while the puberty songs were sung. These songs were in sets that were retained in the memories of certain persons and the set for the night was generally determined by the chance that brought the first leader to the spot when all was ready to begin. It was an exhausting dance, as there was no stopping for rest or food during the night. In the morning all returned to their homes to spend the day in sleep.

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[a] Compare Rusling, The Great West and the Pacific Coast, 361.

During the menstrual period all women were secluded for four days, during which they lived in the bushes near the village, making little shelters to shade them from the sun and occupying their time in making baskets. They lived on pinole, which was brought each morning and left at a short distance from their camp. Sometimes there were several together. They always bathed in the river before returning to their homes.

MARRIAGE

The youth of Pimería marry "early and often." In the majority of cases the choice is made by the girl who seeks to avoid an alliance with a lazy man. A handsome fellow is of course desired, but when she "knows in her heart" that he is the right man even the homely youth is chosen. As to what is the ideal of physical beauty, questioning naturally elicited only general information. For example, he must be tall and strong; dark, because he will not wrinkle as soon as the lighter colored; he must not be too fat. The woman must not be fat nor yet thin; "she must have good hair and a good face." The writer's informant volunteered information that a stranger might distinguish between the married and the unmarried women by the fact that the latter kept their hair in much better condition than the former. No peculiar style of hair dressing such as that in vogue among the Hopis serves to distinguish the unmarried girls (see pl. XLVII); with the change of state they simply "let themselves go" in a very human way, though even at the worst their hair receives probably more attention than that of the vast majority of their white sisters.

When a youth selects a bride he visits her home in company with a young married friend who pleads his cause while he sits in the background. After several nights of wooing by proxy, if his cause is favored he remains and is accepted as a husband without further ceremony. For four days they remain at her home and on the evening of the fourth day they go to the home of his parents. At dawn the next morning the mother-in-law gives the bride a large basket of wheat to grind on the metate. She is expected to have completed the grinding by sunrise. In the quaint language of the interpreter we were informed that "if she ran away and left part of it unground it was a sign that she would not be a very good wife. When she finished her work she went quietly into the house and sat talking with those around her until she got acquainted with her new home." The groom presented the bride with a new blanket and his parents gave her presents, but there was no idea of purchase and no gifts were made to the bride's parents.

Occasionally a man possessed such a character that no woman would marry him, and more rarely a woman would remain unmarried. There is one such at Casa Blanca and one at Blackwater at the present time, the latter being regarded as possessed of supernatural powers because of her spinsterhood.

A rejected suitor might appeal to the medicine-man for assistance. If he stole a hair from her head and the medicine-man buried it the girl would die. How like the folklore of the Caucasian is this bit of superstition that savors more of vengeance than of love. But that the divine passion does take strong hold upon the Pimas there can be no doubt, as disappointed hopes have been known to lead to suicide.

Polygamy was practised to some extent, but the division of labor was such that no great economic advantage resulted. There were seldom more than two or three wives, though a chief's son in recent years had six. The plural wives lived in separate houses, the husband spending most of his time with the first. When a youth married he brought his wife to the home of his parents if there was room for them; if not, a house was built near by and the families ate together.

It was the custom for a widower to wed the sister of his deceased wife. "Supposing that she does not like the man and does not wish to marry him?" the writer inquired. Whereupon the answer was given with an air of superior wisdom, "She always wants to." Uncles and nieces are not permitted to marry and cousins do not marry "out of respect of the parents for each other." The most careful search failed to discover any trace of groups within the tribe between which marriage was prohibited.

DURATION OF UNION

Separation was lightly regarded and easily effected. The woman usually took the initiative, by either going to the home of her parents or going away with another man. Sometimes such remarks as "Rainbow Leaves is trying to get Sand Cloud's husband away from her," "Dawn Tinkle has changed husbands," were heard. Notwithstanding the natural independence of the women, they made an effort to retain the affection of worthy husbands, and even resorted to suicide when deserted. Moreover, the desirability of lasting unions was recognized by some, as, for example, by the father of wise old Sala Hina. "Work well at home," he told her, "Go not to others for the morsel they must needs in hospitality bestow, and then when you serve faithfully your husband he will provide well for you. If the husband you choose proves to be lazy do not desert him; work in the field with him; help and encourage him."

CHILDREN

Further evidence in support of the fact that the Pimas were not a degenerate race at the time of the introduction of the white man's whisky and diseases is found in the size of their families. As many as twelve children have been known in a single family, and twins are received with general rejoicing. Every inhabitant of the village brings gifts and the mother feels assured that she will henceforth be a fortunate woman. Male children were preferred, because "they would grow up to fight Apaches." With the consent of the parents deformed infants were taken by the midwife, who watched them until they died of exposure and want of nourishment. So strong was the feeling of the Pimas against the abnormal that they tried in recent years to kill a grown man who had six toes.

Tribal pride is sufficiently strong to induce the Pimas to destroy infants of American or Mexican fathers in the same manner as those which are deformed. The writer learned of but two persons who had escaped such a fate. Inquiries concerning albinos met with the reply that "there never were any." Probably such a child would share the same fate as that accorded any other exhibiting abnormal characteristics.

A pregnant woman was not allowed to eat anything that an animal had touched. For example, if a gopher had cut a vine on which a melon was ripening, she might not eat the fruit; or, if the mice nibbled at a basket of wheat she might not eat of the tortillas made therefrom. She dared not go where Apaches had been killed, or the baby would die. If her husband killed a rattlesnake at that time, her child's stomach would swell and it would die soon after birth. She must not eat liver or her child would be disfigured by birthmarks.

During confinement the husband absented himself from the home and women friends attended the patient, who sat over a hole in the floor in which a cloth had been spread. The placenta was buried in a hole and covered with ashes. The mother bathed in the river immediately after delivery, and until the umbilicus of the child was healed she dared not eat salt. At times much pain was suffered, and some died in labor, in which case, if the child lived, it was taken in charge by the maternal grandmother.

Babies were nursed until the next child was born. Sometimes a mother nursed a child until it was 6 or 7 years old and if she became pregnant in the meantime she induced abortion by pressure upon the abdomen. The unborn was sacrificed because it was believed to be prejudicial to the welfare of the nursing child, which the mother loved the more "because she could see it." Illegitimate children were aborted at three or four months. One case of abortion at seven months was reported, but it was done with the aid of the medicine-man. These operations were usually successful, but in a small percentage of cases they caused the death of the woman.

No attempt was made by any of the Pimas to explain the cause of sterility.

The tribe has been large enough to prevent ill effects from close inbreeding, and there has been a constant addition of foreign blood. Sala Hina (fig. 51), who is perhaps 65 or 70 years old, recalled the names of three Apache women who had been married by Pimas. One of these had "many children." She had also known two Maricopa men married to Pima women and two Pimas married to Maricopa women. How lasting these unions had been she was unable to say. There is a Hare-eater from Sonora and a Yaqui who have married Pima women at one of the upper villages. Intermarriage with the desert-dwelling Kwahadk'ˊs has been fairly common. The father of Sala Hina was a Kwahadkˊ and prominent in Piman history as the man who brought the first cattle to the tribe. The few Kwahadkˊ women among the villages make the peculiar pottery that is characteristic of their tribe, and which should not be confounded with that of the Pimas. Detecting a slight dialectic difference in the speech of one of the temporary interpreters the author learned upon inquiry that his mother had been a Kwahadkˊ. Another interpreter said that his people called him "mixed," which is not surprising, as in his veins flowed the blood of Pimas, Maricopas, Papagos, and Apaches, peoples of three distinct linguistic stocks. The greatest influx of foreign blood has been from the related Papago tribe whose caravans annually made their appearance at the harvest season. Some Papago families have always lived with the Pimas, at one time forming an outpost on the north by maintaining a village on the Salt river.

In the past there was also some intermarriage with the Sobaipuris, and there is both traditional and historical evidence of the final amalgamation of the remnants of that tribe with the Pimas. Some were captured by the Apaches, as shown by Bourke in his researches upon the clans of that tribe. "The Apaches have also among them

Tze-kinne, or Stone-house people, descendants of the cliff-dwelling Sobaypuris, whom they drove out of Aravypa Cañon and forced to flee to the Pimas for refuge about a century ago."[a]

CEREMONY OF PURIFICATION

As soon as a child began to creep about it was taken by the parents some afternoon to the medicine-man in order that the rite of purification might be administered and the child's future be rendered free from harmful magic influences. Putting a sacred pebble and an owl feather into a seashell containing water, the medicine-man waved an eagle feather (fig. 100) about, while the parents and the child drank the water and ate some white ashes or a little mud. This simple ceremony was sufficient to thwart the malice of all evil demons; lightning would not strike the child, and the possibility of accidents of all kinds was thus precluded. As a further precaution the mother must not eat salt for four days thereafter.

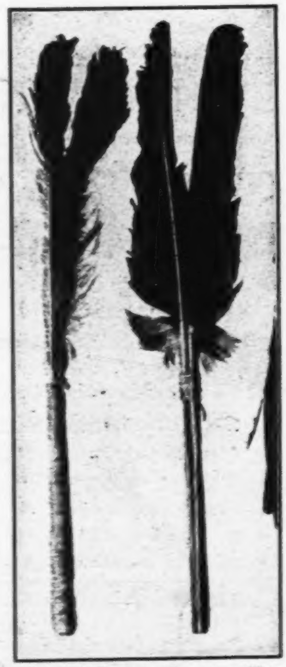
FIG. 100. Eagle feather aspergills.

This appears at first glance to be a modification of the Christian rite of baptism. Further investigation seems to show that it is similar to that and also to a purely aboriginal ceremony that in the opinion of the writer was practised before the advent of the friars. The Pimas declare that their "medicine-men got it up themselves." Cushing found "that the Zuñi of to-day are as eager as were their forefathers for baptism and for baptismal names additional to their own But it must be remembered," he continues, "that baptism—the purification of the head by sprinkling or of the face by washing with medicine water—was a very old institution with this people even before the Spaniards found them."[b] He also ascribes the readiness of various other tribes to receive baptism to the existence of their own similar custom. This readiness is otherwise difficult to account for, as the zeal, and, at times, lack of judgment, of the priests led them to baptize as many of the Indians as they were able to control for the purpose; this procedure must have caused trouble very soon had the ceremony been wholly unknown to the natives.[a]

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[a] Capt. John G. Bourke, Journal of American Folk-Lore, IX, 114.

[b] Cushing in Thirteenth Annual Report of the Bureau of Ethnology, 335.

BAPTISM

Before a child is a year old it is named by friends of the parents in the following manner: The friends, or godparents, accompanied by other visitors, come for four successive mornings and seat themselves just before sunrise on the ground before the house in which the child lives. First one and then another of the company holds the child for a moment, but if it is a boy the kŏmpalt, godfather, repeats a ceremonial speech, passes his hands across the limbs of the infant and holds it aloft to receive the first rays of the rising sun; then he bestows upon the boy the name by which he shall be known throughout life—though nicknames are common and often supplant the baptismal name to some extent. If it is a girl, the kâmûlt, godmother, delivers the speech and gives the name. Beads were formerly held up to receive the first rays of sunlight, and were then placed about the child's neck. Gifts of clothing, food, baskets, and the like were also made by the godparents, who "think as much of the child afterwards as its own father and mother," said one of our informants. The parents in their turn reciprocate by naming the children of the couple that acts as godparents to their own.[b]

The names assumed by the men during later life are very frequently derived from the sexual organs, particularly those of the female, but such names are never bestowed at the time of baptism. Any unusual event or physical peculiarity may impose a name upon an individual. For example, a man who worked several weeks for the missionary was so well fed that he began to lay on flesh. Ever afterwards he was known as Preacher's Fat. One is known as Uvaatuka, Spread Leg, from his peculiar gait.

From the age of 10 until about the time of marriage neither boys nor girls are allowed to speak their own names. The penalty is bad luck in losing arrows in the case of the boys, in losing the rsa'lĭka, or kiâhâ stick in the case of the girls. The name of a deceased person is not used; he is alluded to as the brother of So-and-so. The word or words in the name, however, are not dropped from the language.

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[a] Whipple, Ewbank, and Turner in the Pacific Railroad Reports, III, 35, mention the occurrence of the custom of baptism among the Cherokees when the infants are 3 days old. "They believe that without this rite the child can not live. They have a custom of sacrifices and burnt offerings."

[b] "Cada niño tiene un *peri*, que es una especie de padrino, que convidan sus padres. Este, despues de haberle hecho un largo discurso al recien nacido sobre las obligaciones propias de su sexo, le va tentando por todo el cuerpo, estirándole los brazos y piernas, y luego le impone un apellido ó nombre de su lengua, no significativo. Despues de la ceremonia, el peri y el niño se reputan en lo civil como una misma persona, y tienen con sus respectivos parientes la misma relacion. Lo mismo hacen las mugeres en su proporcion con las niñas." Alegre, Historia de la Compañía de Jesus en Nueva-España, II, 217.

NAMES

The names of the Pimas proved so interesting to the present investigator that a number of examples were recorded, as follows:

Names of men

Rainbow
Rainbow-Bow
Stick-Rainbow
Cloud-Rainbow
Bear-Rainbow
Apache-Back
Sand-Arms
Cloud-Thundering
Cloud-Heart
Ant's-Cry
Moon-Fragment
Big-Moon
Scared-Eagle
Tail-Shed
Fog
Shining-Star
Coyote-Footprint
Coyote-Shed
Coyote-Dust
Coyote-Lightning
Coyote-Skin
Coyote-Flower
Coyote-Running-Races
Coyote-Runner
Coyote-Howl
Coyote's-Quiver
Bear
Bear's-Body
Bear's-Paws
Bird-Eyes
Black-Wheat
Frozen-Beans
Bean-Barter
Greasy-Eagle
Big-Eagle
Evening-Murmuring
Evening-Come
Closing-Twilight
Light-Shines
Wind-Milky-Way
Wind-Bow
Speaking-Bow
Evening-Hands
Running-Wind
Evening-Roaring
Soft-Feathers-Morning
Sun-Sparks
Eagle-Sparks
Hawk-Bow
Milky-Way-Bow
Sun-Bow
Foam-Bow
Sticking-Feathers
Hawk-Shield
Telling-Shooting
Raven
Brown-Eagle
Coyote's-Hair
Squash-Stem
Shields-in-Line
Eagle-Head
Light-Bird-Down
Shield-Light
Rat-Skin
Rattlesnake-Rattle
Thin-Leather
Hide-Bucket
Bad-Bow
Running-Noise
Red-Corn
Scorpion's-Stomach
Drum-Stomach
Hawk - Beginning-To-Lay-Eggs
Shining-Nose
Coyote
Centiped
Centiped's-Rattle
Beaver's-Mouth
Ducks
Birds-Feather
Bird-Sharp
Cliff-Rainbow
Many-Shields
Round-Frog
Shining-Back

Names of women

Cloud-Flower
Cloud-Peak
Cloud-Curve
Flowers
Sun-Flower
Flowers-Flying
Flowers-Running
Sun's-Rays
Sun-Flying
Morning-Rays
Morning-Running
Morning-Clouds
Morning-Waving-Hands
Bluish
Singing-Rattle
Pleasing-Mirage
Snowflakes
Water-Fern-Leaves
Foam-Rolling
Ancient-House-Shining
Ancient-House-Drops
Ancient-House-Sparks
Rainbow-Dispelled
Rainbow-Leaves
Leaves-Flying
Bows-Spotted
Water-Fern-Tops
Song-Flower
Morning-Disappearing
Morning-Beating
Clouds-Passing
Darkness-Passing
Darkness-Loosened
Morning-Loosened
Morning-Kneading
Willow
Sing-Tinkle
Bird-Down-Flowers
Bird-Down-Sprinkle
Rainbow-Water-Grass
Cloud-Tinkle
Gray-Leaves
Morning-Dew
Big-Leaves
Sunflower
Night-Wind
Dawn-Tinkle
West-End
Spring-Leaves
Morning-Water-Grass
Morning-Leaves
Sun-Leaves
Bow-End
Morning-Trail
West-Sprinkle
Quivering-Heat-Waves
Foam-Tinkle
Morning-End
Morning-Tossing-Up
Morning-Shadow
Cloud-Rolling
Water-Grass-Growing
Night-Twinkle
Many-Leaves
Sand-Cloud
Night-Flower
First-Flower
Red-Flower
Yellow-Flower
Singing-Noise
Two-Flowers
Basket-Leaves
They-Come
Sun-Mirage
Mirage-End
Salty
Raw
Soft
Alone
Crooked-Knife
Dew-Woman
Butterfly

EDUCATION

In addition to the education that every Pima child received by the method of imitation and apprenticeship, careful oral instruction in moral, religious, and other matters was also given by the elders. While yet quite young the Pima lad was taken up in his father's arms at daybreak and held there while he was told something of the mysteries of the great Sun god that nearly every morning in the year rises bright and free from clouds above the Sierra Tortilla. As he grew too big to be held in arms he had to sit up very straight and pay strict attention while his father or guardian lectured to him on the proper conduct of a Pima warrior and citizen; or, in other words, soldier and gentleman. If he was not fully awake and paid indifferent heed to what was told him, the father's stiffened middle finger would suddenly strike the side of his nose, bringing his face around until he looked straight into his father's eyes. (See pl. XLII, *c*, XLV, XLVI.)

He learned that he must be ever alert and ready with bow and arrows to repel the attacks of Apaches. Day by day this lesson was taught by precept and example until it became the strongest instinct of the youth to be ready and watchful. He was taught to go on scout duty in the morning or to look after the live stock before he partook of his morning meal. It was well for him to accustom himself to cold food and to that which remained after the family had satisfied their hunger, for it was only by practising abstemiousness that he could hope to be fit for the long war trail into the barren Apache stronghold. "If you are wounded in battle," said the father, "don't make a great outcry about it like a child. Pull out the arrow and slip away; or, if hard stricken, die with a silent throat. Go on the war trail with a small blanket. It is light and protection enough for one aided by the magicians. Inure yourself to the cold while yet a boy. Fight not at all with your comrades; preserve your strength for the combat with the Apaches. Then, if brave, will come to you high honor. Be unselfish or you will not be welcome at the fire of the friendly. The selfish man is lonely and his untended fire dies. Keep your peace when a foolish man addresses the people. Join not in his imprudent councilings. Above all, talk not foolishly yourself. Bathe in the cold water of the early morning, that you may be prepared for the purification ceremony after killing an enemy."

Thus the lad was taught fortitude, courage, forbearance, unselfishness, industry—qualities that might well be adapted to the changed conditions and incorporated in the system of instruction of the white man's "Indian schools." As time went on he learned that if he profited by the advice given him he would become a desirable party for some soft-voiced home keeper, and with his marriage his education ceased.

As a hunter he made his debut by giving away all the first deer that he killed. Afterwards he took his choice of the meat before sharing with his fellows.

Every youth when about 20 years old was told the ancient traditions, or Hâ-âk Aga, Story of Hâ-âk. For four days and four nights he remained with the keeper of the legends, who was usually a man selected as tribal historian because of possessing a good memory. During that period he was not allowed to eat salt. This and similar tabus with reference to salt may have been due to contact with the Papagos or to survival from the period when the Pimas lived by the sea.

The advice given Sala Hina by her father may be taken as an example of the kind of instruction given the girls. Sala's mother was careless and indifferent, so that the responsibility of her training fell upon the father, as often happens. "Stay at home with your mother," he told her. "Watch and help her handle the cooking pots, the mortar, and metate, that you may know how to prepare the seeds of Pimería. Keep the fire alive and have wood ever ready. See that the drinking olla is never empty. If you do these things well, you will not gad about after you are married and leave your hearth vacant so that your husband may come home to find the fire out or to put it out to your discomfiture; for it is the office of man to kindle the fire but the part of woman to keep it burning."

As in the case cited, one parent may neglect the training of the children. It rarely happens that both are wholly indifferent. They are inclined to punish the children more than do the members of any other tribe with which I am acquainted. The youngsters are seldom whipped, but they may be scolded, slapped, or shaken for their misdemeanors until they become 10 or 12 years old. If a girl stumbles and breaks an olla when going for water, her elders take some of the broken pieces and scratch her naked arm. The girls begin to assist in the cooking at 7 or 8 and at 9 or 10 they begin to make baskets. Some are lazy and are allowed to idle away their time, never making more than the single basket required during their puberty ceremonies.

The younger girls make very realistic rag dolls, which they carry through the drama of life with as great seriousness and "make-believe" as their white sisters. The writer once came upon them when they had twenty or more figures variously posed around them as spectators of the burial of a whole family, with accompanying destruction of ("make-believe") property. In addition to "funerals," they had parties for which they ground wheat for pinole, though an adult observer would have said that they were grinding up weed seed. The "dishes" were molded with mud on their little brown elbows and were ready for use after scarcely more than a minute's drying in the sun. One form of mischievous activity was to play hide-and-seek in the wheat fields, but such a game was brief and apt to be attended with unpleasant consequences. In the evenings they played "puberty dances" or listened to the wonderful tales of prowess of their elders or of the adventures of the mythic animals of ancient Pimería. The boys practise day after day, year after year, until it is not surprising that they become such accurate shots with the bow. Woe to the birds and squirrels that cross their path. Unlike the pueblo lads, they are not prohibited from killing the rattlesnake, but they must not use the same arrow again. If the rattles are desired for ornament, they must be taken from a living snake. We have seen them teasing a Gila monster, but this and the horned toad are exempt from their arrows. Fish offered a splendid target for them when there was any water in the river and any fish were to be seen. There was no parental prohibition against destroying birds' nests, though the warning "If you touch quail eggs you will go blind" served most effectually to protect one species at least. The owl was not so much a bird of evil as of mystery and death, and its feathers were sought for their magic potency in medicine and other ceremonies. If a lad shot one, he had to pluck the feathers from the bird before it died or the magic power of the plumes was lost. Besides the bow and arrows the Pima youngsters possessed the sling of rawhide, which, by the usual process of evolution, came to be made in later years of boot leg. From the scanty Mexican population with which they came in contact they learned to use stilts, but none were seen in use during the writer's stay among them. As they grew older they were cautioned not to eat from an olla, else when they had to run away from superior numbers of Apaches the olla would get between their legs and obstruct their movements.

OLD PERSONS AND THEIR TREATMENT

Favored by the mildness of the climate, the lot of the aged among the Pimas was less unenviable than among most of the other Indian tribes. As they were a sedentary people, the custom of abandoning the aged on the march could not prevail. As a matter of fact, the old and helpless were not killed by the active members of the community, though they were sometimes neglected until they starved to death and sometimes they set fire to their houses to commit suicide. The heartlessness of youth sometimes manifested itself in such acts as throwing stones at aged persons, merely "to see them act like children."

One case observed may be mentioned—that of an old man at Sacaton dragging out a miserable existence. Totally blind and scarcely able to walk, he lived in a brush shelter about 8 feet square that contained a little straw and the single blanket that served to cover him. When he ventured abroad into the world the limits of his journeys were prescribed by the length of the rope which was attached by one end to his doorpost. His food was cooked by some of his adult grandchildren who occupied a house near at hand. His time was spent absolutely alone in the shelter, which was as devoid of utensils or furnishings as any dog kennel. And yet, with a pride that is deathless in the human soul, he boasted of the time when he was a man among men and overcame the ferocious Apaches on the latter's own ground.

VIEWS CONCERNING DEATH

The usual primitive views of death—that it was not a natural event, but a result of magic influences brought to bear by enemies, human or superhuman—prevailed among the Pimas. In the legends the first death that occurred in the history of the human race is attributed to the venom of Soft Child, the rattlesnake, who was given the power of death to protect himself from unmerited abuse by man. The legends also indicate a disposition to view the Destroyer philosophically, inasmuch as the predecessors of the present race are regarded with commiseration on account of their becoming so crowded because of none dying to give place to the oncoming generation.

Again and again the information was elicited that those who died during the day were killed by the Sun, while those who died during the hours of darkness were killed by Night. This the author interprets to mean that the prayers that were regularly addressed to Sun and Night were for preservation, and that death resulted from some lapse or inattention on the part of these two deities. This agrees with the equally emphatic statements that "death is always due to magic, to animals, or to neglect of the ceremonies or tabus."

MODE OF BURIAL

At the moment of death the friends of the dying flee from them as if to avoid the magic that may not be satisfied with one victim. The near relatives cover the face of the corpse and bind the body in a bundle, with the legs drawn up. Before the Pimas obtained horses the body was borne to the grave on a litter. With primitive tools the graves were not dug as deep as at the present time, and to this burial in shallow graves is attributed the cause for covering the graves with the timbers of the sheds or storehouses of the deceased (see pl. XXXIX, *a*, *b*, *c*). Now a round hole is dug to a depth of 5 or 6 feet, then a small chamber is scooped out on the west side, in which the body is extended, with the head to the south. Billets of wood are then placed so as to lean against the roof over the body, so that in filling the grave no earth falls upon it. Medicine-men are buried in a sitting position, and in several instances have been buried in isolated places which have acquired special sacredness.

The dead are never cremated, as they are by the adjoining tribes on the west. There is an apparent exception to this rule in the occasional cremation practised while on the warpath. The writer is unable to account for this, unless it be due either to the influence of the Maricopas or to a survival pointing toward western affinities of the Piman stock. So far as ascertained, no disinterment for removal had ever been made by the Pimas. They never buried beneath the floors, as did the Hohokam.

FUNERAL RITES

Water and pinole are placed on the grave for the use of the soul in the other world, not on the journey thither, as that takes but a moment's time. In order that the soul may betake itself to the proper abiding place and not disturb the survivors, the latter are accustomed to say at the grave, "We put you here. Go to your home in the East. Do not come back." Ghosts are uncanny things to have about and are liable to touch sleeping persons, this meaning that the one touched must accompany the visitor back to the land of shades.

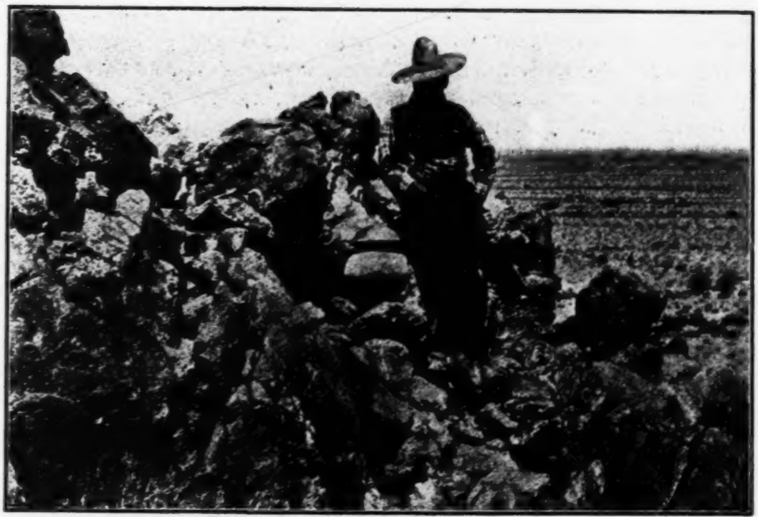

FIG. 101. Funeral cache south of Casa Blanca.

When a householder died his ki was formerly burned—an excellent hygienic precaution, but detrimental to the development of architecture. The other structures about the premises were either burned or piled on the grave. Personal property was similarly destroyed, and if there was any live stock, it was killed and eaten by anyone who chanced to be on hand, though the immediate relatives never partook of such food.[a] When a husband was so fortunate as to possess two blankets, his widow sometimes kept one of them. The name of the deceased was not mentioned thereafter, and all things possible were done to obliterate his memory from the minds of the survivors except that the rites of mourning were practised for some time.

The death of a pauper who had nothing to leave at the grave released a vexed soul to wander about until some one in charity placed an offering on the grave. Sometimes the paraphernalia of a medicine-man, when it was not handed down to a successor in the family, was concealed in an olla in the hills instead of being destroyed. More rarely these caches were made of the property of ordinary men. Figure 101 shows such a cache, which was found in a rugged granite hill about 4 miles south of Casa Blanca. The olla was covered with a bowl, and as neither was broken it was perfectly water-tight. Among the contents of the cache (pl. XL) were a number of crystals and concretions, a neatly carved stone rattlesnake, three seashells for use in medicine, and a war club. The last was too large to be placed in the olla, and, being exposed outside, it was somewhat gnawed by rodents.

MOURNING

In mourning for near relatives the men cut their hair so that it does not fall below the middle of the back. The women cut theirs to the level of the ear lobes for husband, child, etc., and an aged widow cropped her hair close to the head "because she felt the worst." In all cases the cut hair was buried in the sand of the river bed; if it were burned it would cause headache and death. And yet when blankets were destroyed at the death of their owner they were burned.

Very few widows mourned for the full period of four years. During that time they were compelled to remain at home, to refrain from washing their hair, and to cry aloud the name of the deceased every morning at daybreak. They were allowed to bring their blankets up around under the armpits, but not over the shoulders, even in the coldest weather. When the chemise was adopted, as the blankets went out of use, it was customary to revert to the blankets during the period of mourning.

Social Organization

OFFICERS

The Pimas are governed by a head chief and by a chief for each village. These men are assisted by village councils, which do not, the author believes, appoint any representatives to the tribal councils. The office of head chief is not hereditary, though the present incumbent succeeded his father. He is elected by the village chiefs.

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[a] Compare Bourke. "When a Mohave dies, there is a feast made of some of his horses and other edibles; but none of his clansmen will eat of it." Journal of American Folk-Lore, II, 184.

The present head chief is Antonio Azul (pl. II, *a*), known among his people as Uva-a'tûka, Spread Leg, from a peculiarity in his gait; also as Ma'vĭt Ka'wutam, Puma Shield, and by other names less elegant. The calendar records are silent upon this, and as to the date of his accession, reference to it in contemporary literature has been seen. He became chief before 1864, as Poston mentions in his report as special commissioner in that year that Antonio had just had his commission revoked for bad conduct.[a]

Antonio's father had been the preceding head chief. He was known as Culo Azul, also as Ti'ahiatam, Urine. His predecessor was Rsân'talĭ Vi'akam, who was killed by Apaches before Kâmâl tkâk, who is probably 75 years old, was born. His predecessor was named O'sĭvf, Joseph. No recollection of any earlier chief remains. In the Rudo Ensayo Tavanimó is named as the chief about the year 1757,[b] and it is possible that he was the predecessor of O'sĭvf.

The decrees of the councils are announced from a house top by the village crier, who is selected because of possessing the loudest and clearest voice. There are sometimes two of these officials in a village.

In each village there was also a "ceremony talker," or master of ceremonies, whose duty it was to arrange and control the details of the festivals and general ceremonies not especially provided for by the religious fraternities.

At the command of each council was a messenger who might be sent to summon those required by that body.

Any man of acknowledged courage might, with the approval of his fraternity (the information obtained at this point was somewhat vague—perhaps "neighbors" or "the community" is the better term), organize a war party. He was then called Tcʊnyĭm or Tcʊ'yĭnyĭm, Smoker, or War Speaker. His name and authority ended upon returning from the campaign.

It is important to note that the tribe acted as a unit against the Apaches. With their compact territory and well-developed agriculture they might well have easily developed yet further their division of labor and established a warrior class. Then, with their increasing numbers under the stimulus of material well-being, they might have easily extended their power. No neighboring tribes except the Apaches and Papagos surpassed them in numbers; the former were without resources, the latter were related and friendly. The advantages of confederation had been learned from more than half a century's experience with the Maricopas, a tribe of alien speech and blood.

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[a] See Report of Commissioner of Indian Affairs 1864, 153, 1865.

[b] Records American Catholic Historical Society, V, 129.

GENTES

Descent is traced in the male line and there are five groups that may be called gentes, though they exert no influence upon marriage laws nor do they manifest any evidences of organization so far as ascertained. The names of these groups have lost all meaning. They are called Â′kol, A′pap, A′pŭkĭ, Ma′-am, and Va′-af.

The first three are known as the Vulture or Red People, the last two as the Coyote or White People. However, they are spoken of as the Sûwû′kĭ O′himal and Sto′am O′himal, or Red Ants and White Ants.[a] In the Pima creation myth presented in full in this memoir reference is made to black ants, tcotcĭk tâtâny, and to the termite, hiapĭtc, but no connection is supposed to exist between them and the o′himal.

The Red People are said to have been in possession of the country when Elder Brother brought the White People from the nether world and conquered them as described on page 226. There were more than two gentes of the White People, but Coyote laughed too soon at them and the earth closed before the others got through. The author suspects that this division signifies that the tribe was formed by the junction of two peoples, the only trace of the original groups being the names and the maintenance of the laws of vengeance.

SLAVES

The slaves taken by the Pimas were chiefly from the ranks of the Apaches or their allies.[b] Though war was waged for many years against the Yumas it was not of a character to enable them to capture many Yuma children. When captured, Apache children were not killed; they were soon forwarded to Tucson, Altar, or Guaymas and sold to the Spaniards or Mexicans. These captives were well treated, but their origin was never forgotten and the fear and suspicion of the tribe found expression at times in the decrees of the medicine-men that certain misfortunes were caused by the presence of the aliens. Somewhat rarely the girls were married into the tribe and an appreciable amount of foreign blood was introduced in this way which doubtless had its effect upon the vigor of the race.

SOCIAL MORALS

It would be a more agreeable task to write of the morality of primitive Pimas than of that which developed as a result of contact with Spaniards and Americans. To the honesty and virtue of the tribe a score of writers have testified, leading to the belief that moral standards in Pimería at least equaled if they did not resemble our own. Life and property were secure. By their industry they had mastered the difficulties of their environment. The relations of the sexes and the division of labor had been adjusted in a manner creditable to them.[a]

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[a] The same divisions exist among the Papagos, and José Lewis, the Papago who interpreted for Professor McGee, submitted specimens of the ant as examples of the insect referred to as "o′himal."

[b] "Que los Cocomaricopas apressan los muchachos Nijoras (que todos son gentiles) y los venden por esclavos á los mas, y estos á los Españoles, que los compran en cortas cantidades." Villa-Señor, y Sanchez, Theatro Americano, 1748, pt. 2, I, 396.

The law of vengeance operated to prevent homicide. “Speak not foolishly,” said the elders; “do not quarrel and kill your neighbor, for that leads to retaliation.” Thus the youth were instructed and the abhorrence of bloodshed grew deep and lasting. Within the tribe there was but one exception to this—to kill the convicted sorcerer was meritorious.

No odium attached to the crime of suicide. The body was buried in the usual manner and the property was similarly divided or destroyed. Several instances of self-destruction were ascertained. A blind old man had shot himself and a young man had ended his career because his father would not let him sell some piece of personal property. Another man had shot himself because his wife had deserted him and their family of small children. A woman had starved herself and baby in the hills of the desert because her husband had left her.

The crime of arson was unknown, though dwellings were frequently burned by accident.

Adultery was punished by turning the woman away from the home. Sometimes the husband shot the horse of the offending man and “then he felt all right.”

Prostitution with its train of diseases has not depleted the numbers of the Pimas as it has the population of so many surrounding tribes. Loose women are said by the old people to have been rare in the old days. Independent testimony of the whites accords with this. “They are exceedingly jealous of their females; and their chastity, as far as outside barbarians are concerned, remains, with a few exceptions, unimpeachable.” [b] One informant assured the writer’s party that the infant daughter of a prostitute by an unknown father was always destroyed lest she “grow up to be as bad as her mother.”

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[a] “The Indians, although they were crowding about our tents, and everything was exposed to them, made no effort to steal anything.” Captain Johnston, Journal, 600.

“Um das Bild dieses indianischen Volksstammes zu vervollständigen, muss ich nur noch hinzufügen dass derselbe mit seinen friedlichen und liebenswürdigen Eigenschaften eine unbestrittene Tapferkeit verbindet, die selbst dem wilden Apachen Hochachtung [illegible]. Ich glaube nicht dass sich bei irgend einem anderen noch erhaltenen Stamme der Charakter der amerikanischen Urbevölkerung auf eine vortheilhaftere Weise darstellt.” Julius Fröbel, Aus Amerika, II, 448, 449.

Emory found them “surpassing many of the Christian nations in agriculture, little behind them in the useful arts, and immeasurably before them in honesty and virtue.”

“The heathen Indians received us with jubilee, giving of their provision to the soldiers, and we counted two hundred persons, who were gentle and affable.” Mange’s Diary, from an extract translated by Buckingham Smith in Schoolcraft’s Indian Tribes, III, 303.

“These Gila Pimas are gentle and comely.” Ibid., 301, from Diary of Pedro Font.

[b] C. D. Poston, in report as special Indian commissioner, in Report of Commissioner of Indian Affairs, 1864, 152, 1865.

Theft became a common crime with the increasing vagabondage arising from deprivation due to the whites. An extensive system of horse and cattle stealing grew up, whereby the Papagos stole in Sonora and sold to the Pimas, and the latter stole from one another and sold to the Papagos, who bought or stole to sell again in Mexico.

During the worst period of their demoralization they stole wheat from each other and sold it to buy whisky. It is to be remembered that by far the greater part of the tribe disapproved of such deeds, and the few that engaged in such enterprises had not the support of public opinion, which even in an Indian village is an autocratic power.

Thus intoxication was always regarded as reprehensible, though a distinction was made between the persons guilty of drinking the white man's whisky and those who followed the immemorial custom of getting drunk on native-brewed liquors during the saguaro harvest.

Laziness was condemned, and boys and girls were taught to spin and delve—how well may be judged from the fact that the tribe produced a large surplus crop year after year during the early period of American occupancy of the region and at the same time fought back the Apaches and aided the soldiers materially, while the Americans and Mexicans with all their soldiers and outside resources were driven into the shelter of the forts.

Cleanliness is learned by imitation. The floors of the houses are kept free of such objects as can be picked up with the hands and the yards are swept with bundles of arrow bushes or mesquite branches. Bathing was a daily practice.

Public opinion strongly condemned lying. Stinginess could not be more abhorred. The chiefs, especially, were expected to bestow liberally all gifts within their control. The present chief has had a canny sense of thrift and possesses a large bank account, which renders him much less popular than he might otherwise be.

FORMULAS OF POLITENESS

No conventional words of greeting were in use before the introduction of the Spanish and American forms. Tciâra tam wᴜ'sahaĭn, "the god sends his regards," were the closing words of any speech. Hâ'ikᴜ-ᴜlt, "good-bye," was the usual response of the listeners. Sometimes in finishing a story the narrator exclaimed atoa'tûk, "anus," at which those present said the word expressing the degree of their relationship to the speaker, or if they were not related they said na'wotc, "friend." The same expressions are used in accepting a gift.

Hand shaking was unknown until introduced by the whites, though it is now universally practised.[a] It is said that the custom of kissing was confined to mothers and infants. Accurate information of the primitive custom can not now be obtained. Formerly, when long-separated friends met they expressed their joy in tears. The terms expressing their degrees of relationship or simply "friend" were sometimes used.

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[a] "Antonio and his son had tipped fingers and grunted in token of joy," wrote J. R. Browne, in describing the meeting of the chief and his son after a long separation. Adventures in the Apache Country, 84.

Guests were offered pinole upon arrival if it were not near mealtime. Pinole was easily prepared without cooking and stayed hunger. At meals guests were helped to food in a dish apart from the common bowl out of which the family ate.

Intertribal Relations

ALLIANCES

The relations of the Pimas to their neighbors had a profound influence upon their social organization and general cultural development. They held possession of the best agricultural lands in their section of the Southwest, and were compelled to fight for the privilege. Their alliance with the Maricopas entailed a long and sanguinary struggle with the Yumas, which resulted in what Bancroft has termed "the almost total annihilation" of the latter tribe. From the Maricopas they received, however, efficient aid against their principal enemy, the Apaches. Thus the Pimas learned the advantages of confederation, and there is reason to believe that their culture, based on a thrifty system of agriculture, in time might have surpassed that of the Hohokam. The Yavapais were sometimes hostile, but do not appear to have been very formidable opponents.[a] In the Annals there are references to a few tribes of minor importance that it is almost impossible to identify from their Pima names, but they were always allied with either the Yumas or the Apaches. Aside from the Maricopas, the tribes friendly to the Pimas were their congeners, the Papagos and Kwahadk's and the Sobaipuris of the Santa Cruz and San Pedro valleys.

WARFARE

Raids

A better understanding of the division of labor prevailing among these people may be had by studying the conditions imposed upon them by the presence of the aggressive Apaches. The men may be forgiven for allowing the women to perform certain tasks in the cultivation of the crops that are usually considered the portion of the stronger sex when it is learned that this plan was necessary in order to maintain pickets constantly for long periods, and that an armed guard was the sole guaranty of safety to the villages. Every three or four days small parties of five or ten would come to steal live stock or to kill any individual that might have gone some little distance from the villages. Larger war parties came once or twice a month, though longer periods sometimes elapsed without a visit from the Apaches. Chief Antonio declares that the Apaches formerly lived farther away from the Pimas, and hence their raids were less frequent than they were during the middle portion of the last century. At all events the activity of the enemy became sufficient to cause the abandonment of the outlying villages east of the present agency of Sacaton and the concentration of the tribe into seven villages upon the Gila plain. On stormy winter nights, when the noise of the elements might afford cover for the approach of the enemy, sentinels were posted about the camps. These men were accustomed to build little shelters of brush and leave smoldering fires in them, then conceal themselves in the darkness near by and watch for marauders that might attempt to steal toward the light. In this way the main trails were guarded, and the coyote-like curs at the houses afforded additional security from surprise. They supposed that the Apaches always guarded their own camps.

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[a] Garcés relates in his Diary that the "Yabipais Tejua," [Yavapais] have "in some way remained enemies of the Pimas and Cocomaricopas Gileños." Coues', On the Trail of a Spanish Pioneer, II, 449.

When a chief "felt in his heart" that he would like to avenge his people for some particularly flagrant outrage, or that he desired the honors that reward the successful warrior, he went from settlement to settlement making an appeal for followers by repeating conventional speeches of magic character. The arrangements for the campaign were speedily made. The preparation of the roasted meal for pinole required much less time than the ceremonies necessary to secure the requisite amount of magic power to insure victory. The extra supplies of food were carried, before the introduction of the horse, by one or more women. These women were chosen from those who had recently lost kinsmen in battle and they were invariably accompanied by a male relative. At night the party was surrounded by pickets, who came in to report at intervals. During the evening a set speech was repeated by a man whose office it was to keep appropriate speeches in memory. These were arranged in order, as "first night," "second night," etc., and were "adapted" for the occasion, though based upon the supposed speeches of the gods at the time of the creation. The valor of the party was roused by the recital of deeds performed, but the primary object was to compel the attention of supernatural beings and secure magic power that would not only enable them to overcome but would also attack the magic power of the enemy. Then, of course, if the magic power of the enemy were defeated, the Pimas could easily overpower the Apaches.[a] After the speech the warriors sang the magic war songs, a′-atăn nyʋɪ, while the makai, or magician, swung an owl feather over them. At the close of the songs he foretold the number of the enemy that would be killed. Thus they fared forth, carrying a little roasted meal and a small but shapely basket bowl from which to eat it, provided with a little tobacco for the ceremonial smokes that wafted their individual prayers to the Sun god. A portion of each band was armed with bows and arrows; the former of the elastic mulberry wood from the same mountains in which the enemy found refuge, the latter of the straight-stemmed arrow bush, whose tufted tips waved in billowy masses on the Pimerían lowlands. When a comrade fell in battle his bow was broken and his arrow shafts were snapped and left upon the spot. Oftentimes the body of a man killed in battle was burned, though this method of disposal of the body was never employed at the villages. It may have been a survival from the time when the Pimas lived on the Colorado or it may have been recently adopted from the Maricopas, who habitually cremate their dead. On the homeward journey no fires were allowed for cooking or warmth, though with due precautions they might be built on the outward trail. Another portion of the war party was provided with circular shields of rawhide and short but heavy clubs of mesquite and ironwood. Their appeal to the God of War was expressed by the sun symbols that decorated the shields, and the latter were kept swiftly rotating upon the supple forearms of their bearers as the advance was made for hand-to-hand conflict. The frequent use of the figure, "like predatory animals or birds of prey," in the ceremonial speeches imbued all with the spirit of agility and fierceness that manifested itself in the leaps from side to side and the speed of their onward rush. Crouching low, springing quickly with whirling shield that concealed the body, in feather headdress and battle colors, they must have presented a terrifying spectacle.[a] Their courage can not be questioned, and in some conflicts, of which there is independent white testimony, they killed several hundred warriors. But these were rare occasions, and their raids usually terminated with the loss of a man or two and the destruction of an Apache camp, with perhaps a half dozen of the enemy killed and a child taken prisoner.

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[a] "The Pimas, though not an aggressive, are a brave and warlike race. They are the dread of the Apache, who always avoids them." Sylvester Mowry in S. Ex. Doc. 11, pt. 1, 587, 35th Cong., 1st sess., 1858.

The head chief, Antonio Azul, thus described to the author the circumstances of his first campaign: With 30 friendly Apaches from the San Xavier settlement, 200 Papagos, and about 500 Pimas he went up the Gila a distance of about 50 miles and encountered the enemy in the rough country around Riverside. The Apaches tied the bushes together to prevent the mounted warriors from getting through, so that the Pimas fought on foot. Without the advantage of surprise the ardor of the latter soon cooled, and being of divided opinion as to the advisability of pursuit, they permitted the enemy to escape with a loss of but 6. Then this by no means inconsiderable body of warriors marched bravely home again. Further accounts of more sanguinary struggles are given in The Narrative, in the present paper, page 38.

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[a] "In battle the Indians are not quiet for a moment, but, with constantly bended knees, leap rapidly from side to side, waving their shield and its long streamers, for the purpose of dazzling the eyes of their adversaries. Apaches are said to oil their joints before going to battle, in order to make them supple." Whipple, Ewbank, and Turner. Report upon the Indian Tribes, in Pacific Railroad Reports, III, 30.

Three Pima women known to Sika′ʿtcu went out on the mesa to gather cactus fruit. Another woman was asked to accompany them, but at first she refused to go because she had had a bad dream. After the others had started she set out to follow them and ran into a trap set for them at the hills south of the villages. The four captives were forced to walk naked before their enemies. Two were soon killed by the wayside. That night two Apaches were detailed to watch the other two women. These men relaxed their vigilance toward morning, whereupon the captives gathered all the bows and arrows of the party and threw them over the cliff. They also tried to strangle their captors and partially succeeded. They then made their escape. One of these brave women is yet living.

It was customary for the Pimas to attack the Apaches at night or at the earliest dawn. This required careful scouting during the preceding day in order to locate the position of the enemy, who were always at least equally alert and wary, without betraying their own presence.

On one of their raids toward the east a war party came upon a young Apache and his wife in the Sierra Tortilla. The man escaped, but the woman, named Hitalu′ĭ, was captured and brought to the villages, where she was questioned through Lâ′lâlĭ, an Apache woman who had been captured in childhood. The chief asked about the attack that had recently been made upon a party of Pimas at Ta-a′tû-kam. She replied, "I shall tell you the truth about that. I shall never take my life to my people again. I am here to my death." She was soon led to the open ground east of the Double buttes, where a death dance was held with the captive in the center of a group of old women, for it was not dangerous for them to touch the Apache. Outside the old women the other members of the community danced until at length the victim was killed by an old man who stepped upon her throat. The body was tied to a pole in an upright position and left as a warning to Apache prowlers.

These raids were not infrequent, but they could hope to reap no better reward for their efforts than revenge for past injuries, whereas the Apaches were spurred on to constantly renewed attacks for the sake of the plunder that they might secure. Thus the feral pauper preyed upon the sedentary toiler, but paid dearly in blood for his occasional prize of grain or live stock. The effect upon the two tribes of so strenuous a life was beginning to manifest itself in an interesting manner at the time of the intervention of the Americans. The Spaniards and Mexicans had shown their utter incapacity to cope with the Apaches, and their presence in Sonora was rather an aid to the enemy than otherwise. The Pimas were compelled to fight their own battles. In doing so they learned the advantage of concentrating their fields. They perfected a system of attack, appointed runners for bringing in assistance, and organized a fairly satisfactory method of defense. They never used smoke signals except to announce the victory of an incoming war party. They kept themselves constantly in fit condition by their campaigns, and even engaged in sham battles for the practice. These have been held within the last decade at the lower villages on the reservation. Their daily duties were ordered with reference to the possibility of attack. Their arts were modified by the perpetual menace. Their myths were developed and their religion tinged by the same stress. In short, the Pimas were building up a war cult that in time might have led them from the lethargic state in which the natural environment tended to fix them.

Lustration

There was no law among the Pimas observed with greater strictness than that which required purification[a] and expiation for the deed that was at the same time the most lauded—the killing of an enemy. For sixteen days the warrior fasted in seclusion and observed meanwhile a number of tabus. This long period of retirement immediately after a battle greatly diminished the value of the Pimas as scouts and allies for the United States troops operating against the Apaches. The bravery of the Pimas was praised by all army officers having any experience with them, but Captain Bourke and others have complained of their unreliability, due solely to their rigid observance of this religious law.

Attended by an old man, the warrior who had to expiate the crime of blood guilt retired to the groves along the river bottom at some distance from the villages or wandered about the adjoining hills. During the period of sixteen days he was not allowed to touch his head with his fingers or his hair would turn white. If he touched his face it would become wrinkled. He kept a stick to scratch his head with, and at the end of every four days this stick was buried at the root and on the west side of a cat's claw tree and a new stick was made of greasewood, arrow bush, or any other convenient shrub. He then bathed in the river, no matter how cold the temperature. The feast of victory which his friends were observing in the meantime at the villages lasted eight days. At the end of that time, or when his period of retirement was half completed, the warrior might go to his home to get a fetish made from the hair of the Apache whom he had killed. The hair was wrapped in eagle down and tied with a cotton string and kept in a long medicine basket. He drank no water for the first two days and fasted for the first four. After that time he was supplied with pinole by his attendant, who also instructed him as to his future conduct, telling him that he must henceforth stand back until all others were served when partaking of food and drink. If he was a married man his wife was not allowed to eat salt during his retirement, else she would suffer from the owl disease which causes stiff limbs. The explanation offered for the observance of this law of lustration is that if it is not obeyed the warrior's limbs will become stiffened or paralyzed.

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[a] "All savages have to undergo certain ceremonies of lustration after returning from the war-path where any of the enemy have been killed. With the Apaches these are baths in the sweat-lodge, accompanied with singing and other rites. With the Pimas and Maricopas these ceremonies are more elaborate, and necessitate a seclusion from the rest of the tribe for many days, fasting, bathing, and singing. The Apache 'bunches' all his religious duties at these times, and defers his bathing until he gets home, but the Pima and Maricopa are more punctilious, and resort to the rites of religion the moment a single one, either of their own numbers or of the enemy, has been laid low." John G. Bourke, On the Border with Crook, New York, 1891, 203.

Dance in Celebration of Victory

Upon the return of a victorious war party the emotions of those who had remained at home in anxious waiting and those who had returned rejoicing were given vent in vigorous shouting and dancing. It is interesting to observe that the abandonment of these occasions was not wholly approved by the leaders, as is shown by the invariable formula that closed every war speech that was delivered while the party was on the campaign: "You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous." Throughout the ceremonies the women of the tribe play a prominent part, particularly in mourning for relatives if any have fallen victims to the attacks of the Apaches.

The dance was held on the low rounded hill near the Double buttes (see pl. XLI, *a*), or on a hill near the railway siding called Sacaton, or upon some alkali flat which the deposits of the rainy season leave as level and the sun bakes nearly as hard as a floor. Sometimes the dance was held on any open ground about the villages. Four basket drums were beaten in the center, while either four or ten singers formed a close circle around them. Within a larger circle numerous appointed dancers stamped and swayed their bodies, moving ever in a sinistral circuit. Sometimes the crowd danced within the circle of selected dancers, in which case they danced as individuals without holding hands; but usually they remained outside the circle. Outside the circle of spectators twenty men and two or more young women, according to the number of female relatives of those killed in battle kept running. In addition to these forty horsemen also circled from left to right about the whole gathering.

SOPHIOLOGY

Myths

The traditions of the Pimas are kept by those who show special aptitude in remembering them and who gradually become recognized as the tribal historians. To them the boys are regularly sent that they may listen for four nights to the narrative of how the world was made and peopled; whence the Pimas came and how they struggled with demons, monsters, and savage enemies. These tales are not usually told in the presence of the women, and consequently they know only imperfect fragments of them.

The myths are not related in the summer because of the fear of being bitten by rattlesnakes, which of course hibernate. No information was obtainable that the Pimas believe that the snakes then carry venom, nor why the snakes should bite those who disregard the tabu. The Pimas do not hesitate to kill rattlesnakes except in certain cases.

TCƲ-ÛNNYIKITA,[a] THE CREATION MYTH

In the beginning there was nothing where now are earth, sun, moon, stars, and all that we see. Ages long the darkness was gathering, until it formed a great mass in which developed the spirit of Earth Doctor, who, like the fluffy wisp of cotton that floats upon the wind, drifted to and fro without support or place to fix himself. Conscious of his power, he determined to try to build an abiding place, so he took from his breast a little dust and flattened it into a cake. Then he thought within himself, "Come forth, some kind of plant," and there appeared the creosote bush. Placing this in front of him, he saw it turn over as soon as his grasp upon it relaxed. Advancing toward it, he again set it upright, and again it fell. A third and yet a fourth time he placed it, and then it remained standing. When the flat dust cake was still he danced upon it, singing:

Earth Magician shapes this world.
  Behold what he can do!
Round and smooth he molds it.
  Behold what he can do!

Earth Magician makes the mountains.
  Heed what he has to say!
He it is that makes the mesas.
  Heed what he has to say.

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[a] "Smoke talk," from tcʋ-ʋtc, smoke, and nyiâk, talk. This myth is also called Hâ-âk Akita, "Hâ-âk Telling."

Earth Magician shapes this world;
  Earth Magician makes its mountains;
Makes all larger, larger, larger.
  Into the earth the magician glances;
Into its mountains he may see.

Next Earth Doctor created some black insects, tcotcĭk tâtâny, which made black gum on the creosote bush. Then he made hiapitc, the termite,[a] which worked upon and increased the small beginning until it grew to the proportions of our present earth. As he sang and danced the wonderful world developed, and then he made a sky to cover it, that was shaped like the round house of the Pimas. But the earth shook and stretched so that it was unfit for habitation. So Earth Doctor made a gray spider, which he commanded to spin a web around the unconnected edges of earth and sky. When this was done the earth grew firm and solid.

All that we now see upon the land—water, mountains, trees, grass, and weeds—was made, and then he made a dish, poured water into it, and the water became ice. Taking this block of ice he threw it toward the north, where it fell at the place where earth and sky forever meet. At once the ice shone forth as the brilliant disk we now know as the sun. For a certain distance the sun rose into the sky and then fell back again. Earth Doctor took it and threw it toward the west, where earth and sky are sewn together, and again it rose and slid back into the ground. And in the south it behaved in a similar manner, but when he threw it to the east it rose higher and higher, until it reached the zenith, and then went on to sink in the west, and thus it has continued to do until this day. As the evening glow grew dim the darkness fell in inky blackness. So Earth Doctor poured more water into the dish and it became ice, and he sang:

I have made the sun!
  I have made the sun!
Hurling it high
  In the four directions.
To the east I threw it
  To run its appointed course.

Then to the north he threw the ice until it dropped at the edge where the earth and sky are woven together. It became the shining circle which we call the moon. The moon rose in the sky, but soon fell back as the sun had done, so he threw it to the west, and then to the south, and finally to the east before it rose and pursued its course across the sky as it does to the present time.

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[a] Termes flavipes Koll. It was formerly believed that if anyone ate food prepared from grain that was contained in anything upon which this insect lived that person's teeth would fall out.

Then he sang:

I have made the moon!
  I have made the moon!
Hurling it high
  In the four directions.
To the east I threw it
  To run its appointed course.

Earth Doctor saw that while the moon was yet above the horizon there was sufficient light, but when it disappeared the darkness was intense, so he took some of the water in his mouth and blew it into the sky in a spray, which formed the stars, but the night was still dark. Then he took his magic crystal and, after breaking it, threw it also into the sky to form the larger stars, so the darkness was less intense. Then he sang:

I have made the stars!
  I have made the stars!
Above the earth I threw them.
  All things above I've made
And placed them to illumine.

Next he took his walking stick, and placing ashes on the end he drew it across the sky to form the milky way.

When the earth was thus prepared for habitation, Earth Doctor created all manner of birds and creeping things. Next he formed images of clay, which he commanded to become animate human beings, and they obeyed him. For a time they increased and overspread the earth until it became so populous that food became scarce and there was not sufficient water to supply their needs. Of sickness and death they knew nothing, and their numbers grew apace. Hungering, they began to kill one another and to eat human flesh. Earth Doctor pitied them in their extremity, but could devise no plan for relieving their distress, except to destroy all, and this he at length felt forced to do.

Earth Doctor said: "I shall unite earth and sky; the earth shall be as a female and the sky as a male, and from their union shall be born one who will be a helper to me. Let the sun be joined with the moon, also even as man is wedded to woman, and their offspring shall be a helper to me." Then he caught the hook of his staff into the sky and pulled it down, crushing to death the people and all other living things. Thrusting his stick through the earth, Earth Doctor went through the hole and came out alone on the other side. He called upon the sun and moon to come forth from the wreck of world and sky, and they obeyed him. But there was no sky for them to travel through, no stars nor milky way, so he created all these anew. Then he called for the offspring of earth and sky, but there was no response. Then he created a race of men, as he had done before; these were the Rsâsanatc.

Out in the west beneath the toahafs bush the moon gave birth to Coyote and then went down. Coyote grew apace, and when large and strong he came to the land where lived the Pima nation.

After a time the earth gave birth to one who was afterwards known as Itany and later as Siuuhû, Elder Brother. He came to Earth Doctor and spoke roughly to him, and Earth Doctor trembled before his power. The people increased in numbers, but Elder Brother shortened their lives, and they did not overrun the earth as they had done before. But this did not satisfy Elder Brother, who announced to Earth Doctor that he would destroy the latter's people, and this is how he accomplished the second destruction of the world:

Elder Brother created a handsome youth, whom he directed to go among the Pimas, where he should wed whomsoever he wished.

He must live with her until his first child was born, then leave her and go to another, and so on until his purpose was accomplished. His first wife gave birth to a child four months after marriage and conception. The youth then went and took a second wife, to whom a child was born in less time than the first. The period was yet shorter in the case of the third wife, and with her successors it grew shorter still, until at last the child was born from the young man at the time of the marriage. This was the child that caused the flood which destroyed the people and fulfilled the plans of Elder Brother. Several years were necessary to accomplish these things, and during this time the people were amazed and frightened at the signs of Elder Brother's power and at the deeds of his agent. At the time of the commencement of these strange events Elder Brother began to make a jar or olla of some substance, either bush or gum. When this should be finished the flood would come. How? This is the way in which it came: The handsome young man, whom Elder Brother sent about among the people to marry and beget children in so short a period of time, came at last to the home of Vakolo Makai, South Doctor, who lived somewhere in the south, and who had power similar to that of Elder Brother. South Doctor was noted for his knowledge of all things and his skill in reading signs. He declared that he would put an end to Elder Brother's schemes. One day South Doctor asked his beautiful young daughter why she cried all the time. She replied that she was afraid of the handsome young man who went about marrying the young women and begetting sons and daughters. Her father told her that it was her duty to marry the young man in order that a divine plan might be accomplished. But she continued crying, so her father told her to fetch some of the topmost thorns of a cholla cactus. When she had obeyed him he placed the thorns upon her, telling her not to be afraid of the young man, but that when he came she should take good care of his bow, arrows, shield, war club, spear, or any other weapon he might bring. At this the maiden dried her tears and awaited with pleasure the bridegroom's coming. When he came she took his bow and arrows and carefully put them in a safe place. After exchanging good wishes for health and happiness, they went to the dwelling prepared for them. Soon the screams of a child aroused old South Doctor and his wife, who came running, desirous of seeing their grandchild. The old woman took up the babe and tried to present it to her daughter, but she refused to accept it, saying, "I am not the mother. He gave birth to the child. Give it to him." So the young man took the child away and returned to Elder Brother, but as he was very much ashamed of himself, he did not bring the baby, but left it by the wayside. Elder Brother knew what was happening, for he was finishing his olla. As the youth approached he asked, "How does it happen that you come alone and do not bring the young child that is born of you? Go bring it hither, and we will take care of it. We have been outwitted and our plan defeated, but that is the best we can do." The young man went after the child, the screams of which shook the earth and could be heard for a great distance. Earth Doctor then called his people together and told them there would be a great flood. After describing the calamity that would befall them, he sang:

Weep, my unfortunate people!
  All this you will see take place.
Weep, my unfortunate people!
  For the waters will overwhelm the land.
Weep, my unhappy relatives!
  You will learn all.
Weep, my unfortunate relatives!
  You will learn all.
The waters will overwhelm the mountains.

He thrust his staff into the ground, and with it bored a hole quite through to the other side of the earth. Some of the people went into the hole, while others appealed to Elder Brother. Their appeals were not heeded, but Coyote asked his assistance, and he was told to find a big log and sit upon it. This would carry him safely on the surface of the water along with the driftwood. Elder Brother got into his olla and closed the opening by which he entered, singing in the meantime:

Black house! Black house! Hold me safely in;
Black house! Black house! Hold me safely in,
  As I journey to and fro, to and fro.

As he was borne along by the flood he sang:

Running water, running water, herein resounding,
  As on the clouds I am carried to the sky.
Running water, running water, herein roaring,
  As on the clouds I am carried to the sky.

When he finally emerged from the olla he sang:

Here I come forth! Here I come forth!
  With magic powers I emerge.
Here I come forth! Here I come forth!
  With magic powers I emerge.

I stand alone! Alone!
  Who will accompany me?
My staff and my crystal
  They shall bide with me.

The young man went to the place where he had left the child and found that its tears were welling up in a great torrent that cut a gorge before it. He bent over the child to take it up, but at that moment they both became birds and flew above the earth over which the floods were spreading. It is said that five birds in all were saved from all those that had been previously known. These were Kolivĭtcûkam' Hikĭvĭk (flicker), Vĭpisimal, Kisŏpĭ, and Nyuĭ (vulture). They clung by their beaks to the sky to keep themselves above the waters, but the tail of the flicker was washed by the waves, and that is why it is stiff to this day. Finally, as they were threatened with destruction, the god Vikârskam took pity on them and gave them power to make "nests of down" from their own breasts which floated on the surface of the waters and so enabled them to survive the flood. If anyone harms the little Vĭpisimal to this day the flood may come again. Accidental injuries to the bird must be atoned for; if it be killed, its tail feathers must be kept for a time to avert disaster; if it is found lying dead, it must be buried and appropriate gifts must be placed upon its grave.

When the child had been taken from them, South Doctor called the people to him and announced that a flood was coming to destroy the earth and all things thereon. Then he sang:

The waters dissolve the land.
  The waters dissolve the land.
The mighty magician tests his strength.
The waters dissolve the mountain.
  The waters dissolve the mountain.
Nasi foresees what is coming.

Some of the people came to him and were saved from the flood by passing through to the other side of the earth by means of the hole which he had made with his cane. He told the others to go with him to Earth Doctor and hear what he might say to them. Earth Doctor told them that they were too late in coming, that he had already sent all that he could save to the other side of the earth. However, there was yet hope for them if they would climb to the summit of the Crooked mountain. He gave power to South Doctor and directed him to aid the people to the extent of his ability, so the latter conducted the people to the top of the Crooked mountain, and as they went away Earth Doctor sang:

Haiya! Haiya! Flood! Flood! Hai-iya!
  See the doom awaiting them!
Haiya! Haiya! Flood! Flood! Hai-iya!
  Here are my doomed people before me.

As the flood rose toward the top of the mountain, South Doctor sang a song which caused the mountain itself to rise higher and ever higher above the waters which raced toward them as if on the level plain. These are the words that lifted the mountain upward:

On the Crooked mountain I am standing,
  Trying to disperse the waters.
On the Crooked mountain I am standing,
  Trying to disperse the waters.

When he ceased singing he traced a line around the mountain and this marked the limit of the flood for a time, but it soon rose again and threatened to overflow the summit. Again South Doctor sang:

On the Crooked mountain top I'm standing,
  Trying to disperse the waters.
On the Crooked mountain top I'm standing,
  Trying to disperse the waters.

Four times he sang and raised the mountain above the rising waters and then declared that he could do so no more, for his power was exhausted. He could do but one more thing for them, and holding his magic crystal in his left hand he sang:

Powerless! Powerless!
  Powerless is my magic crystal!
Powerless! Powerless!
  I shall become as stone.

Then he smote with his right hand and the thunder peal rang in all directions. He threw his staff into the water and it cracked with a loud noise. Turning, he saw a dog near him, and this animal he sent to see how high the tide had risen. The dog turned toward the people and said, "It is very near the top." When the anxious watchers heard the voice they were transfixed in stone; and there to this day we see them as they were gathered in groups, some of the men talking, some of the women cooking, and some crying.[a]

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[a] Pedro Font has given the following version of this myth in his Diary, pages 23 to 24a of original manuscript: "He further said that after the old man, there came to that land a man called El Bebedor (the Drinker), who became incensed with the people dwelling there and sent so much water that it covered all the land. He then set out for a mountain ridge, which may be seen from that place, called the Ridge of Foam, whither he brought with him a little dog and a coyote. This ridge is called the Ridge of Foam, because at its summit, which ends gradually and, accessible after the fashion of the edge of a bastion, may be descried near the very top a white crest like a cliff, which follows horizontally along the ridge for a good space. The Indians say that this is a mark of the foam of the waters which reached that height. The Bebedor remained above and left the dog below, so that he might warn him when the waters reached that height. When the waters rose to the crest of foam, the beast warned the Bebedor (for in those days animals could speak) and the latter raised him up from below. A few

Coyote was carried southward by the drifting log to the place where all the driftwood of the flood was collected. To this day the place is referred to as Driftwood mountain, though its exact location is not known. Coyote came out of the drift after the water had fallen.

Earth Doctor escaped destruction by inclosing himself in his reed staff, which floated upon the surface of the water. We do not know what adventures befell him, but suppose that his staff came to rest somewhere in the east, as he is next heard from in that quarter.

Elder Brother was rolled along on the ground under the waters in his olla and finally came to rest beyond Sonoita, near the mouth of the Colorado river. The olla, now called Black mountain, may be seen there to this day. It is black because the gum from which the vessel was made was of that color. After the waters disappeared Elder Brother came out and went about until he had visited nearly all parts of the land. At length he met Coyote and Earth Doctor. Each claimed to have been the first to appear after the flood, but finally Elder Brother was admitted to have been the first, and he became the ruler of the world, and is accepted as such by many to this day. Elder Brother on becoming the chief ruler told his subordinates to search for the center of the land, which is known as hĭk, navel. He sent Earth Doctor to the east and Coyote to the west. The latter returned first, and a long time afterwards Earth Doctor came in. They all went some distance east and again the messengers were sent out—Coyote east and Earth Doctor west. This time Earth Doctor returned first, so they all journeyed yet farther east before sending out the messengers. Coyote was sent west this time and again returned first. Then all moved east a little farther, and

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days later the Bebedor sent the Humming-bird (Sheparosas) and the coyote to bring him mud, and when it was brought he made from it various men, some of whom turned out good and others bad. These men spread over the land up and down the river. Not long afterwards he sent some of his men to see if those who dwelt up the stream could speak. They set forth and shortly returned, saying that although they spoke, they could not understand what they said. At this the Bebedor was greatly incensed, namely, that those men should speak without having received his permission. Thereupon he sent other men downstream to look after those who were there. They returned, saying that they had been well received and that the people there spoke another language, which, however, they had been able to understand. Then the Bebedor told them that the men who dwelt downstream were the good men, who extended as far as the Opas, with whom they were friendly; and that the others who dwelt upstream were the bad men and were the Apaches, their enemies. The Bebedor once grew wrathful with the people and slew many of them, converting them into Saguaros in that land. The Saguaros is a green trunk, aqueous, of fair height, of uniform circumference, and perfectly straight from its base to its top, with rows of thick thorns which extend along its whole length and usually with two or three branches of the same shape which look like arms. Once again did the Bebedor become wrathful against men and caused the sun to descend to burn them. Thus they were on the point of being destroyed when the men entreated him earnestly not to burn them. Then the Bebedor said he should not now burn them, and ordered the sun to ascend once more, but not to such a distance as before, saying that he left it lower down in order that he might burn them with it if they should again anger him. For this reason it is so hot in that land during the summer. At this point he added that he knew other stories which he could not relate because the time did not permit, and he agreed to relate them to us another day.[a] But inasmuch as we made some fun of his stories, which he told quite seriously, we could not afterwards persuade him to tell us anything else; for he kept saying that he knew no more. All this story I have related in the phraseology you have doubtless noticed in order better to adapt it to the fashion in which the Indians explain it."

from that point both returned at the same time, so they knew they were at the middle of the land.

This is the song that Elder Brother sang when they reached the middle:

Here I have come to the center of the earth;
  Here I have come to the center of the earth.
I see the central mountain;
  I see the central mountain.

He then bent down and scratched his head. The lice that dropped became ants, which dried up that particular spot in a very short time, for the earth had been everywhere wet and muddy. Then they all sat down to create the various animals that had lived before the flood. Elder Brother sat facing the west, for, said he, "I came out upon the earth in the west and I am going to face that way." Coyote sat facing the south, for "I came out in the south and I am to face that way." Earth Doctor seated himself facing the east, for, said he, "I came out in the east and I am going to face that way." Each agreed not to look at what the others were making nor to tell what he was doing until all was finished, and then all that they had made should be showed at once. A moment later Elder Brother said he was ready and asked the others to show what they had made. So Coyote and Earth Doctor brought their work before him. Coyote had made all the web-footed animals, snakes, and birds. Earth Doctor had made creatures resembling human beings, but they were deformed—some having but one leg, others immense ears, some with imperforate bodies, others with flames of fire in their knees.[a]

Elder Brother told Coyote to throw the animals which he had created into the water. He told Earth Doctor to place his creatures in the west. Both obeyed. After throwing his beings into the west Earth Doctor sank into the earth, but while his body was yet halfway down Elder Brother jumped and tried to grasp it. He was not successful, and Earth Doctor disappeared. Elder Brother in trying to hold Earth Doctor got his hands covered with dirt and blood, like those of a man killing an animal. He shook his hands and the blood sprinkled over all the earth. That is what causes all kinds of sickness among us now, for the diseases were scattered over the land and in the water.

Elder Brother and Coyote were left in possession of the land. After the images which the former had made had been kept for four days, one of the Apache group (they were divided into equal groups) came to life and said, "It's very cold," and began to sway its body back and forth. Earth Doctor said, "Oh, I didn't think you would be the first to awake!" and he was so angry he took all the Apaches up in his hand and threw them over the mountain. That made them angry, and that is why they have always been so fierce.

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[a] There is no generic name for these monsters. Earth Doctor is supposed to have created them thus in order that they might not become rivals to his underworld people for the possession of the earth.

These were the Indian people of which there were four tribes: The Wā-akĭ Âp,[a] the Apaches, the Maricopas, and, lastly, the Pimas, though they were given superior qualities—such as a knowledge of the seasons, the power to bring down rain from the sky, the ability to cure sickness, and the like.

These people occupied this country from that time forward and multiplied in numbers. The Yumas and Maricopas were at first united, but the Maricopas left the Yumas and joined the Pimas, finally settling in the Salt River valley, where they formed permanent settlements. They tried to build canals, but were not successful, on account of the hard rocks and soil.

The Maricopas asked Elder Brother for advice or assistance. He caused the ground to become soft for a while, but it hardened again, and upon being appealed to a second time he said he could do no more for them, but told them to go and see Toa′koă-atam Âks, White-eater-old-woman, Elder Brother's sister, who also had great power. She finished all the work in a single night, but Elder Brother refused to do anything more for the people. From that time on he began to do mischief, such as marrying the young women and then deserting them for others. The people began to be jealous of him and planned to destroy him.

For a time after the creation of the four tribes of men and the animals they were confined in a great house together. Rattlesnake was there, and was known as Mâ′ik Sol′atc, Soft Child. The people liked to hear him rattle, and little rest or peace could he obtain because of their continual prodding and scratching. Unable to endure it longer, he went at last to Elder Brother to ask help of him. Elder Brother took pity upon him and pulled a hair from his own lip to cut in short pieces to serve as teeth for Soft Child. "Now," said he, "if anyone bothers you again, bite him." In the evening Tâ-âpi, Rabbit, came to Soft Child as he sat at the door and scratched him as he had so often done before. Soft Child raised his head and bit his tormentor as Elder Brother had instructed him to do. Feeling the bite, Rabbit scratched Soft Child again, and again was bitten; then he ran about telling that Soft Child was angry and had bitten him twice. Again he went to him and again he was bitten twice. During the night his body swelled and the fever came upon him. All through the dark hours he suffered and throughout the next day; often he called to those around him to prepare a place that might give him rest. No bed that they could make brought any ease to his stricken frame. He asked for sea sand that he might lie upon it and cool his fevered body. Coyote was sent to the sea to fetch the cooling sand, but it gave no relief. Rabbit asked for a shade of bushes that the cooling breeze might blow beneath them upon him, but this, too, failed to help him. The traveling shade likewise brought no relief. His agony increased until death came to give him peace.

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[a] "Go in Ap." An unknown tribe that is believed by the Pimas to have lived somewhere in the northwest, perhaps the Hualapis [Walapai.]

For this first loss of life the people blamed Elder Brother, because he had given Soft Child the teeth that made him a menace to all who approached him. The disposal of Rabbit's body formed a serious problem to the tribes, for they feared the interference of Coyote. Said one, "If we bury him Coyote will surely dig him out." "If we hide him," said another, "Coyote will surely find him." "If we put him in a tree," said a third, "Coyote will surely climb up." Finally the Maricopas proposed that he be burned, and in order to get Coyote out of the way during the ceremony he was sent to Sun to get some fire, for he always kept the flame lighted in his house.[a]

As soon as Coyote had gone the people called upon Tcʊ-ʊtak(ɪ) Moʌaɪ̣t, Blue Fly, to help them, and this is how the first fire drill was made. Taking a stick like an arrow, he twirled it to and fro between his hands, the lower end resting in a socket at the margin of a flat stick that lay upon the ground. Soon smoke ascended, and the first fire began to glow. Gathering fuel, they proceeded to burn the corpse.

When Coyote left them he was suspicious of their intentions, and said to himself, "I think they have some purpose in sending me away." So he looked back frequently as he went along, and soon saw the smoke ascending. With excited heart he turned and ran back as fast as he could go. When he made his appearance the people formed a circle and tried to shut him away from the burning body. "Let me see my brother! Let me see with one eye!" he cried as he rolled upon the ground. No one would listen to him, so he ran round and round the circle seeking an opening. There was a weak spot in the cordon where two short men were standing, and he jumped over their heads, bit out the heart of the burning body, and ran away with it. The people pursued, but Coyote outstripped them. South of the Sierra Estrella Coyote stopped and laid the heart upon the an bush, but the people came up and he fled again. To this day that halting place is called Anûkam Tcʊkwoanyĭk, Place of the

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[a] "When Matyavela died, Mustam-ho, by his direction, started in to cremate him. The Coyote wanted to eat the corpse. At that time there was no fire on earth. The Blue Fly put a star in the sky: 'Go over there and get me some of that fire,' he said to the Coyote. The Coyote was fooled, and scampered off to bring in the star. He didn't know that the Blue Fly had learned the art of rubbing sticks together and making fire. While he was gone the Blue Fly made a big fire and Matyavela was burnt up.

"The Coyote happened to look back; he saw the blaze, and knew that something was up. He came back on the full run. All the animals were present at the funeral; they saw the Coyote returning, and formed a ring round the fire to keep him away from the corpse.

"The Coyote ran round the ring until he came to the Badger, who was very short. The Coyote jumped over him, seized the heart of Matyavela, which was the only part not burnt up, and made off with it. He burnt his mouth in doing this, and it's black to this day." John G. Bourke, Notes on the Cosmogony and Theogony of the Mohave Indians of the Rio Colorado, Arizona, Journal of American Folk-Lore, II, 188.

Uprooted An Bush. Near Kihâtoak' he stopped again upon a mountain to eat the heart, but he saw that it was covered with ashes, so he shook it and the ashes fell and covered the mountain, so that it is white to this day, and is called Gray mountain. Again the people overtook Coyote, and he ran northward across the Gila, where he ate the heart, and as he did so the grease fell upon every stone of the mountain, which accounts for its appearance and the name it bears to this day—Mo'hatûk, Greasy mountain. From that place Coyote ran to live in the sea in the south.

Now the tribes of men began to learn how they should provide for themselves, how they might gather food, hunt, and till the soil. Mavit, Puma, and Rsᴜ-ᴜ-û, Wolf, joined their fortunes and went hunting together. One day Wolf said, "I wonder where is our brother, Coyote; suppose I call him." So he took the kidney of a deer and roasted it and the wind carried the appetizing odor toward the south. When Coyote smelled it he said, "Surely, these are my brothers, who wish me to return." So he ran to the place where Puma and Wolf were living. When he reached them he was in great distress, for when he ate food it fell from him as wheat falls from the broken sack. Finally, Puma and Wolf stitched his skin until it retained the food he ate. Then they all went in search of wives. Coyote found a woman and called to the others, who came to see her. She became the wife of Puma, but Coyote said he would take her home. On the way he fell and pretended to be in great pain. The woman was frightened and knew not what to do. Coyote said, "I shall not get well unless you strip off my clothing and your own and carry me on your back for a few yards. That is the way my brothers treated me when I was in this condition before." So she obeyed and made their clothing into a bundle, which she carried on her head, as is the Pima custom. Coyotem humeris sustulit, sed cum paucos modo passus ingressa esset, "Siste! Siste!" exclamavit Coyote, "Doleo; paulum me dimitte." Ubi quod poposcit fecerat, copulare potuit. Mulierem turpiter dum domum iebant Coyote egit. This was the cause of much trouble, for she belonged to a tribe that had great magic power. They tried to induce her to return, but she would not. Furthermore, Puma refused to restore her to her friends. Then the Rsarsûkate Â-âtam,[a] magicians, revenged themselves by driving the deer, the antelope, and every animal that is swift of foot and soft of fur and useful to human kind into a cave in the Aloam or Yellow mountain, which lies south of the present Pimería and northeast of Baboquivari. This deprived the tribes of men of their chief support, and messengers were sent to see if some means could not be found by which the imprisoned animals could be liberated. One by one these agents failed to accomplish the task assigned to them. Year after year they returned without success. At last Coyote was sent to liberate the inhabitants of the cave, who exclaimed as they saw him coming, "Now, we have a visitor who will do us harm." They thought to appease his appetite by offering a piece of meat in the hope that he would eat it and go away. When Coyote had roasted the meat in the fire and looked about him, he saw the gate of the cave and this is what happened: "Where shall I put this meat? It is hot. Where shall I put it? It is hot," he said, and then ran straight to the door of the cave. Before the occupants could recover from their alarm he threw open the door and out swarmed the deer and other game animals as pour forth the bees from a newly opened hive.

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[a] The mirage that distorts the early morning landscape in Pimería is called rsarsûkate, and it is believed that it is the spirits of the ancient magicians returned to earth.

Coyote ran for his life and the people pursued him, but he escaped and went to live in the water in the west.

When A-anhitŭpakĭ Si′vanʸ, Feather-breathing Si′vanʸ, was a boy he was mischievous and troubled his grandmother. He went to the cave of the Winds and saw the bow. He made one like it and showed it to his fellows, but they handled it and so took away its power. He made several bows, but the people ruined them by looking at them or handling them. At last they ceased troubling him and he was able to kill rabbits and give them away.

Seeing that he was a good shot, the people told him to take his stand at the two hills and close the gap. He went as directed, but instead of shooting the deer as they were driven past he paid no attention to them, but occupied himself in building a fence of brush from one hill to the other.

Again they told him to perch in a tree above a game trail and watch for anything that might pass under him. He did so and saw the game running, but did not shoot.

A third time they drove the animals toward him and instructed him to shoot the pregnant ones, as they would be fat. He took his place and shot a pregnant woman instead of a doe.

The fourth time they told him to shoot an old one (meaning a deer with large antlers), and he killed an old man.

Then he showed that he had magic power, for he was able to go out and bring in deer without taking days of time like other hunters. He built a house (Va′-aki, now one of the ruins of Salt river), married, and settled down. Väntre was a thief, gambler, liar, and profligate who came to the house of A-anhitŭpakĭ Si′vanʸ, who, knowing his character, did not wish to see him. Väntre brought four reeds filled with tobacco, lighted one, and smoked it. A-anhitŭpakĭ Si′vanʸ would not speak to him and Väntre finally went away. This happened three nights, but not a word was spoken until the fourth night, when A-anhitŭpakĭ told Väntre he would be his friend if Väntre would stop lying, stealing, and the like. He would make the sticks called ki^{n}tcs, and with them Väntre might win if he wished to gamble. He placed such magic power in the markings on the sticks that no one could win from Väntre. Elder Brother recognized the power in the sticks and told the people that they were powerless to win from Väntre. Elder Brother told the man at whose house Väntre gambled that if he would let his son and daughter work for him (Elder Brother), he would arrange it so that Väntre could not win from others. The man agreed. Elder Brother sent the son to a roosting place of large birds to get feathers. The boy brought the feathers to the house. The girl was told to singe the feathers, grind them into a powder, and mix them with some pinole.

The next day Väntre came to the same place to gamble. Elder Brother said to the young woman, "Go to the pool with your kiâhâ and ollas. Take the pinole and make it ready when Väntre goes there." She followed Elder Brother's directions and went to get the water. Väntre said to the man with whom he had been playing on previous days, "I am going to the pool to get a drink of water before we begin playing." The others told him to go into the house to get the drink, but he went off, saying that he wished to see the young woman. When he came to her he said he wanted her for his wife, but she replied that she would not make any promises unless he drank her pinole. So Väntre was glad to take the drink. The first swallow seemed sour or bitter, but he took a second, a third, and a fourth drink. The moment he took the fourth drink feathers began to appear upon his body; these grew out at once and he became a large eagle. The young woman took her basket, returned to the village, and told what had happened. The people then took their bows and arrows, went to the pool, and there found the eagle sitting on the bank. They surrounded him, but he flew away and found refuge in the mountains, whence he came from time to time to carry away men and women to his hiding place. As their numbers decreased the people cried out for help to Elder Brother, who said he would kill the eagle after four days. He told the people to watch a sharp-pointed mountain after his departure and if a cloud appeared at the left of the peak they would know that he had been killed; if the cloud appeared at the right they would know that he had done some great thing. Eagle was so large and strong that when he sat on the mountain top it broke beneath his weight. It used to be all flat and smooth, but it was his sitting on it that made the peaks and rough places. When arrows were shot at him he caught them in his hand. (This must be a true story, for there is a picture of him with the arrows in his hand, on the dollar. So the Americans must have known about him.)

When Eagle was away Earth Doctor climbed the cliffs to his house, singing as he ascended:

Up the cliff, steep and smooth,
  Up the cliff, steep and smooth,
Up the cliff, steep and smooth,
  Climbs Elder Brother.
With his shining power,
  Up the cliff, steep and smooth,
Up the cliff, steep and smooth,
  He climbs, step by step.

He then carried on the following conversation with Eagle's wife:

"Can this baby talk?"

"No; he doesn't say very much and doesn't seem to know anything; he's too small."

"Does Eagle ever sleep in the daytime?"

"No, not very often; but sometimes, if I sit down with him and scratch his head, he will go to sleep."

"Do that next time I come."

At that moment Eagle was again heard approaching with a roar that shook the mountain like a tree in the wind. He brought four living men, whom he threw from a distance upon the rock, where they lay groaning for a time before breathing their last. Eagle asked his wife if anybody had been there and she said no one was about. He declared that he smelled some one, but finally concluded that he had been mistaken. After he had eaten he lay down, and as she sang the following song and rubbed his head he quickly went to sleep:

Haya yakahai yahai mo! Haya yakahai mo!
  I am sleepy, I am sleepy.
Haya yakahai yahai mo! I am sleepy.

When Eagle returned, the baby tried to tell him what had happened, and his father inquired, "What made him say that? He never talked that way before; besides, I smell somebody. Some one must have been here."

"No, nobody; we have been here alone."

Then in the form of a fly Earth Doctor concealed himself among the dead bodies that were corded up like wood and sang:

Himovali! Die fly! Himovali! Die fly!
  I shall sleep! I shall sleep!
Himovali! Let die! I am drowsy.
  I will sleep! Buzz-z!

When he had gone to sleep she began to whistle. He awoke and said:

"What made you whistle like that?"

"Oh, nothing; I was just playing with the baby; that's all."

So he went to sleep again and again she whistled; he awoke again and asked:

"Why did you whistle?"

"Oh, I was just playing with the baby."

So the third time he went sound asleep, and she whistled softly, but he did not awake. Then she whistled louder and Elder Brother came out and resumed his natural form. He beat the head of Eagle until it was flat. He cut Eagle's throat and that of his son, sprinkled their blood upon the dead bodies, whereon they all regained their lives. He asked them where they belonged, and on finding where each lived he sent him home. When he came to the last bodies he found that they spoke a different tongue, so he sent them to a distant land, where they practised their peculiar customs. The Pimas suppose that these were the whites, who became white from lying under the others until decayed.[a]

Elder Brother then went home and told the people how to conduct themselves when they had killed an enemy, such, for example, as the Apaches. On his return he found the people singing and dancing. He arranged four periods, and each period contained four days. So to this day the man who kills an Apache must live sixteen days in the woods and subsist upon pinole.

While these events were occurring here the people about Baboquivari wished to have Elder Brother come to them.

At the time when Elder Brother transformed Vāntre into an eagle strange things happened to the people of Casa Grande. There is a game called tâkal played by the women. One day the women were playing tâkal, and among them was the daughter of Si′al Tcʊ′-ʊtak Si′vanʸ. Suddenly a strange little green lizard dropped in front of her while she was standing among the other women. The earth about the spot became like the green part of the rainbow. They dug there and found some green stones (stcʊ′-ʊttŭk hâ′tai′), which became very useful for necklaces and ear pendants.

There were people living at some tanks on the east side of the mountains (Ta′-atûkam) north of Picacho, and among them was a man named Tarsnamkam, Meet the Sun. He saw the beautiful stones used at Casa Grande and wished to get some of them; but how was he to do it? He made a fine green bird, stcᴜ-ᴜtûk o′-ofĭk, parrot, and sent it to Casa Grande, telling it to swallow all the green stones it could find about the houses. The parrot went to Casa Grande and was found one day by the daughter of Si′al Tcᴜ′-ᴜtak Si′vanʸ. The bird was kept several days, but it would not eat, so it was turned loose. It went about until it found a piece of turquoise, which it swallowed. The daughter of Si′al Tcᴜ′-ᴜtak Si′vanʸ saw this and told her father, who directed her to give the bird all the turquoises she could find in the house. The people gathered to see the bird that ate stones, but as soon as it had eaten until it was full to the mouth it flew away. Tarsnamkam was glad to see it come safely home. The parrot vomited the stones, which its owner gave to the people to use, and there were plenty for all. Si′al Tcᴜ′-ᴜtak Si′vanʸ was angry when he learned that the bird had been sent to steal all his turquoises. He sent the rain for four periods, or sixteen days, to destroy Tarsnamkam, but the latter also possessed magic power and was not injured. At the end of the sixteen days Tarsnamkam sent a man with a fine football (rso′nyikĭvol), directing him to give it to Si′al Tcᴜ′-ᴜtak Si′vanʸ's daughter, whose name was Pia Kŏnĭkam Of′(i). The messenger went near the woman's house as she was at work and kicked the ball so that it rolled close to her. She took it up and hid it under her dress and told the man there had been no ball there when he came up to inquire about it. He declared that it stopped close by her, but she again said no, she had seen no football. The man went off, but the young woman called to him to come and get his football. When he came back she searched for the ball, but it was not to be found. It had gone into her womb and become a child. When this child was born it was a strange-looking creature. The people wanted to destroy it, but the mother said it was her child and she wished to care for it.

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[a] "Mr J. D. Walker, an old resident of the vicinity of Casa Grande, who has been to me personally an excellent friend and valuable informant, told me this tale:

"'The Gila Pimas claim to have been created on the banks of the river. After residing there for some time a great flood came that destroyed the tribe, with the exception of one man, called Ci-ho. He was of small stature and became the ancestor of the present Pimas. The tribe, beginning to grow in numbers, built the villages now in ruins and also spread to the north bank of the river. But there appeared a monstrous eagle, which, occasionally assuming the shape of an old woman, visited the pueblos and stole women and children, carrying them to his abode in an inaccessible cliff. On one occasion the eagle seized a girl with the intention of making of her his wife. Ci-ho thereupon went to the cliff, but found it impossible to climb. The girl, who was still alive, shouted down to him the way of making the ascent. When the eagle came back Ci-ho slew him with a sword, and thus liberated his people from the scourge.'" A. F. Bandelier, Papers Archeol. Inst., ser. IV, pt. II, 462-463.

The people wished to destroy the child, because it had long claws instead of fingers and toes; its teeth were long and sharp, like those of a dog. They gave it the name of Hâ-âk, meaning something dreadful or ferocious. This female child grew to maturity in three or four years' time. She ate anything she could get her hands on, either raw or cooked food. The people tried to kill her, because she killed and ate their children. She went to the mountain Ta′-atûkam and lived there for a while in a cave. Then she went to Baboquivari for a time and then to Poso Verde, where she was killed by Elder Brother. As Elder Brother and the people were preparing to overcome the magic power of Hâ-âk they sang together:

Dazzling power has Elder Brother,
 Mastering the winds with song.
Swiftly now we come together,
 Singing to gain control.

Kovakova, kovakova,
  Kovakova, kovakova.
Singing on the summit
  Of great Mo′hatûk mountain,
Anayokuna, anayokuna, hayokuna.
Sacred pipe of Tcʋ-ʋnarsat,
  Sleep-inducing sacred pipe,
Anayokuna, anayokuna, hayokuna.
  Hâ-âk flees from her pursuers,
But her spring and mortar stay.
  Throw a great stone!
Throw a great stone![a]
  The blue owl is brightest,
Throw a great stone!
  The blue owl is brightest,
Throw a great stone.

When he killed Hâ-âk a great feast was made, just as when Eagle was killed, and to this day the cave remains there where Hâ-âk was killed, and 2 or 3 miles distant is a stone inclosure, Hâ-âk moakkût, Place where Hâ-âk was killed. The people formerly placed offerings within the inclosure to bring them good luck.

Another version of the same story states that Vaktcʋktcĭthâp, the mosquito hawk, wished to marry the virgin at Casa Blanca, who had many suitors. He went to the Sun, who gave him a many-colored ball, which he took to the woman Pia Kŏnĭkam Of'(i). When near her he kicked it as the Pimas do the kicking ball, so that it rolled near her. She placed it in the fold of her blanket and became pregnant.

After Hâ-âk was killed the people were invited to come and partake of the feast which had been cooked there. One old woman and her two grandsons were not invited to come. When the feast was over she told her grandsons to go and see if they could find any of Hâ-âk's blood, and if so to bring it to her. After the boys had brought the few drops of blood which they found among the rocks she put it into a dish and told them to look at it after four days. When they did so they found two eggs in the dish. On reporting this to their grandmother she told them to look again after four more days. When they looked they saw two little birds, at which their grandmother told them to look again at the end of four days. When they came to look they found two very beautiful birds. After four days the people came and tried to destroy the grandmother and the boys in order to get the birds. The old woman told her grandsons that after another four days the people would come and take their birds away. So they must take them at night to a distant land and set them free there. She said that when they returned they would find her dead, as the people would have killed her.

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[a] The stone referred to is the one thrown against the cave walls by Hâ-âk when she was entrapped. In proof of the story we may see the stone there to the present day.

After the people had killed Hâ-âk they followed the tracks of the boys, who had gone toward the east with their parrots. The pursuers raised a cloud of dust as they went along, which betrayed their presence on the trail to the boys, who exclaimed, "What shall we do!" At length they set free the parrots, which flew up into the mountains, where they concealed themselves in the forest. Following their example, the boys hastened to the same place, where they successfully eluded the pursuers. After the people had abandoned the search the boys went back to their former home and found that their grandmother had been killed. She had left directions which they carried out. They gave the body proper burial in the sand. At the end of four-day periods she had told them to visit her grave until they saw a plant growing out of it; four days after it appeared they were to gather the leaves, and in time they would learn what was to be done with them. The boys obeyed her commands and obtained tobacco, which they learned to use through the instruction of Elder Brother.

After killing Hâ-âk Elder Brother made his home at Baboquivari for some time. Hearing of the fact that the boys were living alone at their old home, he visited them. He inquired about their welfare and seemed to be disposed to befriend them. Finding the tobacco leaves, he inquired if they had been used yet, and was assured that they had not been. Elder Brother then revealed the purpose for which the leaves had been intended. "These are to be rolled in corn husks and smoked," said he; "I will give you, also, earth flowers[a] to mix with the tobacco when you smoke if you desire to gain the favor of the women." He showed them how to collect the bark of the tree which induces sleep.[b] "Make this into a powder," said he, "and when you wish to overpower anyone just shake this before them." Then Elder Brother left the youths, who followed his instructions and found the love philter and the sleeping powder to be irresistible. But the people were incensed at their use of the charms and finally killed them.

Elder Brother continued to live in the cave at Baboquivari for some time. He went about the country from village to village seeking to do mischief. He sang the song of the menstrual period and accompanied it by reviling the family of the young girls. At last the people could endure his pranks no longer and drove him away. He went to Mo'hatûk mountain, north of the Gila, and the people there gathered to destroy him.

Elder Brother went into his house and the people came and clubbed him to death. They pounded his head until it was flat, then dragged him into the woods and left him there. The news was spread about the country that he was dead, but the next day he reappeared among the people. They were afraid, but gathered together and killed him again. After carrying him to the woods they cut his flesh and scattered the pieces, pounded his bones into powder and cast it to the winds, but the next day at the same hour he was about among them again. Again they killed him, and this time his body was burned to ashes. Yet he was among them the next day as before. Then a great council was called and they discussed plans for getting rid of Elder Brother. Some declared that if they did not kill him the fourth time they would never kill him. So they called on Vulture, who had been saved with Elder Brother at the time of the flood, thinking that he must have magic power or he would not have survived the flood.

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[a] *Tcuwut hiâsik*, a whitish lichen gathered by the Pimas and kept in little bags or in hollow reeds 3 or 4 inches long.

[b] *Kâ'sitakŭt* ("to make sleep"), said by the Papagos to stand on a mountain about 40 miles southwest of Poso Verde. So powerful is it supposed to be that those who go to gather the bark are overcome with sleep if they do not hasten when cutting it.

Vulture was a man who transformed himself into a bird with his own magic power and had gone through the openings in the sky and thus saved himself from destruction during the flood. After he came down from the sky he wandered about the country and finally built a va'-akĭ, magic house, the ruins of which yet remain, south of where Phoenix now stands, between the Gila and Salt rivers.

Vulture was living in this va'-akĭ when the people came to him with their complaints concerning Elder Brother. They asked if he could do anything to help them. Vulture said he had never used his magic power, but he would test it. He asked the people to come to his va'-akĭ and he would make the trial in their presence.

After the people had gathered in the house and the doors had been closed he brought on darkness with his magic power while it was yet daytime. The darkness was so heavy that the people could see nothing. A beam of light arose which grew stronger and stronger until during the second night of their sojourn in the house it became as brilliant as sunlight. There were four colors, four threads of light, that extended upward until they reached the sun. Vulture then ascended each thread in turn, telling the people that he must have magic power or he could not have done so. He told the people that in four days Elder Brother would fall dead. On the fourth night he reached the sun and remained there. All the people who were in the va'-akĭ saw these miracles performed.

Vulture told the sun to spit on the house of Elder Brother,[a] on the four pools of water at the va'-akĭ where Elder Brother kept his magic power, on his dwelling places so that heat might fall upon him and smother him. The sun did as he requested. Toward the end of the four days Elder Brother acted like a lunatic. The heat became so intense that the cool fountains became boiling water and he was finally suffocated.

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[a] Said by Thin Leather to be in the Estrella mountains. Antonio thinks it is in Baboquivari mountain.

After his death his skeleton was exposed for a long time, until one day some boys were playing near where it lay. They heard a strange noise like thunder that shook the earth, though there were no clouds in the sky. The boys saw that Elder Brother was regaining life and power. He sat up and rocked back and forth like a drunken person. The boys ran and told their story to the people, who were perplexed and alarmed. They gathered together, bringing all their weapons, and finally surrounded Elder Brother, who was by this time in full possession of his power. As the people came about him with their bows and arrows in hand he began to sink down into the earth, and in spite of their outcry he disappeared before their eyes.

Elder Brother sank through the earth and found the people that Earth Doctor had assisted to reach that side in order to escape the flood. Elder Brother told the people there of his ill treatment and asked them to come through and fight with him and to take the land away from the Indians. After four months' preparation they set out upon their journey, first singing the following song:

We go; we go; we go; we go.
  Happy, we leave our homes.
We go; happily we go.
We run; we run; we run; we run.
  Happy, we leave our land.
With pleasure hence we hasten.

Elder Brother told Gopher (Tcʊ′ohŏ) to bore a hole for the people to come through. Gopher made a hole through the earth like a winding stair.

Coyote learned that these people were coming out in our country and he went about looking for the place of their emergence. He finally discovered them coming through like ants from their hills. Elder Brother told Coyote not to go near them until all had come forth. Coyote did not heed the caution, but went and looked down the hole and laughed, which caused the opening to close. Five gentes[a] had come out, and it is supposed that those that were shut in belonged to yet other gentes. Upon their emergence Elder Brother and his followers danced and sang as follows:

Together we emerge with our rattles;
Together we emerge with our rattles,
  Bright-hued feathers in our headdresses.

With our nyñnyɪrsa we went down;
With our nyñnyɪrsa we went down,
  Wearing Yokʊ feathers in our headdresses.

This is the White Land, we arrive singing,
  Headdresses waving in the breeze.
We have come! We have come!
  The land trembles with our dancing and singing.

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[a] See p. 197.

On these Black mountains all are singing,
  Headdresses waving, headdresses waving.
We all rejoice! We all rejoice!
  Singing, dancing, the mountains trembling.

About half of these people came out and followed Elder Brother's leadership until they had killed all his enemies and captured young and old that did not resist.

Elder Brother's greatest enemies were the people living in the large pueblos, the ruins of which yet remain scattered about the Gila and Salt river valleys. He and his supporters approached one of the easternmost of these pueblos on the Gila, which is now known as Casa Grande, singing:

Yonder stands the doomed habitation.
  About the pueblo runs its frightened chieftain
In yellow garment with hand-print decoration.

They attacked and defeated the forces of Morning-Blue Si'vanʸ, and then moved about 18 miles northwestward to Santan, where they sang:

In their house of adobe they are staying;
  Their chief with magic power fears me.
In their house of adobe we see their chief.

The chief of this extensive pueblo was Kia-atak Si'vanʸ. His forces were defeated and his pueblo overrun by Elder Brother's warriors, who next moved to the villages about 4 miles west of Santan, where they sang:

Some will truly see;
Some will truly see;
Will see their house
Behind the okatilla stockade.

The chief of this place was called Tcʊf Baowo Si'vanʸ, and after he had been overcome the conquerors moved across the Gila toward the pueblo of Sweetwater, singing as they approached:

There is the land of many beads.
  There is the land of many beads.
Some one comes forth.
  He knows what will befall him.

The leader, Ta'-a Si'vanʸ, was easily defeated, whereon the victors moved upon the pueblo of Casa Blanca, singing:

It will be difficult,
  It will be difficult,
To capture this pueblo
  With its magic power.

They then attacked Tco'tcûk Tâ'tai Si'vanʸ, who was the most powerful of all the chiefs who ventured to oppose them.

He knew that they would defeat him, yet he struggled bravely to save his people and at the last to save himself. He first took some soot from his chimney, powdered it in the palm of his hand, blew it into the air, and darkness immediately fell so dense that Elder Brother's warriors could see nothing. Tco'tcŭk Tâ'tai Si'vanʸ then threw down his dwelling and made his way through the midst of his enemies. But the god of darkness dispelled the night and the escaping leader was seen in the distance. Elder Brother's warriors succeeded in getting ahead of him and were about to surround and kill him when he wiped the tears from his eyes and blew the drops among the men about him. This produced a mirage which concealed him from view. But the god of the mirage caused the veil to lift and again he was seen fleeing in the distance. Again Tco'tcŭk Tâ'tai Si'vanʸ was headed and in danger; but this time he took out his reed cigarette and blew puffs of smoke, which settled down upon his pursuers like a heavy fog through which he continued his flight. The god of the fog drove it into the sky and he was seen escaping. He now realized that he had but one more chance for his life. When the fog had formed clouds in the sky he took his belt and threw it upward and climbed up and laid himself against the clouds as a rainbow. It was impossible for the god of the rainbow unaided to bring him down; he made several unsuccessful attempts before he hit upon the expedient of making some spiders which he sent after the rainbow. They formed a web over the bow and brought it to the earth and destruction.

Elder Brother's warriors were so astonished at the prowess of Tco'tcŭk Tâ'tai Si'vanʸ that they thought he must have a strange heart, so they cut it open to see and, sure enough, they found within it a round green stone about the size of a bullet. The stone is kept to this day in a medicine basket which they captured with his grandson. Before he had undertaken his flight he had told the boy, Kâ'kânyĭp, to go with his basket and hide under a bush: after the grandfather should be killed the lad should come, touch him, and swallow the odor of the body and he would acquire the power of the Si'vanʸ. But a warrior named S'hohany discovered the little Kâ'kânyĭp and after a time sold him to the Papago chief, Kâk Si'sivĕlĭkĭ, Two-Whirlwinds. The box is yet kept by the Papagos living 30 miles south of Gila Bend. If it is disturbed a severe storm is produced and cold weather prevails in Pima Land.

After capturing the pueblo at Sweetwater and destroying its chief the invaders moved against Vulture's pueblo, 6 miles west of where they fought the last battle.

They then sang:

Child of the Raven! Child of the Raven!
  You of the dazzling power.
See my magic power shining like the mirage.

Elder Brother told his army to capture Vulture alive. "How can we identify him? We do not know him," said they. Elder Brother told them to capture the warrior with white leggings; they were the distinguishing mark of Vulture. They obeyed and brought the defeated leader to Elder Brother, who scalped him; this accounts for the naked head of the vulture of to-day.

Moving on to Gila Crossing, Elder Brother and his party sang:

I am the magician who with the sacred pipe
  Of Tcᴜ-ᴜnarsat increase my magic power.
I am the magician of the downy feathers.
  With the soothing sacred pipe
I bring sleep upon my enemy.

In the battle which ensued Tcᴜ-ᴜnarsat Si'vanʸ was defeated, whereon the victors proceeded to Mesa; and before the pueblo of A'-an Hi'tûpakĭ Si'vanʸ they sang:

The small Blue Eagle alights;
  The small Blue Eagle alights.
After emerging from the middle of the land.
  To and fro he moves before me
As my staff already has foretold.

After capturing this pueblo the conquerors moved against the Vi'-iki-ial Ma'kai Si'vanʸ near Tempe, singing:

Look for him! Look for him!
  Poor distracted enemy; take him!
Poor fear-stricken enemy; take him!

They then proceeded westward against other pueblos, which they destroyed, and afterwards returned to take possession of the Gila valley.

While the war raged along the Gila some of the inhabitants of the Salt River pueblos sought safety in flight toward the Colorado. They descended that stream to the Gulf of California, the east coast of which they followed for some distance, then turned eastward and finally northeastward, where they settled, and their descendants are the Rio Grande pueblo tribes of to-day.

Kâ'kânyĭp married Kold Ha-akam, the daughter of Kâk Si'sivĕlĭkĭ, and lived with his father-in-law in the Salt River valley near where Phoenix now stands. There his wife became pregnant and would eat nothing but green plants and game found in the mountains. So one day Kâ'kânyĭp went to the mountains to search for provisions for his wife. He killed a deer which it took him some time to dress. In the meantime the Apaches surrounded him. He fought bravely, but they succeeded in killing him. His father-in-law awaited his coming during the evening and through the night; then he called the people together and told them that his son-in-law had disappeared. All searched until his body was found. This they burned to ashes before returning to their homes. After this event the people moved southward as far as Santa Rosa. There Kâ′kânyĭp's son was born. He was named Pat′ A′-anŭkam, and under his mother's care became a brave and noted man. While yet a boy he one day accompanied the people on a hunting expedition. Some of the hunters asked him many questions to learn if his mother thought about marrying them. He told his mother about these inquiries, which caused her to weep bitterly. She told him how his father had been killed. After hearing this sad story he went into the council house and told the people that he wished to see the springs and other places where the Apaches obtained drinking water, and also to see the trails they used. His further adventures are related in the texts, page 353.

COYOTE

At the time of the destruction of the earth, Coyote was saved in the manner already described, and he again appeared at the emergence of the underworld Pimas that Elder Brother brought up to fight his own battles. Then it was that Coyote looked down the opening to see the humans struggling upward like a long line of ants ascending a tree, and the sight provoked him to laughter, an act that caused the earth to close up and prevent many people from reaching Pima Land. After that Coyote disappeared again. Now we are to hear the story of his subsequent life.

Coyote wandered about alone somewhere in the West after we last heard of him, until one day he made two other coyotes from his image, which he saw reflected from the water; one he called the elder brother or Sandy Coyote, and the other younger brother or Yellow Coyote. He told each to fetch a log. When they brought the logs he told them to embark upon the sea and seek for land beyond it. They followed his directions and sailed for days and nights across the water, the younger always behind the other. One day the elder said:

"Younger brother, why are you always behind? Why don't you come faster?"

"My log will not go any faster, that is why I am not with you," replied Yellow Coyote.

"How are you traveling, with your eyes wide open or with them closed?"

"My eyes are closed," answered Yellow Coyote.

"Oh, that is why you are so slow. Look up and open your eyes and your log will travel fast."

Yellow Coyote opened his eyes, but when he looked upon the water the wind blew the foam into his face and blinded him. "I am blind," he cried.

Sandy Coyote stopped and tried to restore his sight, but without success, finally concluding that they had better return to their father

Coyote for assistance. After they had returned to land and Coyote had restored the sight of Yellow Coyote the two brothers went to dwell in the land lying between the Pima country and the Mohave territory, near the mouth of the Grand Canyon. There they built a house with the doorway toward the east, as is the Pima custom. When it was finished Sandy Coyote said, "Go in and take your choice of sides. You need only half the house, and I will take the other half."

Yellow Coyote said, "You take your choice and I will take what is left."

And so they continued telling each other to go in and take the first choice until the house grew old and fell down. They built a second house, and again their dispute lasted until it fell. The same result was reached with the third house, but when the fourth was built the elder brother went in and chose the south side of the house, leaving the north side for the younger.

When they went to gather the screw bean the elder brother took the beans on the south side of the trees and the younger brother took those on the north side. One day the elder said to the younger, "How do the beans taste on that side of the tree."

"They are very good," replied the younger, but when they returned home in the evening he was taken sick.

"It is caused by the beans you ate," said Sandy Coyote. "The beans on the north side are not ripened by the sun as are those on the south side. To-morrow you shall see the difference." And so the next day they went again and found the screw beans sweeter on the south side of the trees.

Every evening they sat and split sticks with which to build bins, log cabin fashion, for the screw beans that they gathered. One day the elder brother said, "Let us play some kind of a game and bet our screw beans, and then we will not sleep too soon." So they made some kiⁿtskût.[a] The younger lost all his screw beans that night and the next day the elder said, "We will not go for beans to-day." So that day the younger went hungry, and for many days thereafter, for the game of kiⁿts continued until the beans were rotten and not fit to eat. Then they wagered their arrows and other property. Sandy Coyote won the arrows, bow, sinew, and feathers belonging to Yellow Coyote and then went out and brought in all the large and fierce animals, but Yellow Coyote without a weapon could get nothing but the small creatures which were of little use to him.

In these straits Yellow Coyote sought the aid of Finish, who lived in the West. "I need your help, for I am losing a great deal," said he. Finish accompanied Yellow Coyote to the latter's home. When they reached the house Yellow Coyote went in first, but when the stranger tried to enter he was caught by sticks and held fast in the doorway.

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[a] See p. 175.

He saw that the house was divided into two parts before him; even the fireplace was divided, and no one said a word to indicate which side he should enter. For a long time he was silent. Then he said: "What kind of people are you that you do not speak to me? It is the custom to ask a stranger 'Where are you from?' or, if they come at night, 'Where were you when the sun went down?' Why are you not thus courteous? Am I a thief, a murderer, or a ghost that makes you speechless with fright?"

After the stranger had spoken, Mountain Lion got up, took his tobacco, rolled and lighted a cigarette.

"Ha, you are here also," said the stranger, "and have said nothing to me." But Mountain Lion put away his tobacco without offering any to the other, who exclaimed: "Do you think I have no tobacco? Don't you see that I am caught here in the door because I have so much tobacco in my bundle that it will not go through?" Then Yellow Coyote invited him to come to the south side of the house.

For many nights they played different games, but Yellow Coyote continued to lose at all of them. At last he told Finish that he had hit upon a game that he believed they could win with. So he called Tco'kokoi, or Black Beetle, and told him that they wanted him to run a football race with Vap'kai-ĭki, Duck. When Black Beetle heard that the south division of the house wanted him to run a race he said, "While you people were planning for this I had a dream. I dreamed that I had in my right hand a green ball, which I threw or kicked with my right foot toward the east. After I had kicked four times I reached the place where the sun comes up. When I turned around the darkness came behind me, but I kicked the ball four times and reached the place where the sun goes down, and the darkness did not catch me."

All his party were glad to hear of Black Beetle's dream, saying that it was a sign of good luck. So the next day Yellow Coyote said to his brother, "We will draw a line here for the starting place. If your man kicks his ball back over this line first he will be the winner and if my man kicks his ball first over the line I shall be the winner." They agreed that whoever won should have the privilege of marrying at the end of four days.

Duck and Black Beetle started off and ran for miles, and after a long time the latter came in, kicking his ball first over the line, thus winning the race for Yellow Coyote. At the end of the four days Sandy Coyote acted in bad faith, for he went away in the evening and toward midnight returned with a wife whom he had taken among the Va-aki Â-âp, who lived northwest of the Coyote home. Her name was Itany Of'ĭ.[a] Yellow Coyote said, "I am going to build a fire and see what kind of looking woman my elder brother's wife is."

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[a] Itany is the name given a saltbush, Atriplex sp., the seed of which is eaten by the Pimas.

But the fire would not burn, and he got angry, exclaiming, "What shall I do? Here is that dirty syphilitic woman. I know her. I have passed her house many times, and I never thought she was to be my brother's wife. When she came in I smelled her breath, and the odor filled the house. What a lunatic my brother is to bring such a woman into the house." Then he covered the embers of the smoldering fire and laid down to sleep.

After four days Yellow Coyote went away in the evening toward the southeast and came home with a wife at midnight. She belonged to the people living on the Gila river supposed to be the ancestors of the Pimas, and her name was Ho-ony Of'ĭ,[a] Corn Woman. When they entered the house Sandy Coyote said, "I am going to build a fire and see what kind of looking woman my younger brother's wife is." But the fire would not burn, and he became angry, exclaiming, "What shall I do? Here is that dirty syphilitic woman. I know her. I have passed her house many times, and I never thought she was to be my brother's wife. When she came in I smelled her breath, and the odor filled the house. What a lunatic my brother is to bring such a woman into the house." Then he covered the embers of the fire and lay down to sleep.

After a time they began to play ki^{n}ts again, and Yellow Coyote lost as before. After he had lost all his property he wagered his body and soul, which Sandy Coyote won. Then the latter killed him and ate his flesh. Yellow Coyote's wife was pregnant at that time and later gave birth to a boy. When this boy was about nine years old he went out one day and met Sandy Coyote, who was bringing in a deer on his shoulders. A piece of the deer fat fell, and the boy picked it up, concealing it in his armpit. Sandy Coyote asked him if he had seen anything of the fat, but the boy said he had not. Sandy Coyote searched him and found the fat, which vexed him so that he thought to treat the lad as he had his father. "Let us play ki^{n}ts together," said he. The boy told his mother about it, and she cautioned him not to gamble, as that was the cause of his father's death. For fear that he might do so she took him that night away toward the east. It was raining, but she carried fire with her in a small olla. She took up her residence in the Superstition mountains, where they lived upon herbs and grass seed. One day while the mother was away gathering seed the boy killed a bird with his little bow and arrows. When she returned he declared that he had killed a bird, but she would not believe that he had done it. But they buried the bird in the ashes and ate it. After that the boy killed many birds, rats, cottontails, and large hares. From time to time his mother made larger arrows and a heavier bow for him. One day he came running to his mother asking for a yet larger bow that he might kill a mule deer. She told him that only a grown man and not even he single handed could kill a mule deer. But he insisted, saying that he could kill it. So she made the large bow, and he went away with it. When he reached the place where the deer was and was creeping close upon it a soft whistle reached his ear. He looked around and saw Mountain Lion coming toward him. When Mountain Lion came up he said, "Wait here and I will kill the deer for you." He was as good as his word and brought the deer and also gave the boy his bow, arrows, quiver, and clothing, at the same time telling him not to let his mother know who had killed the deer, but to tell her that a man had given him the other things. The mother went with the boy and tried to find a track, but she could find nothing. After that the boy killed plenty of deer. One day he shot a deer which escaped with an arrow in him.

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[a] There is a conflict of opinion as to which of these two women was married by Sandy Coyote.

One day as Vulture was returning to his home near Maricopa he saw a dead deer with a strange arrow in it. He took both deer's meat and arrow home with him and showed it to the people who gathered according to their custom about him. He asked whose arrow it was, but no one could tell him. Sandy Coyote was in the company and recognized the arrow, but was too much ashamed to speak. Then Vulture said, "I think I know the arrow. I have heard of a boy living in the west who was ill treated, so that he and his mother were driven away to the mountains. I think they must have found a home somewhere in this country, for this is his arrow."

Sandy Coyote admitted that it was his son's [nephew's] arrow. "Give it to me, and I will some day go there and give it to him," he said. The next day Sandy Coyote searched for and found his brother's widow and her son. When he reached their house he went in and saw them eating a dish of meat. "Here, take your arrow," said he. "You shot a deer, which carried it away and your father's brother found it, brought it to his home, and inquired whose it was. At last they said it was yours, so I bring it to you." The boy said nothing, but took the arrow and put it away. After the boy and his mother were through eating they put away the remaining food without a word.

Sandy Coyote turned to leave, making an attempt to whistle to show his indifference to the coldness manifested toward him, but he only succeeded in shedding tears. "What is the matter with you that you cry so?" said the boy; "when I was younger and lived with you, you never gave me meat, but I did not cry."

A long time after that the woman said to her son, "I am going home to my own people, where I may get something to bring to you, and then you may go and play ki^{n}ts with Sandy Coyote, who killed your father; I think you are clever enough to beat him now." For many days he waited for his mother to return, and at last he went after her. On the way he saw two attractive girls approaching him. Turning aside, he lay down beside the trail and began to sing a pleasing song just after the girls had passed him. Surprised at hearing a voice behind them, they looked back to see whence it came, but could find no one. They saw nothing except a dead body that was well advanced with decay. When they started on they heard the singing again, but when they renewed the search they could find no living person. The younger said, "It must be this decaying corpse that is singing."

"Let us go," said the elder; but the younger refused, saying, "I am going to take that dead body, for I can see it winking." So she took it to her home and left it while she went to gather grass seed. Soon the younger girl wanted to return to the house.

"You want to go back to that putrid corpse," said the elder; "you crazy thing!"

"Well, I am going; and if you are going to stay here, stay as long as you like." So the younger woman got ready to go home, but the other also got ready and accompanied her. When they reached the house the younger went in and found a handsome young man, to whom she went without a word. The elder girl called her several times, asking her to come and help cook some food. At last the elder girl came and discovered the young man, and she also came to him. But the younger said, "You scolded me for bringing him here; now you may go out and leave him to me."

Finally the young man said, "Go out, both of you, and cook something for me to eat; I am hungry." So they both went to do as he wished. The next day the husband of the two young women came home, and was very angry at finding the young man there.

"Put up one of your wives," said he, "and we will have a game."

The young man said, "I have nothing to wager." But the husband replied, "Put up one of your wives." Then the young man said, "You must put up your shirt." And it was the turn of the husband to reply, "I have no shirt."

"Yes, you have."

"No, this is my skin," he answered, scratching his breast until the blood came.

"It is not your skin; it is your shirt. If you do not believe me, I will take it off you and then I shall win the wager from you." "I agree," said the other. So the young man took the husband of the women up by the hands and shook him, and he dropped dead out of his skin.

At this time the young man's mother came, and they took the two young women with them to their home. Soon he went to play ki^{n}ts with Sandy Coyote, taking with him beads, deerskins, and other things to wager. As he journeyed he sang:

Vasohona, vasohona, âikinynamuginu yângai ku-ulĭ.
  Vasohona-a, vasohona.
Over there, over there, you pay me my father old.
  Over there, over there.

As he went along he took some white stones, which he made to resemble white birds' eggs. These he put in a little nest which he made. When he reached his uncle's house he told Sandy Coyote that he had come to play kiⁿts with him. They got ready to play and put up their wagers, but the young man said, "It is about time the birds laid their eggs."

"No," said Sandy Coyote, "it will be two or three months from now before they begin to build their nests."

"As I came along I saw that the dove had already laid her eggs."

"No; you are lying to me."

Then the young man said, "Well, if I go and bring those eggs to you and show you that I was telling the truth I shall win our wager, if I do not bring them you shall win." So the young man went out and brought the eggs. After the wager had been paid they prepared for another game and another wager was laid. When they were ready the young man cut his toe nail and threw it into the west, where it hung, looking like the rim of the new moon.

"Look at the moon there in the west," said he.

"No; we are having a full moon now," said Sandy Coyote, "it is in the east; you are lying to me. How could the full moon be in the west in the evening?"

"Well, suppose you look. If you find any moon you shall pay me the wager, and if you do not then I shall pay you." So Sandy Coyote looked and saw the supposed moon and came back and said, "You win."

Again and again they played and again and again the young man won.

When they were ready to play kiⁿts Sandy Coyote said, "Sit there; it is your father's place."

But the young man answered, "No; I shall sit here and you may sit there. If you wish me to sit there you must carry me there. If you can carry me there you will win all we have wagered this game; if you can not, then I shall win."

So Sandy Coyote thought he could do it easily, and took hold of the young man to carry him to the other side, but he found the man so heavy that he could not move him. So Sandy Coyote lost again, and was compelled to admit that he had lost all that he had. The young man said he would like to have Sandy Coyote wager himself, if he had nothing else, and the other agreed to this.

When they were ready to throw the ki^{n}ts the young man said, "Your cane is looking at me very sharply; I would like to have it turned the other way."

Sandy Coyote replied, "No one can move it in any way. I can not, nor can you."

"Well, suppose I pull it out and turn it the other way, then I shall win the wager; and if I can not, then you shall win."

The other agreed; so he got up and moved the cane around as he wished, thus winning the final wager. Then the young man grasped Sandy Coyote by the hair and shook him until he dropped down dead. Taking all that he had won, the young man went home.

After a time his mother said she would like to go to where her people were living. After some preparation they started on their journey. At the end of the first day they camped. During the night the mother turned herself into a gray spider. The second day they went on again and camped in the evening. That night the elder wife turned herself into a black spider. At the end of the next day's journey they camped again, and that night the remaining wife turned herself into a yellow spider. The young man was left alone the next day, but he hoped to reach his mother's people, and so journeyed on until nightfall, when he camped. During the night he turned himself into a rough black lizard.

Even to this day Coyote is known as the wise one. It is dangerous to kill or harm him, for he will avenge himself by stealing or doing worse mischief. He knows well the house of the one who tries to injure him, no matter where the deed may have been performed. And yet he is not always unfriendly, for if he is heard to cry out as if jumping it is a warning that the Apaches are near and danger menaces.

ANOTHER VERSION OF THE CREATION MYTH[a]

before the earth was made nothing but darkness. It has been found only wind blows came rolling from one place to another, nothing but wind. at the time there was a man in the darkness alone. and has told that this man was wandering from point to point.

This has been for quite awhile. and no pleace for to rest on. So the man feel himself and know that he was a man by himself. and more of he found a push called (Shiquia)[b] and after he found this, and he call (Shiquia)

And also he made the earth. and so he call himself a God. now at the

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[a] It seems worth while to present here the version of the cosmogonical myth which was written for the author by a young Pima who had learned to write English during the term of several years which he spent at a Government school. It illustrates the confusion existing in the minds of the younger generation; to some extent, also, the order of words in the Pima sentence, as well as the difficulties that must speedily beset the ethnological investigator as soon as the older people shall have gone.

[b] Rsukoi.

time this darkness was still on yet. so the first he made water. when he had done this work, he took the water and throught up in Heaven. which means stars. also he made the moon and mialk-way. to give more light. he also made the sun. which is greater then what he made. now in those day's there. at a ceatan day. He sitted himself to máde a first man out of a very hard mud. and there was another man name (Sis Hia.) and (Gia- (via mack)
These two men begain too make all kinds of living creaters. and when these two men made men out of hard mud the pleaced at a house to see what will be, in a day or two.
now when these men pleaced at. they want a little way to see what will be done with they work. so the haerd sone one speacking in that house. but could not understand. next there was another one speacking in our Lounger and Sie Hia) said that he understand that will be great wares to all nathion, not very long after this poeple at Mesa trying to make a ditch. so they gather one day saking each other of way to get water.
And one of these pearty said that there was man name Cea-gens who knows much about ditch, so the send for, when this Cea-vens) came to there camp. and told them that the must make a spath out of a tree call (Oie a came) so they work on for quite a while.
while the working this man Cea-ven went away for some reason, while he way. these poeple at mesa had a great trouble anong themself.
there where begain they war.
so they call a day, which these poeple to make Bows and arrows. Sho-jiak,[a] (Caveid)[b]
and so these poeple start way down near Florince and then come to Casa great Rounen, and so on to Casa Planco.

A mowan who's name (Stoke qui tham) his two son's one of them name (Parhane) another (Par-lrad)
one day when the were at home. thire mother told about an eagle of there owne. and one day these boy's wanted to go and see what there mother been told them. So the start for there Eagle.
when the were at the plaece. the youngest said to his brother. that he may try first. to clime up for the birds. he tryd But could not make. then the oldest one. got them. and bring them down. the youngest brother took the oldest bird. and there begain to quirral about these two birds, the oldest said to his brother that he might have the youngest becouse he was the youngest.
and the oldest might have the oldest too. But the youngest would not let his oldest bird go. becouse he was the first one that he took. and would not let his brother give what he got first.

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[a] Club.

[b] Shield.

CHILDREN OF CLOUD

[Told by Inasa]

When the Hohokam dwelt on the Gila and tilled their farms about the Great Temple that we call Casa Grande there was chagrin among the young men of that people, for the prettiest woman would not receive their attentions. She would accept no man as her husband, but Cloud came out of the east and saw her and determined to marry her. The maiden was a skillful mat maker, and one day she fell asleep when fatigued at her labor. Then Cloud sailed through the skies above and one large rain drop fell upon her; immediately twin boys were born.[a]

Now all the men of the pueblo claimed to be the father of these children. After enduring their clamors for a long time the woman told her people to gather in a council circle. When they had come she placed the children within the circle and said, "If they go to anyone it will prove that he is their father." The babies crawled about within the circle but climbed the knees of no one of them. And so it was that the woman silenced them, saying, "I wish to hear no one of you say, 'these are my children,' for they are not."

When the boys had reached the age of 10 they noticed that their comrades had fathers and they inquired of their mother, "Who can we call father? Who can we run to as he returns from the hunt and from war and call to as do our playmates?"

And the mother answered: "In the morning look toward the east and you will see white Cloud standing vertically, towering heavenward; he is your father."[b]

"Can we visit our father?" they inquired.

"If you wish to see him, my children, you may go, but you must journey without stopping. You will first reach Wind, who is your father's elder brother, and behind him you will find your father."

They traveled for four days and came to the home of Wind. "Are you our father?" they inquired.

"No; I am your uncle. Your father lives in the next house; go on to him." They went to Cloud, but he drove them back, saying: "Go to your uncle and he will tell you something." Again the uncle sent them to the father, and four times they were turned away from the home of each before their father would acknowledge them.

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[a] Bourke mentions this myth in his notes upon the Mohaves: "This Earth is a woman; the Sky is a man. The Earth was sterile and barren and nothing grew upon it; but by conjunction with the Sky (here he repeated almost the very same myth that the Apaches and Pimas have to the effect that the Earth was asleep and a drop of rain fell upon her, causing conception) two gods were born in the west, thousands of miles away from here." Journal of American Folk-Lore, II, 178.

[b] Among the Navahos Sun is the father of the twins who grow to manhood in four days and then set out to find their parent. See Washington Matthews, The Navajo Mythology, in American Antiquarian, v, 216, 1883.

"Show me that you are my children," said he; "if you are, you can do as I do." Then the younger sent the chain lightning with its noisy peal across the sky. The older sent the heat lightning with its distant diapason tones. "You are my children," exclaimed Cloud, "you have power like unto mine." As a further test he placed them in a house near by where a flood of rain had drowned the inmates. "If they are mortals," thought he, "they will be drowned like the others." Unharmed by the waters about them, the children demonstrated their power to survive, and Cloud then took them to his home, where they remained a long time.

When they longed to see their mother again, Cloud made a bow and some arrows different from any that they had ever known and gave to them. He told them that he would watch over them as they journeyed, and admonished them against speaking to anyone that they might meet on the way. As the boys were traveling toward the westward, they saw Raven coming toward them, but they remembered their father's injunction against speaking and turned aside so as not to meet him. They also turned aside to escape meeting Roadrunner, Hawk, and Eagle. Eagle said: "Let's scare those children." So he swooped down over their heads, causing the boys to cry from fright. "Oh, we just wanted to tease you, that's all; we don't mean to do you any harm," said Eagle.

Thus they journeyed on until they met Coyote. They tried to turn aside in order to avoid him, but he ran around and put himself in their way. Cloud saw their predicament and sent down thunder and lightning, and the boys by their magic power added to the bolts that flashed before the eyes of Coyote until he turned and fled.

It was on the mountain top that the boys were halted by Coyote, and one stood on each side of the trail at the moment when they were transformed into the largest mescal that was ever known. The place was near Tucson.

This is the reason why mescal yet grows on the mountains and why the thunder and lightning go from place to place—because the children did. This is why it rains when we go to gather mescal.[a]

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[a] A similar version of this myth was related to Lieutenant Emory by the interpreter of the Chief Juan Antonio Llunas. This man said: "That in bygone days a woman of surpassing beauty resided in a green spot in the mountains near the place where we were encamped. All the men admired and paid court to her. She received the tributes of their devotion—grain, skins, etc.—but gave no love or other favor in return. Her virtue and her determination to remain unmarried were equally firm. There came a drouth which threatened the world with famine. In their distress the people applied to her, and she gave corn from her stock, and the supply seemed to be endless. Her goodness was unbounded. One day as she was lying asleep with her body exposed a drop of rain fell on her stomach, which produced conception. A son was the issue, who was the founder of a new race which built all these houses."

When he was asked if he believed the story he replied: "No; but most of the Pimos do. We know, in truth, nothing of their origin. It is all enveloped in mystery." W. H. Emory, Notes of a Military Reconnoissance, S. Ex. Doc. 41, 83, 30th Cong., first sess., 1848.

SKULL AND HIS MAGIC

Once there was a pretty girl who was unwilling to marry anyone. All the young men brought presents of game to her parents, but none found favor in the eyes of the critical maiden. At last to the surprise of neighbors and kinsmen she chose for her husband one who was a man by night and a skull by day. Then all laughed at the marriage, saying, "One man in this valley has a bone for a son-in-law."

One morning the crier of the village made this proclamation: "To-day we hunt deer in the mountains to the northward!" Skull went ahead of the party and hid in a defile in the mountains. When the hunters came driving the game before them the deer all fell dead at the sight of gruesome Skull; so the people had an abundance of venison without the trouble of trailing and killing. Thus it was that Skull rose in their regard and ridicule was no longer heaped upon him.

The next day had been appointed for the foot race in which the runners would kick the ball. Skull entered as one of the contestants, though his neighbors laughed and said: "How can one ball manage another?" But when he reached the goal a winner the last voice of contumely was silenced.

ORIGIN OF THE HORSE

Two brothers who lived apart from their kinsfolk were skillful deer hunters. Day by day they followed the deer and antelope, and when their chase was successful they carried the game home on their shoulders. This was heavy work, and at last the elder in the goodness of his heart took pity on his younger brother, saying: "You must help me to carry out my plans and I shall become transformed into something that will be useful to you. Shoot an arrow through my body from front to back and another from side to side; cut me transversely into four pieces and throw them into the water. In four days you may come back and see what has happened."

When the younger man, sorrowing and wondering, had obeyed he returned to find four strange animals which we now call horses, two males and two females, colored black, white, bay, and yellow or "buckskin." He was not frightened, for his brother had given him warning, and he had provided himself with a rope, which he tied around the neck of one of the horses, took a half hitch in its mouth, and rode it home, driving the others.

Thereafter horses multiplied in Pimería and in time all were provided with mounts, though had it not been for the sacrifice of the good brother we should never have had any.

Another version

At the time when the Rsârsûkatc Â-âtam confined the game animals in the cave at Aloam mountain[a] our people were living between Casa Grande and Tucson. Among them were two unhappy brothers, one blind and the other lame. One day as the elder was lamenting, crying, "Why am I lame?" and the other was saying, "Why am I blind?" they suddenly heard a peal of thunder and a voice said, "Take care! Take care!" At this they were frightened, and the younger opened his eyes to see and the elder sprang to his feet and walked.

Then they went to hunt for game, but the Rsârsûkatc Â-âtam had cleared the ranges of every living thing that could supply the Pimas with food, so that the brothers wandered over mountain and mesa without success until they were gaunt with hunger. Then the elder told his brother that he would die for the latter's sake and that after a time the younger brother should return to see what had been the result of his sacrifice. When the young man returned he found two horses, a male and a female.

NURSERY TALES

THE FIVE LITTLE ORPHANS AND THEIR AUNT

Five little Indians (not Pimas) were once left orphans because their parents had been killed by Apaches, and they got their aunt (their mother's younger sister) to come and live with them. She had no man, and it was very hard for her to take care of them. One day the children all went away to hunt, and they were met by five little rabbits (cottontails) in the mountains. The oldest of the rabbits came running to the children and crying, "Don't shoot me; I have something to tell you." So the children stood still and the rabbit said, "The Apaches have come to your place and burned down all the houses; you had better go home now." But the children surrounded the rabbit and killed it with an arrow and took it home.

When they reached home, they saw their aunt lying outside the ki in the shade, and something bloody near her. The oldest boy said, "Just look what auntie has been doing! She's been eating our paint and poisoned herself." But it was blood they saw coming out of her mouth, for the Apaches had come and killed her. When they came closer, they saw that a bunch of her hair had been cut off, and she looked so unnatural in death that they thought it was somebody else, and that their aunt had gone away. They had never seen a dead person before. So they said, "Let us dig a big hole and make a fire all day long and put hot stones in it, for she has gone to the mountains to get some mescal." So they did, and waited all day long till sunset, when she usually came, but she did not come. Then they said, "She has gone far and has a heavy load and is waiting for us to come and help her; let us go." But the oldest boy said, "No, she will come anyway, she always does, even if she has a heavy load." So they waited till night, and gave her up, and went into the house to sleep; but they kept their sandals on, as the Pimas always did, so they could start off quickly if there were danger.

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[a] Twenty-five miles southwest of Tucson.

In their sleep they heard her coming in her sandals, groaning and murmuring, so they all got up and went outdoors. They heard her go and look into the fire pit, and then come and stand in their midst. One said, "I think it is a ghost;" so they turned to the right and ran around the ki, and she followed them around and around. Finally they all went inside, still pursued, and the children stood on each side of the door and turned into stone. And the woman went away.

COYOTE AND THE QUAILS

Once Coyote was sleeping very soundly and a great number of quails came along and cut pieces of fat meat out of him; then they went on. Just as they were cooking the meat Coyote overtook them and said, "Oh, where did you get that nice fat meat? Give me some." They gave him some, and after he had eaten all he wanted he went on. When he had gone a little way, the quails called after him, "Coyote, you ate your own meat."

"What did you say?"

"Oh, nothing; we heard something calling behind the mountains."

Presently they called again, "Coyote, you ate your own meat."

"What?"

"Oh, nothing; we heard somebody pounding his grinding stone."

So Coyote went on; but finally he felt his loss, and then he knew what the quails meant. So he said he would eat them up, and turned around after them. The quails flew above ground, and Coyote ran under them. Finally the quails got tired, but Coyote did not, for he was angry and did not feel fatigue.

By and by they came to a hole, and one of the smartest quails picked a cholla cactus branch and pushed it into the hole, and they all ran in after it. Coyote dug out the hole, and when he came to the first quail he said, "Was it you that told me I ate my own meat?" "No," said the quail, so he let him go, and he flew away. The next one he asked the same question and received the same reply, and let him go; and so on till the last quail was gone, and he came to the cactus branch. This was so covered with feathers that it looked like a quail, and the Coyote asked it the same question. There was no answer, and Coyote said, "I know it was you, because you do not answer." So he bit into it very hard and it killed him.

THE WOMAN AND COYOTE

Once the river rose very high and spread over the land. An Indian woman was going along with tortillas in a basket on her head, and she waded in the water up to her waist.

Coyote was afraid of the water, so he was up in a cottonwood tree. When he saw the woman he said, "Oh, come to this tree and give me some of those nice tortillas."

"No," said the woman, "I can not give them to you; they are for somebody else."

"If you do not come here I will shoot you," said Coyote, for he was supposed to have a bow. So she came to the tree and said, "You must come down and get them, for I can not climb trees." Coyote came down as far as he dared, but he was afraid of the water. Then the woman said, "Just see how shallow it is, only up to my ankles." But she was standing on a big stump. Coyote looked and thought it was shallow, so he jumped down and was drowned. And the woman went on.

THE PIMA BOY AND THE APACHES

An old woman once lived with her grandson. The boy's father had been killed by the Apaches and his mother taken captive. They had treated the woman very badly and burned her arms with hot ashes and coals and made big scars. The boy had heard these stories about his mother.

The boy and the old woman had a very hard time getting along, and he used to go where certain persons were grinding corn and brush a few grains as they fell from the metate into his blanket and carry them home and the grandmother would make soup of them, and that was the way they lived. But by and by these people went away and when the boy went to get some corn there was none there and he had nothing to take home. The grandmother scolded him and told him to go back; and when he refused she whipped him. Then he said, "I know where my mother is, and I am going to her." The old woman said, "No, you must not; the Apaches will kill you." But he said, "I am going; my mother will not let them harm me." So he went. His grandmother trailed him to the mountains, and finally from the very highest peak she saw him going along toward the camp. She also saw his mother, her daughter-in-law, out alone gathering seeds. She recognized her at a distance by the shining of her scars. The old woman ran after the boy, but when she caught up with him he stepped aside and turned into a saguaro. Then after she had turned around and gone back he resumed his form and went on to his mother.

When she saw him she cried out, "Don't come near me, the Apaches will kill you; you know what they did to me, and they will kill you."

"What can I do?" he said, "What do the Apaches like?"

"They like little doves."

"Then I will turn into a little dove."

He did this and she carried him home in her basket. The Apaches asked, "What is that?" and she replied, "The young of a dove; so I brought it home." But when the Apaches left the room they could hear her talking to it, and when they came in she would be still. They could not understand the words but knew she was speaking her own language, so they said, "This thing belongs to her tribe. Let us kill it."

So they went in and the chief took it in one hand and smashed it hard with the other and the pieces came through between his fingers. These pieces then flew up out of the smoke hole and turned into a flock of hawks, and they fell upon the Apaches and beat them all to death with their wings.

Then they turned back into the boy again and he and his mother started home. But when they reached the place where the grandmother had turned back they could go no farther. They turned into saguaros, one on each side of the road.

THE BIRDS AND THE FLOOD

When the waters covered all the earth two birds were hanging onto the sky with their beaks. The larger was gray with a long tail and beak; the smaller was the tiny bird that builds its nest like an olla, with only a very small opening to get in. The larger one cried and cried, but the other just held on tight and said, "Don't cry. You see that I'm littler than you, but I'm very brave. I don't give up so easily as you do. I trust in God; He will take care of those in danger if they trust in Him."[a]

DEATH OF COYOTE

After the waters had gone down Elder Brother said to Coyote, "Don't touch that black bug, and do not eat the mesquite beans; it is dangerous to harm anything that came safe through the flood." So Coyote went on, but presently he came to the bug, and he stopped and ate it up. Then he went on to the mesquite beans and looked at them and said, "I will just taste one, and that will be all." But he stood there and ate and ate till they were all gone. And the beans swelled up in his stomach and killed him.

THE BLUEBIRD AND COYOTE

The bluebird was once a very ugly color. But there was a lake where no river flowed in or out, and the bird bathed in this four times every morning for four mornings. Every morning it sang:

Ga'to setcʋ'anon ima rsoñga.
  Gʋnañʋrsa,
Wʋs'sikâ sivany tcʋtcʋnoña.

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[a] This sentence is clearly inspired by Christian teachings.

(There's a blue water, it lies there.
I went in,
I am all blue.)

On the fourth morning it shed all its feathers and came out in its bare skin, but on the fifth morning it came out with blue feathers.

All this while Coyote had been watching the bird; he wanted to jump in and get it, but was afraid of the water. But on that morning he said, "How is this all your ugly color has come out of you, and now you are all blue and gay and beautiful? You are more beautiful than anything that flies in the air. I want to be blue, too." Coyote was at that time a bright green. "I only went in four times," said the bird; and it taught Coyote the song, and he went in four times, and the fifth time he came out as blue as the little bird.

That made him feel very proud, because he turned into a blue coyote. He was so proud that as he walked along he looked about on every side to see if anyone was noticing how fine and blue he was. He looked to see if his shadow was blue, too, and so he was not watching the road, and presently he ran into a stump so hard that it threw him down in the dirt and he became dust-colored all over. And to this day all coyotes are the color of dirt.

THE BOY AND THE BEAST

Once an old woman lived with her daughter, son-in-law, and grandson. They were following the trail of the Apaches. Whenever a Pima sees the track of an Apache he draws a ring around it with a stick, and then he can catch him sooner. But at night while they were asleep the Apaches came and grasped the man and woman by the hair and shook them out of their skins as one would shake corn out of a sack, and the old woman and the boy were left alone. They had to live on berries, but in one place a strange beast, big enough to swallow people, camped by the bushes. The grandmother told the boy not to go there, but he disobeyed her; he took some very sharp stones in his hands and went. As he came near the animal began to breathe and the boy just went inside of him and was swallowed all up. But with his sharp stones he cut the intestines of the beast so that he died. When the grandmother came to hunt for the boy he came out to meet her and said, "I have killed the animal."

"Oh, no; such a little boy as you are to kill such a dangerous beast!"

"But I was inside of him; just look at the stones I cut him with."

Then she went up softly and saw the holes and believed. And after that they moved down among the berries and had all they wanted to eat.

THE THIRSTY QUAILS

A quail had more than 20 children and with them she wandered over the whole country in search of water and could not find it. It was very hot and they were all crying, "Where can we get some water? Where can we get some water?" but for a long time they could find none. At last, away in the north, under a mesquite tree, they saw a pond of water, but it was very muddy and not fit to drink. But they had been wandering so many days and were so tired that they stopped in the shade, and by and by they went down one by one and drank the water, although it was so bad. But when they had all had enough it made them sick and they died.

THE NAUGHTY GRANDCHILDREN

An old woman had two bright grandchildren. She ground wheat and corn every morning to make porridge for them. One day as she put the olla on the fire outside the house, she told the children not to fight for fear they would upset the water. But they soon began quarreling, for they did not mind as well as they should, and so spilled the water, and the grandmother had to whip them. They became angry and said they were going away. She tried to make them understand why she had to whip them, but they would not listen and ran away. She ran after them, but could not catch up. She heard them whistling and followed the sound from place to place, until finally the oldest boy said, "I will turn into a saguaro, so I shall last forever, and bear fruit every summer." And the younger said, "Well, I will turn into a palo verde and stand there forever. These mountains are so bare and have nothing on them but rocks, so I will make them green." The old woman heard the cactus whistling and recognized the voice of her grandson; so she went up to it and tried to take it into her arms, and the thorns killed her.

And that is how the saguaro and palo verde came to be.

Abstracts of Myths

THE CREATION MYTH

Out of primeval darkness spirit of Earth Doctor developed. He first created creosote bush from dust. Next created black ants and termites; these caused the world to develop and Earth Doctor created the sky. Then made gray spider and commanded it to spin web connecting edges of earth and sky. Threw blocks of ice into the sky for sun and moon and spray of water for stars; large stars made from magic crystal, and milky way by walking stick dipped in ashes. All living things then created and human beings from images of clay. Earth became overpopulated, as there was no death yet, so Earth Doctor pulled the sky down on the earth and crushed everything to death. But he came through a hole to the other side and made a new creation. After a time Elder Brother, a rival to Earth Doctor, arose and threatened to destroy the people again. This accomplished, through the child of Elder Brother's agent and South Doctor's daughter, who was the last of the youth's many wives. Child was abandoned and its tears caused a flood that overwhelmed the earth. Elder Brother was saved in his olla, Coyote on a log, father and child by turning into birds, Earth Doctor by hiding in his staff, and some people by going into a hole in the earth made by Earth Doctor.

After the flood Elder Brother was the ruler and Earth Doctor and Coyote his subordinates. When they found the middle of the land they all took part in a new creation. First death caused by Rattlesnake biting Rabbit. Burning corpse stolen by Coyote; afterwards he abused the woman and in retaliation the magicians concealed all the useful animals in a cave; these released by Coyote.

Väntre supplied with magic gambling sticks by Feather-breathing Si′vanʸ. Elder Brother interfered and caused Väntre to be turned into an eagle. Eagle lived on mountain and preyed on the people until killed by Elder Brother.

Tarsnamkam sent his parrot to steal turquoises at Casa Grande; sent football to daughter of Si′vanʸ there; child born from this became the monster Hâ-âk, who killed and ate children until destroyed by Elder Brother. Tobacco plant grew from grave of old woman who had stolen Hâ-âk's blood.

Elder Brother fell into disfavor with the people, who killed him several times, but he always came to life again, until the magic power of Vulture was invoked, who killed him through the agency of the sun. Came to life once more, but sank through a hole to the underworld, where the survivors of the flood lived. Some of these came above under his leadership and conquered the people there.

COYOTE

After closing up by his laughter the hole through which the underworld people were coming up, Coyote wandered to the west, and one day made two other coyotes from his image in the water, Sandy Coyote and Yellow Coyote. They sailed on logs across the water, but Yellow became blind and they turned back and went to live near the Grand Canyon. Gambled with each other and Sandy won; Yellow assisted by Finish, who causes Duck and Black Beetle to run a race, in which latter won for Yellow. Sandy finally won Yellow's body and soul and killed him. Death finally avenged by his son, who won from Sandy by stratagem.

CHILDREN OF CLOUD

Twin boys immediate result of marriage of Cloud and the beautiful mat maker, who had refused all suitors. Boys grow up, inquire for father, sent to the east to find him. Meet Wind, their uncle, and Cloud, their father. Tested by rain, thunder, and lightning, and accepted. After long visit start for home; encounter Raven, Hawk, Eagle, and Coyote; stand on each side of trail to avoid latter and are transformed into mescal.

SKULL AND HIS MAGIC

Man by night and Skull by day, he married maiden who had refused other suitors. Successful hunter because deer fell dead at sight of him. Winner in football race, thus silencing all ridicule.

ORIGIN OF THE HORSE

Two brothers burdened with heavy game. One conceives plan of relief and asks other to help him. Latter cuts body of former into four pieces and throws them into a lake; in four days returns and finds four horses.

Abstracts of Nursery Tales

THE FIVE LITTLE ORPHANS AND THEIR AUNT

Parents killed by Apaches and unmarried aunt supported children. While hunting one day warned by cottontail rabbit that Apaches had been at their house. On return find aunt dead, but never having seen a corpse did not recognize her. With mescal kept fire against her return; at night frightened and pursued by her ghost until all turned to stone.

COYOTE AND THE QUAILS

Quails cut pieces of fat from Coyote as he slept; he awakened and overtook them in camp; asked for refreshment and was given of his own flesh; starting on he was taunted about it by the quails. Turned to pursue them and almost ran them down when they ran into a hole, the foremost carrying a cholla stem. Coyote asked each in turn if she were guilty; on denial, let them go; finally asked cholla, and receiving no reply, bit it hard and it killed him.

THE WOMAN AND COYOTE

Coyote in cottonwood tree asked woman wading in river to give him some of her tortillas; she refused, but on being threatened went up to tree and told him to jump down, as the water was shallow; but she was standing on a stump; when he jumped he was drowned in the deep water.

THE PIMA CAPTIVE AND HER SON

Boy whose mother captured by Apaches lived with his grandmother. Quarreled with her and started to find his mother. Reaching her he turned into a dove, and she carried him home; Apaches heard her talking in her language to it, so the chief crushed it in his hand; pieces flew up through the smoke hole and turned into flock of hawks, who beat the Apaches to death. Mother and son started home, but turned into saguaros on the way.

COYOTE AND THE BLUEBIRD

Bird became blue by bathing in lake. Taught Coyote how, and he became blue, too. So proud that he gazed at himself as he went along and ran into a stump, fell into the dust, and became gray, as he is to-day.

THE BOY AND THE BEAST

Parents killed by Apaches and boy lived with grandmother. Frightened from berry bushes by terrible beast. Boy took some sharp stones and approached the beast, who swallowed him; cut his way out with the stones and thus killed the beast.

THE NAUGHTY GRANDCHILDREN

Quarreled with grandmother and ran away; when pursued the boy turned into a saguaro and the girl into a palo verde. Old woman grasped the cactus and it killed her.

RELIGION

DEITIES

The Pimas are far less given than their pueblo neighbors to the outward show of religion, such as is seen in the varied and frequent ceremonies of the Hopis and Zuñis. On the contrary, they appear to have no other than an occasional "rain dance," the navitco (see p. 326), and other ceremonies for the cure of disease. So far as could be ascertained in a comparatively brief sojourn among them their religion comprised a belief in the supernatural or magic power of animals, and especially in the omnipotence of the Sun. When in mourning, sick, or in need, the Pima addressed his prayers to the Sun in the morning: Tars! Oek i′ʊp sĭnhâ-ĭkʊĭ-ĭtûk iʊp Ĭn′yĭmak kʊv′kʊtûki! "Sun! Kindly help me through the day!" Or at nightfall his petition was raised: Stcoho′komam! Oek iʊp sĭnhâ′ĭkʊĭ-ĭtûk iʊp Ĭnyĭmak kʊkʊtûki! "Darkness! Kindly help me through the night!" The following form of supplication was often employed: Tars! Pa′pûtitcû sĭnhâ′ĭ-ikʊ[ldi], contracted from Tars! Pa′pût itcok′si sĭnhâ′ĭkʊĭt, "Sun! There, have mercy on me." When weary upon a journey, the

Sun was appealed to, and the first whiff of cigarette smoke was puffed toward him. The disk was not regarded as the "shield" or "headdress," but as the veritable person of the god. He moves unceasingly around the flat earth, going beneath the western rim and passing across below to rise in the east.

It is Sun that, by means of magic power, kills those who die during the day. It is Night who kills those who die during the hours of darkness. Moon is Sun's wife, but she is not accredited with the power that is given to Darkness. Coyote is the child of Sun and Moon, and figures largely in the myths. His character, by its buffoonery and trickery, much resembles that of the culture heroes of some other tribes.

At the present time two deities are recognized, Tcʊ′wʊt Makai, Earth Magician (medicine-man or doctor), and Si′ûû, Elder Brother. They live in the east, dividing the control of the universe between them. The former governs the winds, the rains, etc.; sometimes he is called Tciors, Dios [Spanish]. Their names are pronounced when a person sneezes, or, he may simply exclaim "pity me," referring tacitly to one or the other of these two deities. There is a puzzling mingling of the old and the new in the myths, though it seems probable that the greater part of them have been of ancient origin with recent adaptation of Earth Doctor and Elder Brother from the Christian religion. Among the Pimas themselves opinion is divided as to whether the myths have been largely adopted from the Papagos.

At the solstitial point in the northeast lives Tcopiny Makai, Sinking Magician, who also has a "house" in the northwest. In the southeast lives Vakolif Makai, South Magician, who also occupies the corresponding point in the southwest. Along the Sun's path are the houses of the four minor gods:

Wʊpʊki Makai, Lightning Magician, is the southernmost, and when the Sun is in his neighborhood we have lightning that is not accompanied by thunder.

Toahĭm Makai, Thunder Magician, causes the thunders that are heard during the second month.

Hʊwʊlt Makai, Wind Magician, produces the strong winds that blow so continuously in the spring.

Tâtrsaki Makai, Foam Magician, causes the river to rise and bear foam upon its waves in the month succeeding the month of wind.

It is difficult to determine the exact position of Coyote in the Pima pantheon, though he is classed with the leading deities in the myths, and his modern but degenerate descendants are regarded as very wise.

When a coyote comes by moonlight and sees the shadow of a chicken he can pounce upon the shadow and so bring down the bird within reach. He has been known to steal a baby from between its sleeping parents, an informant declared. Considering the manner in which the moon is supposed to have originated, it is strange that it should contain the figure of a coyote. No explanation of this belief was found.

The stars are living beings: Morning Star is the daughter of a magician; her name is Su′mas Ho′-o, Visible Star. Polaris is the Not-walking Star, but is otherwise not distinguished from his fellows. Possibly this term has been adopted since the advent of the whites. Once a mule with a pack load of flour was going along in the sky, but he was fractious and not gentle, as is the horse. He bucked off the load of flour, which was spilled all along the trail. A part of it was eaten by Coyote, but some remains to form the Milky Way.

THE SOUL AND ITS DESTINY

The soul is in the center of the breast. It makes us breathe, but it is not the breath. It is not known just what it is like, whether it is white or any other color.

The views of the Pimas concerning the destiny of the soul varied considerably. Some declared that at death the soul passed into the body of an owl. Should an owl happen to be hooting at the time of a death, it was believed that it was waiting for the soul. Referring to the diet of the owl, dying persons sometimes said, "I am going to eat rats." Owl feathers were always given to a dying person. They were kept in a long rectangular box or basket of maguey leaf. If the family had no owl feathers at hand, they sent to the medicine-man, who always kept them. If possible, the feathers were taken from a living bird when collected; the owl might then be set free or killed. If the short downy feathers of the owl fell upon a person, he would go blind. Even to-day the educated young people are very chary about entering an abandoned building tenanted by an owl.

By some it is said that after death souls go to the land of the dead in the east.[b] All souls go to Si′alĭk Rsân, Morning Base, or

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[a] "Having been asked what information they possessed of their ancestors (*antepasados*), they told me about the same things as (*lo mismo poco mas ó menos que*) the (Pimas [Maricopas?]) Gileños said to the señor comandante, and Padre Font put in his diary, concerning the deluge and creation; and added, that their origin was from near the sea in which an old woman created their progenitors; that this old woman is still somewhere (*quien sabe en donde*), and that she it is who sends the corals that come out of the sea; that when they die their ghost (*corazon*) goes to live toward the western sea; that some, after they die, live like owls (*tecolótes*; and finally they said that they themselves do not understand such things well, and that those who know it all are those who live in the sierra over there beyond the Rio Colorado." Garcés' Diary in Coues, On the Trail of a Spanish Pioneer, I, 122.

"After death Mohaves become spirits; then they die again and become a kind of an owl; a second time they turn into a different kind of an owl, and a third time into still another; fourthly, they become water beetles; after that they turn into air.

"If anything is left of their bodies, the arms, the muscles of the upper arms become one kind of an owl, and the heart another." J. G. Bourke, Journal of American Folk-Lore, II, 181.

[b] Compare the Navaho belief, as recorded by Matthews: "For is it not from the west that the snow comes in the winter, the warm thawing breezes in the spring, and the soft rains in the summer to nour-

place where the sun rises. The East Land is separated from the land of the living by the chasm called Tcʊʹwʊt Hiʹketany, Earth Crack. When one of the writer's interpreters had gone to school at Hampton, Va., her associates said that she had gone to the abode of spirits. All is rejoicing and gladness in that other world. There they will feast and dance, consequently when one dies his best clothing must be put on and his hair must be dressed with care, as is the custom in preparing for an earthly ceremony. No idea of spiritual reward or punishment for conduct in this life exists.

Again, the souls of the dead are supposed to hang about and perform unpleasant pranks with the living. They are liable to present themselves before the living if they catch the right person alone at night. The ghost never speaks at such times, nor may any but medicine-men speak to them. If one be made sick by thus seeing a ghost, he must have the medicine-man go to the grave of the offending soul and tell it to be quiet, "and they always do as they are bid." Old Kisatc, of Santan, thought that the soul continued to reside in the body as that was "its house." During his youth he had accompanied a medicine-man and a few friends to the grave of a man who had been killed near Picacho, about 40 miles southeast of Sacaton. The medicine-man addressed the grave in a long speech, in which he expressed the sorrow and regret of the relatives and friends that the corpse should thus be buried so far from home. Kisatc avers that the spirit within the grave replied to the speech by saying that he did not stay there all the time, but that he occasionally went over to hang about the villages, and that he felt unhappy in the state in which he found himself. Of course the medicine-men claim to be in communication with the spirits of the departed as well as with supernatural beings capable of imparting magic power.

DREAMS

Dreams are variously regarded as the result of evil doing, as a natural and normal means of communication with the spirit world, and as being caused by Darkness or Night. During the dream the soul wanders away and passes through adventures as in the waking hours. The young men never slept in the council ki for fear of bad dreams.

To dream of the dead causes sickness in the dreamer and if he dream of the dead for several nights in succession he will die. Dreams are not consulted for information concerning future action except in

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ish the corn in the valleys and the grass on the hills? Therefore it is that when we are in need we pray to Estsanaltehi, the Goddess of the Sunset Land.

"But first man and first woman were angry because they were banished to the east, and before they left they swore undying hatred and enmity to our people. And for this reason all evils come from the east—smallpox and other diseases, war, and the white intruder." The Navajo Mythology, in American Antiquarian, v, 224, 1883.

the case of the would-be medicine-man who may be called to his profession by means of persistent dreams. Since Night may cause one to dream as he wishes it is fair to presume that it is that god who oversees the destinies of the medicine-men.

Many years ago Kisatc, in either a swoon or trance, believed that he went far away to a place where a stranger gave him a magnificent bow and a set of beautiful arrows. On regaining consciousness he asked for the things that had been given him while he was away and became quite indignant when they assured him that he had not been out of their sight. To this day he believes that they deceived him.

SACRED PLACES

Hâhâtesumiehĭn or Hâhâtai s'maihĭsk, Stones Strike, is a large block of lava located in the eastern Santan hills (see pl. XLI, *b*). The largest pictograph ever seen by the writer in the Southwest is cut upon it and 2 or 3 tons of small angular stones foreign to the locality are piled before it. There are also many pictographs on the bowlders round about. This was probably a Hohokam shrine, though it is regarded with reverence by the Pimas, who still place offerings of beads, bits of cloth, and twigs of the creosote bush at the foot of the large pictograph. There is a tradition that a young man was lying asleep upon the flat rock and was seen by two young women who were passing along the opposite hillside. They tried to awaken him by tossing the pebbles which are yet to be seen. Pima maids thus awaken their lovers to the present day.

Hâ-âk Vâ-âk, Hâ-âk Lying, is a crude outline of a human figure situated about 5 miles north of Sacaton. It was made by scraping aside the small stones with which the mesa is there thickly strewn to form furrows about 50 cm. wide (fig. 102). The body furrow is 35 m. long and has a small heap of stones at the head, another at a distance of 11 m. from the first, and another at the junction of body and legs. The latter are 11 m. long and 1 m. apart. The arms curve outward from the head and terminate in small pyramids. In all the piles of stone, which have a temporary and modern appearance, are glass beads and rags, together with fresh creosote branches, showing that the place is yet visited. The beads are very old and much weathered. Beside the large figure is a smaller one that is 4.5 m. long, the body being 2.7. Hâ-âk is supposed to have slept one night at this place before reaching Hâ-âk Tcia Hâk, a cave in the Ta-atûkam mountains, where she remained for some time.

I'aksk‘, Place of Sacrifice, is a heap of stones on a knoll near Blackwater where it is probable that a Hohokam or Pima medicine-man has been buried.

Pat'anĭkäm, Place of the Bad One, is the name of a grave at Gila Crossing. It seems probable that the grave of some Hohokam medicine-man has been taken for that of the son of Kâkanyp.

There is another similarly inclosed but unnamed grave at Gila Crossing, also one between Sweetwater and Casa Blanca, and there are three at Blackwater. Such inclosures are called o'namŭksk, meaning unknown. Beads are to be found strewn about all of them.

Ma'vĭt Vâ-âk, Puma Lying, or Tci'apatak, Place of the Mortar, is a heap of small stones (pl. XLI, *c*) between the Double buttes, 10 miles west of Sacaton. Stones are there piled over a shallow mortar in which beads have been placed and partly broken. Bunches of fresh creosote branches were mingled with the decaying fragments of arrow shafts at the time of the writer's visit, showing that while the shrine is yet resorted to it is of considerable antiquity, for wood does not decay rapidly in that climate.

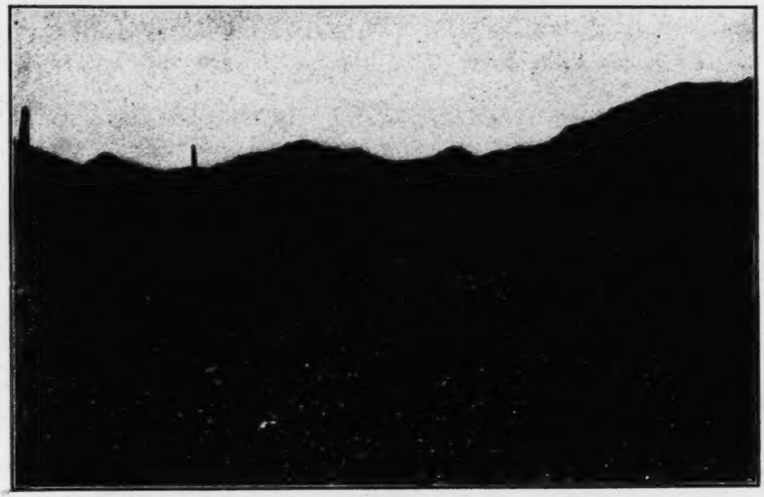

FIG. 102. Hâ-âk altar.

Evil spirits dwell in the Picacho and Estrella mountains, but this belief may be presumed to be an inheritance from the Apache period. The writer has not learned of any shrines being located in those ranges.

It is said that in the Santa Rosa mountains there was once a tightly covered medicine basket which was kept on a mountain top by a Papago medicine-man who carried offerings to it. All others were forbidden to touch it; but someone found it and when he lifted the cover all the winds of heaven rushed forth and blew away all the people thereabout.

Near the summit of one of the lava-formed Santan hills is a small cave in which the Hohokam placed sacrifices. A number of articles were discovered there a quarter of a century ago and sent to some eastern museum. Since that time the Pimas deposited the body of a child and some other things in the cave, which were secured by an Arizona collector in 1901. The cave is known as Va′rsa Vâ′-âk, Basket Lying, because it contained a basket such as the Pimas use for their medicine paraphernalia. It was discovered by two Pima warriors, who were serving their sixteen-day period of lustration for having killed Apaches. The basket contained sinew from the legs of deer, and sticks, which the finders assumed to be for the same purpose as those with which they were scratching their own heads at the time.

When a medicine-man dies his paraphernalia, if not transmitted to his descendants, may be placed in an olla and hidden under a heap of stones in the hills. He may also sacrifice a part of his stock in a similar way during his lifetime. The property of warriors is sometimes similarly cached.

Such places were formerly respected by the tribe, but they are now robbed with impunity to get "relics" to sell. A man at Pe-e′pûtciltk' informed the author's interpreter, José Lewis, of the location of one of these caches in the low hills south of Casa Blanca. We found that a number of concretions, crystals, shells, a bird carved from stone, and a war club had been deposited in an olla with a bowl turned over it, rendering it water-tight. The whole had been hidden under a heap of stones at the summit of a spur of the hill about 4 miles from the villages.

MEDICINE-MEN

There are three classes of medicine-men among the Pimas. Those who treat disease by pretended magic are known as Si′atcokam, Examining Physicians. As many women as men belong to this order, to which entrance is gained chiefly through heredity. This is the most powerful class in the community, though its members pay for their privileges at imminent risk. How great this risk is may be seen from the calendar records, page 38. The Si′atcokam were more numerous than the other classes. Those who have power over the crops, the weather, and the wars are called Makai, Magicians. Only one or two women were ever admitted to this order among the Pimas. There were usually about five Makai in each village. These two classes were the true rulers of the tribe, as their influence was much greater than that of the chiefs. Their combined strength was for years turned against the missionary, Rev. C. H. Cook, but their influence is now fast waning and several medicine-men have become avowed Christians. From these converts information was obtained that in all probability could not have otherwise been secured.

Yet another class of persons, including both men and women, and few in number, might be termed medicine-men. They are called Hai′-itcottam, Something given to drink. They are not highly esteemed, however skilled they may become in the use of roots and simple remedies, yet they are the true physicians of the Pimas. It may be that among the many empiric remedies which they employ some will be found to possess true therapeutic qualities.

The traditional history of the tribe tells of many families of medicine-men, and the profession was very generally handed down from father to son. Those receiving magic power in this manner were somewhat more highly regarded than others. A second method by which a person might secure power was by what might be termed a process of natural selection; anyone who recovered from a rattlesnake bite on the hand or near the heart might become a medicine-man or medicine-woman. A third method was by dreams and trances. Kisatc said that during his youth he had dreamed every night that he was visited by some one who endowed him with magic power. Under the influence of these dreams he decided to become a medicine-man, but as soon as he began to practise the dreams ceased. These dreams are not sought by fasting or other unusual conditions, nor does the person to whom they come seclude himself from his fellows.

Several informants declared that "any man who received instruction from a medicine-man and learned to do some little tricks could become a medicine-man." The process of acquiring power was called va′ĭkita, "getting power" (literally, "pouring in olla"). The novice was tested, either alone or along with one or more fellow-aspirants, by the medicine-man, who had the youth kneel before him on all fours, and then threw four sticks, each about 8 inches long, at him. If the novice fell to the ground during the throwing he was "shot" with the power and could then take the next degree. This was administered by the instructor, who "coughed up" tcʊ′tcaka (word of unknown meaning), white balls the size of mistletoe berries, and rubbed them "into" the breast of the novice. Another informant said that the novice swallowed the balls. Four or five balls were thus administered, though the "power began to work" in some cases where only one or two balls were used. One informant thought that the medicine-man had a sort of "nest of power" wherein the balls developed as in the ovary of a hen. No matter how many were given off the supply continued undiminished.

Sometimes the doctor wished to teach the youth, in which case the latter paid nothing for his instruction.[a] But the usual fee was a horse, "a piece of calico," or the like. Throughout the period of his initiation the novice was not permitted to go near a woman's menstrual lodge nor might he allow anyone to know that he was learning; that implied that he should not practise until the end of the novitiate period, usually two years, sometimes four. When at length he began to practise his success depended on his ability to develop dreams and visions.

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[a] "The Indians of the nation of Loretto had schools, whereby these professors instructed their youths in the above opinions, and some other needless puerilities: but recommended to them as truths of great importance. In order to this, their pupils attended them to caves or solitary places, at a distance

While the Si'atcokam can induct any young man into the mysteries of the order, that man's son can not inherit his father's profession.

LEGERDEMAIN

The Makai were intrusted with the important duty of securing supernatural aid to insure good crops. One method of procedure was to gather the people in the large lodge and have some one bring in an olla filled with earth. This the Makai stirred with a willow stick and placed before a clear fire, where it stood all night while rain songs were being sung. At dawn the olla was emptied and was found to contain wheat instead of earth. Four grains were given to each one present, to be buried at the corners of the fields or the four grains together at the center.

For a consideration the Makai would go to a wheat field and perform rites which he assured the owner would result in a heavy yield of wheat. After rolling and smoking a cigarette at each corner of the field, he would go to the center of it and bury a stick (â'mĭna) 3 or 4 inches long.

To cause an abundance of melons and squashes, the Makai entered the field and took from his mouth—or, as his followers supposed, from the store of magic power in his body—a small melon or squash. The object was partially covered with hardened mud, symbolic of the productive earth. The rite was performed at a time when no melons or squashes had yet appeared, and it is supposed that he obtained the "magic" melon by stripping the outer leaves from the growing end of young vines. This was buried at the root of a growing plant to insure a prolific yield.

Again, the germination and growth of wheat were sometimes imitated by concealing several grains of wheat in the hair and shaking them down upon the soil. Then by a dextrous manipulation of a previously prepared series of young wheat shoots the growth was represented up to the point where a stalk 2 feet in length was

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from the woods: and there they taught them to form certain figures on tablets, and when perfect in these, they were taught others, as children in our schools are taught to write. . . . But their most usual device was to hold up in their hands some little tablets of wood made with great labour, for want of iron tools of mesquite, or another hard wood called Una de Gato, on which were painted some grotesque figures, affirmed to be the true copy of the table, which the visiting spirit left with them at his departure to heaven: and these figures were the same which the Loretto professors [medicine-men] taught the boys at their private academy." Venegas, History of California, I, 98, 100.

slipped from the long coils of hair at the operator's shoulders and shown to the awe-stricken spectators as a fully developed plant.

A favorite trick was to have young men chew mesquite leaves, which on being ejected from the mouth were seen to be wheat or corn.

During the rain ceremonies, when the Makai were at the height of their glory, one of their most impressive acts was to pour dry earth out of a reed until it was half empty and then it would be seen that the remainder was filled with water. "Then it rained right away." If the Makai put one of the magic slates in a cup of water at the time the rain songs were being sung and also dug a shallow trench to show the rivulets how they should cut their way, it would rain in four days.

Another device of the Makai was to conceal reeds filled with water and then while standing on a house top to direct the singers to stand in a close circle around below him. Exhibiting a handful of eagle down or eagle tail feathers and throwing dust on them to show how dry they were, he would then sweep his hand about and scatter water over the spectators and singers, apparently from feathers but in reality from the reeds.

During the season when rain is especially needed any one may petition for it by means of the small gray fly that has a large head. Rubbing soot from the roof or chimney in the fly's eyes the person must say, "Go quickly, little fly, tell your grandmother to send the rain."

Some Si'atcokam arouse the wonder and admiration of their fellows by placing hot coals in their mouths (where they hold them between the teeth), or by holding them in their hands (taking care to have a thin layer of ash or mud beneath them).

When the exigencies of the case demand it, the Si'atcokam sink small pointed pieces of wood, an inch in length and flat at the larger end, into the flesh of their patients. The bits of wood are "twisted back and forth between the thumb and forefinger as one would twist a thread until the wood disappears." The great grandmother of Jacob L. Roberts, a young man of Apache-Maricopa and Pima-Kwahadk' lineage, thus treated him during a temporary attack of sickness in his infancy. She sank two pieces of creosote bush into his breast and predicted that he would not be ill as would other children. She also said that she would die within the year—and she did. Strange to say, Jacob also escaped the epidemic diseases that afflicted his playmates.

The Si'atcokam prize certain crystals very highly and claim to obtain them in the following manner: The person possessing the necessary power may be going along in some quiet place when all of a sudden a man will be seen approaching. The stranger never reaches him but will be seen to disappear; then if the Si'atcokam searches about the spot where the man was last seen, he will find a transparent crystal, hâ′tai tân′tam, stone white, which contains a spirit that will aid him in all his subsequent undertakings and which will desert the stone at the death of the holder.[a]

The Si′atcokam treats a wounded man by sucking the evil from the wound. He shows a strand of green that resembles a roll of water plants about 8 inches long. The wounded man sucks this crosswise four times and the Si′atcokam pretends to swallow it. "This insures complete recovery."

Cause and Treatment of Disease

The Si′atcokam carries his tcaekut or staff in hand when called to treat the sick. He begins by singing the "cure songs" or causing them to be sung for the purpose of aiding him in correctly diagnosing the case. Then he puffs out cigarette smoke over the body of the patient in order that he may "see" the disease. Most common ailments are attributed to certain definite causes and the diagnosis is easy. When he is well paid for his services he may sing more than one night before announcing the name of the disease. If he is too hasty he may "see" the bear when it is really the deer that is causing trouble. However, he can not sing more than four nights; then, if he fails, he must call in a fellow-practitioner. The case of Sala Hina is an interesting and instructive one and will illustrate very adequately these peculiar methods. Several years ago Sala carelessly ate some weed which poisoned her and she had barely strength enough to reach home. As close relatives are not allowed to treat a patient, a neighboring medicine-man was called in. Her husband rolled a cigarette for the learned doctor, who smoked it, but however skillfully he spread the smoke cloud over the groaning patient he could not "see" the cause of the trouble. Then another Si′atcokam was called in and a cigarette was rolled for him and he peered through the veil sufficiently to see "something." But he could not tell just what it was and advised sending for another medicine-man who was a specialist in intangible shapes. Sala was suffering the greatest agony in the meantime. If she moved she "felt full of pins inside." Those about her expected her to die at any moment. Number three at length arrived and smoked his cigarette, blowing the smoke across the patient from a distance to dispel the unusually heavy darkness. He said he must have his gourd rattle and magic feathers brought before he could see clearly. Meanwhile the husband had brought in a fourth medicine-man. Number four then smoked a cigarette and pronounced the verdict of death. Poor Sala had been compelled to lie quiet to avoid the torture from the "pins" but her mind was active and she understood every word that was said in her presence. Determined to do what they could, the last two arrivals set to work singing. Number three sang four songs, followed by four more songs from number four. Then number three sang four more, and so they alternated all night. Toward morning they put ashes into a cup of water, sweeping eagle feathers across the dish meanwhile. They then announced that they would get the evil out soon. Number four sprayed water from his mouth over the patient and declared that he had found her to be suffering from the presence of the horn of a horned toad in her heart. Falling on his knees beside her he sucked with all his might until he had removed the offending object. As it flew into his mouth it gagged him and he hastened to withdraw it. Calling for a piece of cotton he put the hot and burning horn into it and told the brother of the patient to throw it into the river. Then the two Si′atcokam sang twice and later in the day sang twice through their set of four songs for the horned toad. This faithful treatment brought about a recovery.

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[a] "Small rock crystals, supposed to be produced by the shamans, are thought to be dead or even living—a kind of astral bodies of the Theosophists. Such a rock crystal is called tevali (plural tevali'r) or 'grandfather'—the same name as is given to the majority of the gods. But it may, however, represent any person or relative, in accordance with the directions of the shaman." Lumholtz, Symbolism of the Huichol Indians, 63.

Sala's brother fell ill of some throat disease over which the doctors sang, sucked, and smoked for a month before he died.

It will be seen from the cases described that the songs play an important part in the treatment, and they are sung with endless repetitions. After the cause of the affliction has been decided upon the songs of that animal or object are sung. An image or a part of the animal or object is pressed upon or waved over the part affected and then the farce of sucking out the evil is gone through. Juan Thomas informed the writer that he had frequently concealed under his thumb nail the objects which he pretended to suck from his patients.

Sometimes ashes are rubbed upon the skin of the sick person. No matter what the disease may be, the ashes are administered with light rubbing. No explanation could be given for this treatment. For any disease, also, pledgets of cotton might be burned on the skin, and as these were half an inch in diameter and two or three might be burned in one place, the effect must have been very painful.

The female Si′atcokam never treated children; they confined their labors to the treatment of abdominal troubles not necessarily peculiar to sex. They treated men for abdominal difficulties and men treated women for all diseases.

Payment is promised to the Si′atcokam when they are called in. It may be a horse, cow, some wheat, a basket, or similar property. If he contracts to sing three nights and to receive a horse in payment, he will not receive the horse if the patient dies after he has sung two nights, but will receive some compensation. The death of the patient does not annul the obligation under any circumstances.

In addition to the animals, birds, and reptiles that cause disease, the variety of human ailments and the fertility of the native's imagination necessitated the invention of yet other causes. These were sometimes superhuman, but only too often the tribe merely descended to the level of the African savage, and accused some medicine-man of the crime of causing disease. There would seem to be some reason in this if the medicine-man who had the case in hand were the one accused, but that was not the custom; it was a rival practitioner who bore the onus and frequently paid the penalty with his life, as may be seen from the accompanying annals. It would seem that every epidemic of any extent that ever afflicted the Pimas caused an almost wholesale destruction of medicine-men. In individual cases of malice on the part of the medicine-man the treatment is to sing the medicine song and afterwards to place four magic stones in a cup of water, taking out one at a time and holding it under the nose of the patient, that he may inhale its power; then he must drink the water.

If a person believes that a medicine-man has brought sickness upon his household he calls in another doctor to find the charm. The one consulted takes four assistants and searches day and night until some object is found which they can safely assume was hidden in the vicinity by the malicious medicine-man. When found the object must not be touched, for fear of death, but the mere discovery renders it harmless to the person against whom it was aimed.

Sometimes the medicine-man causes sickness by "shooting" charcoal, made from the burned body of an enemy, into some one who does not notice it at the time, but whose body burns in consequence. If it is sucked out before it is entirely consumed the charcoal loses its power and the patient recovers.

The badger causes a severe throat disease, which, however, is considered to be of rare occurrence. The remedy is to sing the badger song (p. 321) and to press the tail of the badger on the patient's neck.

The bear causes swellings upon the body, headache, and fever. The remedy is to sing the bear songs, of which there are several (p. 318); the singing is sometimes continued throughout the entire day. No part of the animal is used in the treatment. The bear is friendly to the Pimas. If a man meets one he must say, "I'm red," and then the bear will not touch him, though he is free to kill the animal.

The black-tailed deer causes diseases of the throat and lungs. The remedy is to sing the deer song (p. 317) and to press the tail of the deer on the affected part.

The coyote causes sickness in children; some believing that he brings on the dysentery when the mother eats melons before the birth of the child, others thinking that he causes rash and blisters on the baby's tongue. The remedy is to sing the coyote song (p. 316) and swing the tail of the coyote over the child.

The dog, a very near relative of the coyote in Pimería, also causes trouble for the children. When a child a month or two old is fretful and sleepless the medicine-man is pretty certain to diagnose the case as "dog disease." He does not treat it in any manner, but some one who knows the dog song (p. 315) is called in to sing, and as he sings he sways a stick that has some of a dog's vibrissæ tied to it, to and fro over the child.

The gopher causes stomach trouble, particularly in children. The remedy is to sing the gopher song (p. 319) and to press moistened earth from a gopher hill upon the affected part. At Gila Crossing were obtained two small deerskin bags containing tufts of eagle's down and two or three twigs that had been cut by a gopher. These were to be pressed upon the stomach of the child.

The jack rabbit causes open sores. The remedy is to sing the rabbit song (p. 314), and during the singing to swing over the patient the tail of the hare to which the animal's vibrissæ have been tied.

The mouse, kʊwakawâpâkam, causes constipation in children. This is cured by singing the mouse song (p. 314), and pressing the tail of the mouse on the abdomen. If no prepared tail is available a dead mouse is used.

The ground squirrel of the mesas causes nosebleed.

There are but four birds that cause disease. There appears to have been no conscious classification in the minds of the Pimas in attributing certain afflictions to the birds. These diseases are all of a different nature, and are similar to those assigned to mammals and reptiles.

The eagle causes hemorrhage. The remedy is to sing the eagle song (p. 289) and to pass the down of the eagle over the part.

The eagle is also blamed for the lice that find refuge in the hair of the Pimas. The remedy is to blow cigarette smoke over the head.

The hawk causes hemorrhage in grown persons only. The disease is cured by singing the hawk song and passing the wing feathers of the bird over the patient. If one touches a hawk he must be secluded for four days.

The owl throws people into trances and fits. They are restored by having the owl song (p. 311) sung while six owl feathers mounted on a stick are swung over them. The cry of the small owl, kokovol(t), in the night is a bad sign. When the large owl utters a sound resembling human speech sickness may be expected.

The vulture or turkey buzzard causes sores, especially syphilis, and sore eyes on the baby if the parent eat a dead animal just before the child is born. The remedy is to sing the buzzard song and pass the wing feathers of the buzzard over the child.

A Gila monster if killed by the father just before the birth of a child causes the baby's body to become red and feverish. The remedy is to sing the Gila monster song (p. 307). Such a disease must be of rare occurrence and no other treatment is prescribed.

The horned toad causes rheumatism and hunchback. The remedy is to sing the horned toad song (p. 307), and press an image of the creature upon the patient (fig. 25, *a*). If one accidentally steps on a horned toad he must tie a red string around its neck and let it go, saying, "nyʊ ʊ-ʊt hok," my blood eat. This is to cause the subtle toad to eat the bad blood that may cause disease in the person.

The large lizard, tcosokalt, is responsible for a fever in children, the most prominent symptom of which is the whitening of the skin. If any one who knows the lizard song (p. 308) is available he comes and presses an image of a lizard (fig. 25, *b*) on the child as he sings; if not, a lizard is killed and fat from its body is rubbed upon the child.

The rattlesnake causes kidney and stomach troubles in children. These are cured by singing the rattlesnake song (p. 309) and pressing the parts affected with an image in wood or stone of the rattlesnake.

The bite of the rattlesnake is cured by sucking the wound every morning for four days. Others suck it one or two days, and also ligature the limb with horsehair, or draw a circle around it with charcoal to define the limit of the swelling. The Papagos and Mexicans use the plant Euphorbia marginata to poultice snake bites, and it is possible that some Pimas use it also, though the writer was unable to find anyone who knew of its being so used.

While the rattlesnake is dreaded and under circumstances previously mentioned is regarded as possessing magic power, he occupies a far less important place in Pima thought than in that of the Hopis. It is said to be unlucky to come upon two rattlesnakes, one soon after the other, when engaged in searching for anything. If a child puts its foot through an olla head ring that is commonly left lying about the premises, the mother warns him that the rattlesnake will bite him. The same fate is threatened if he puts his foot into the mortar in which the mesquite beans and other articles of food are ground. The rattlesnake is accredited with wisdom that directs it to the place where the best mesquite beans are to be had, though why such a locality has any attractions for it was not explained.

The turtle causes large sores on the body or cripples the legs. The treatment is to sing the turtle song (p. 306) and shake a rattle over the patient. The rattle is made by killing a river turtle and placing the body in an ant-hill until the ants have thoroughly cleaned out the shell, which is then mounted on a handle, and some gravel put into it.

A butterfly with striped wings causes internal pains. The treatment consists in singing the butterfly song (p. 295) and pressing the body of the patient with four or five images of the butterfly cut from deerskin.

The worm, kămmâlt, when found dead and dried is ground up in the mortar and the powder used to cure sores around the baby's mouth.

One's teeth will fall out if he eats food over which some caterpillars have crawled.

The nausea of pregnancy is caused by unfaithfulness on the part of the woman. It is cured by singing the proper songs and striking two sticks a foot long over the patient afterwards.

The remolinos, or whirlwinds, that are so common in Pimería, cause pains in the legs, but not swellings. The remedy is to sing the wind song (p. 324) and to rub the limbs with the black gum of the okatilla, Fouquiera splendens.

The sun may cause disease for which there would seem to be no special song. However, a small colored image of the sun with feather rays attached is used by the medicine-man.

A captured Apache child might cause lameness in some member of the family by whom he was kept. It was cured by some one who had killed an Apache singing over the patient. Then the child must be sold to the Mexicans or Americans. It was also supposed that the touch of an Apache woman might cause paralysis.

Piholt was once a man, but is now an evil spirit living in the east, and causing a disease which has its songs.

The Nyavolt, an evil spirit, may induce a horse to throw his rider and injure him. The patient is cured by singing the Nyavolt song (p. 329) and swinging a pair of crossed sticks over the injured part.

A certain disease of the throat is called wheita, and the same name is given to a stick made from mesquite root, which is thrust down the patient's throat four times and then passed four times over the heart to cure him.

Tcʊnyĭm is an evil spirit that causes sickness in children. The most characteristic symptom is fretfulness. The Tcʊnyĭm song is sung and the child's body is pressed with a strand of hair taken in war from an Apache's head. The hair is cleaned and washed by some old person, then the ends are glued together with the gum of the creosote bush before it is ready to use. Â′mĭna sticks tied with bluebird and redbird feathers are also used.

Kâ′mâl tkâk (pl. XLIV, *b*), who was accustomed to assist the doctors, states that this name is applied to a disease of the throat which causes the victim to lose flesh. The treatment consists in placing â′mĭna in an olla of water to soak while the doctor or his assistant blows through a tube, called the tcʊnyĭm cigarette, upon the forehead, chin, breast, and stomach of the patient. The tube has a bunch of feathers attached called a-an kiatûta, and these are next swept in quick passes downward over the body. The â'mĭna are then taken and sucked four times by the patient, after which the end of the bundle is pressed against the patient's body, then laid flat upon his breast and rubbed. Finally, the assistant repeats the speech of Siᴜ-ᴜ at the time when that deity restored himself to life, at the same time making passes toward the patient.

Magic influence exerted by evilly disposed persons, especially medicine-men, may cause a particular ailment, called "doctor's disease," in the cure of which the slate tablets found in the ruins are believed to be most efficacious. The information was given that no marking was made on the slates; they were simply placed in a vessel of water and the patient drank the water.

Sometimes the sickness of a child was believed to be due to the fact that some person desired to take it away from its parents. If they went to the covetous one and accused him of the crime the child immediately recovered.

Navitco (fig. 26) is an evil spirit adopted from the Papagos. His home is in the mountain called Papak, Frog.[a] This spirit causes the knees to swell and the eyes to become inflamed. It may safely be inferred that this disease has been a common one, as it is the practice to treat several at one time in a somewhat more elaborate ceremonial than is usual in the treatment of other diseases. One medicine-man personates Navitco, another known as Kâkspakam accompanies him; both are masked. At a signal from Navitco, given by throwing corn meal on the baskets, 15 or 20 persons appointed for the purpose sing the Navitco song (p. 326), accompanied by the notched sticks, after which Navitco goes to each patient and pats him with eagle feathers until he has presumably drawn out all disease. He then throws away the feathers. He is followed by Kâkspakam, who seats himself before each patient to give him an opportunity to touch the mask and then the swollen knees. When the singers have finished, they rub the notched sticks over their own bodies to prevent contagion. All concerned in the ceremony must not eat salt for four days thereafter.

The Navitco medicine-men also claim to possess the power to bring rain.

The treatment of a child afflicted with dysentery mingles the new order with the old in an interesting manner, combining Christian baptism with pagan sun worship and magic medical practice.

A man and his wife who are close friends of the parents come early in the morning and wash the baby. If it is a boy, it is taken up at sunrise by the man, who breathes upon a cross and holds it toward the sun four times. If it is a girl, it is taken by the woman, who breathes upon a medal and holds the object toward the sun four times. Whichever object is used is next passed in the form of the cross over the face and again over the body of the infant by both the man and the woman. Each then holds the child four times in his or her arms before handing it to the parents. A name is given the child by the godfather and godmother. No child except one thus ill or another in the same family of a naming age at the time is ever christened thus. The godparents must give the child some wheat or corn each year until it grows up, and the parents give a basket each year in return.

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[a] Santa Catalinas, north of Tucson; altitude, 10,000 feet.

Even horses may become sick through the evil influence of malicious medicine-men, who, it is said, "shoot" live coals into them—coals that have been taken from an Apache fire. The remedy is of a similar magic character. A reputable medicine-man is called in, who diagnoses the case and decides from what direction the coal was "shot." He does not sing, but after smoking a cigarette and blowing puffs of smoke about the premises and upon the horse he determines the place to suck out the coal from the distressed animal. When he gets the coal into his mouth he makes a pretense of being burned by it and immediately fills his mouth with water, after which he casts out the coal.

The transparent trick of sucking a hair from the body is resorted to in veterinary practice in a manner similar to that pursued when treating human ailments.

PREVALENT DISEASES[a]

Consumption is the most frequent and fatal disease, due to poverty of diet and contagion. The Pimas do not attempt to prevent infection. Their former treatment was a diet of mountain turtle and sun-dried beef.

Dysentery is common in summer because of the peculiar habit, by no means confined to the Pimas, of eating unripe melons.

Impetigo contagiosa is the worst skin disease, and is principally confined to the children.

Children are intentionally exposed to smallpox and measles, that they may have the diseases in lighter form. Smallpox was regarded as an evil spirit of which they did not dare to show fear. They said "I like Smallpox," thinking that he would be thus placated. At one time they attempted inoculation from persons that had light attacks, but the experiment resulted in many deaths. From 1870 until the Government sent a physician to the agency, the missionary, Rev. C. H.

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[a] From 1892 until 1895 Dr A. E. Marden held the position of agency physician at Sacaton and from 1900 until the time of the writer's visit to the Pimas in 1902 continued his practice as missionary physician among the Pimas. The writer is indebted to him for the greater portion of the information relating to the degree of prevalence of disease.

Cook, supplied the Pimas with vaccine. They retained some of their old dread of the demon and continued to place the bandages with which the arm had been dressed upon a certain mesquite tree, not daring to burn them for fear of offending. Smallpox has usually been brought to the Pimas by the Papagos from Mexico. Measles appears every three or four years, but does not seem to be any more fatal than among the whites, though it is more likely to be followed by consumption.

Rheumatism of the chronic articular type is fairly common and is treated like many other pains by scarifying the part affected with bits of broken glass.

There are a few cases of acquired syphilis among the Pimas and a few due to hereditary taint, but they are fairly free from the disease, considering their habits, and are much more exempt from it than their allies, the Maricopas.

Diarrhea was supposed to be due to touching ripe wheat in the fields, and it was considered necessary for a medicine-man to walk about in the standing grain and blow the danger away with smoke.

Bleeding wounds were bandaged; burns were plastered with wet mud; broken limbs were set with skill and inclosed in light and strong splints made of reeds.

Melancholia sometimes afflicts "a man who has killed Apaches" so that he wanders about without clothing and refuses to talk. No treatment is attempted, and the victim dies of neglect.

Massage is a common form of treatment of almost any disease and of itself is enough to endanger the patient, for it sometimes happens that the operator administers a vigorous pommeling to the abdomen.

Table of diseases

Rare	Occasional	Common
Acne	Asthma	Bronchitis
Epilepsy	Cataract	Caries
Dementia	Eczema	Conjunctivitis
Lupus	Favus	Consumption
Melancholia	Heart disease	Diarrhea
Typhoid	Neuralgia	Dysentery
	Pleurisy	Impetigo contagiosa
	Scabies	Measles
	Smallpox	Pneumonia
	Syphilis	Rheumatism
	Urticaria	Toothache

LINGUISTICS

VOCABULARIES

There are four short vocabularies of the Pima language in manuscript in the possession of the Bureau of American Ethnology:

	Words
Dr C. C. Parry, under orders of Maj. W. H. Emory, 1852	154
Ammi M. White, Pima trader at Casa Blanca	191
John D. Walker, Company I, Fifth Infantry Colored Volunteers, Tucson	197
F. W. Hodge, In Cushing's party on Salt river, 1887	53

The first is published in Schoolcraft, volume III, page 461, and forms the basis of the English-Pima vocabulary published in Die Pima-Sprache by Buschmann in 1857 (p. 367). Doctor Parry employed a Maricopa interpreter. Buschmann's vocabulary also includes words obtained by Doctor Coulter, which were published by Gallatin in Transactions of the American Ethnological Society, volume II, page 129, and by Scouler in the Journal of the Royal Geographical Society of London, volume XI, page 248. Buschmann further drew from Pfefferkorn's Beschreibung der Landschaft Sonora, volume II, passim; three words from Mühlenfordt's Schilderung der Republik Mejico, volume II, page 225; and words from the Lord's Prayer in Pima as given by Hervas in Saggio Practico Delle Lingue (p. 124–125). There are 182 words, in all, in Buschmann's list. Fewer than half the 53 pages of his paper are devoted to the language of the Pimas.

Lieutenant Whipple obtained a vocabulary of 67 Pima words, which was published in his Report upon the Indian Tribes, Pacific Railroad Reports, volume III (pt. III, p. 94).

In the Journal of the Royal Geographical Society for 1841, page 248, there is a Pima vocabulary of 38 words that was collected by a Doctor Coulter; where, it is not stated. The orthography is not explained.

In his Opuscula, page 351, R. G. Latham has published a vocabulary of 27 words, stating neither from whom it was derived nor where it was written. In his Natural History of the Varieties of Man, Latham devotes three pages to quotations from Lieutenant Emory descriptive of the "Pimos."

As examples of the orthography and extent of these vocabularies, two are republished below.

Vocabularies

English	Coulter	Latham	English	Coulter	Latham
Man	tiuot	huth	Salt	ōnă	
Woman	ûbă	hahri	Light	tai	
Indian		huup	Day	tashimĕt	
Boy	ăndī		Night	stuŭkum	
Chief	capit		Cold	scapit	
Father	niook		Hot	stŏn	
Mother	intui		Stone	jōtĕ	
Body	nionh		Mountain	tóăk	
Head	nemŏh	mouk	White	stoxa	
Hair		ptmuk	House	nihki	
Ear	nāănk	ptnahauk	Door	pūălīt	
Nose		tahnk	Bow	ñikăt	
Mouth		chinits	Arrow	napot	
Tongue		neuen	I		ahan
Tooth		ptahan	He		yeutah
Beard		chinyo	One		yumako
Hand	noh	mahahtk	Two		kuak
Foot		tetaght	Three		vaik
Heart	īpŏtŭk		Four		kiik
Sky		ptchuwik	Five		puitas
Sun	tash	tahs	Nine	humukt	
Moon	maskat	mahsa	Ten	huistemâm	
Star		non	Eleven	māătŏ	
Snow		chiah	Twelve	kóŏhk	
Fire		tahi	Brave	tiout	
Water	shŏŭtik	suntik	Bad	mûmkō	
Sea	kakatchck		Good	skukit	
River	ăkĕmŭli		Great	vŏhŏvăkuitch	
Lake	vŏ				

Songs

CLASSIFICATION

During a stay of seven months among the Pimas not a single native song was ever heard from a man, woman, or child. This is in striking contrast with the writer's experience among most other tribes that have not been longer in contact with the whites. Not half a dozen individuals can be found in the upper villages who know any considerable number of the old songs. And yet the number of these songs is very great and most of them are by no means unpleasing even to a Caucasian ear. The songs are in series that are known to different individuals. Thus, the songs sung at the puberty dances are in series that are started by the first singer to arrive upon the scene in the evening. If another singer arrives first during the next evening the series of songs for the night is changed; though all belong to the general class of "menstrual songs." Sometimes a festival is inaugurated because of the accidental presence of some one who knows a group, as the "Bluebird songs" or the "Swallow songs." Examples of all the principal groups of songs are here recorded. They include:

Archaic songs; included in the cosmogonical myth; they are known as "Emergence songs," and contain a few words of a meaning unknown, owing either to age or to borrowing.

Festal songs; including "Circling," "Basket beating," "Middle run," "Name," etc.

Game songs; these are short, not numerous, and often borrowed.

Hunting songs; there are a few songs that appear to have once been used in the ceremonial preparations for hunting, but which are now employed in the magical treatment of disease.

Medicine songs; this is the largest class; every conceivable ailment has its appointed song, ascribed to some animal or natural phenomenon or even supernatural agency. Many of these are from the Papagos.

Puberty songs; some are especially for this ceremony, though any festal songs may be sung at this time.

Rain songs; these contain interesting references to deities not elsewhere mentioned. So far as known, their source has not yet been ascertained.

War songs; these were numerous and of great importance in the ceremonies.

ARCHAIC SONGS

[Told by Kâ'mâl tkâk, Thin Leather]

Creation Songs by Earth Doctor

THE CREATION OF THE EARTH

I

Tcᴜwᴜtᴜ	Makai	tcᴜwᴜtᴜ	natâ	miakᴜkâ	nyᴜĭta	hasĭtco-onyĭ!
Earth	Magician.	earth	make	come,	see	what you intend!

(Repeat)

*Sikâlamû	natâ	miakᴜkâ	nyᴜĭta	hasĭtco-onyĭ!	(D. C. to *)
Round	make	come,	see	what you intend!	

†Tcᴜwᴜtᴜ	Makai	tâʌakû	natâ	miakᴜkâ,	nyᴜĭta	hasiyaña!
Earth	Magician	mountain	make	come,	see	what you tell!

Tapĭnyĭmû	natâ	miakᴜkâ,	nyᴜĭta	hasiyaña!	(D. C. to †)
Smooth	make	come,	see	what you tell!	

II

Tcᴜwᴜtᴜ	Makai	tcᴜwᴜtᴜ	natâ:	Tcᴜwᴜtᴜ	Makai	tcᴜwᴜtᴜ	natâ,	himlo,
Earth	Doctor	earth	make;	Earth	Magician	earth	make,	going,

himlo,	himlo,	himᴜtco-o.	(Repeat)
going,	going,	going (causal).	

*Tcᴜwᴜtᴜ	Makai	tâv'a	kᴜ	natâ;	Tcᴜwᴜtᴜ	Makai	tâvakû
Earth	Doctor	mountain	kind of	make;	Earth	Doctor	mountain

natâ,	himlo,	himlo,	himlo,	himᴜtco-o.	(D. C. to *)
make,	going,	going,	going,	going.	

III

Tcᴜwᴜtᴜ	tapa	sihaitconyoka-ana:
Earth	open	magician

Tâvañgû	tapa	sitco	mamatcᴜ-ᴜ.
Mountain	open	magic	powers knows.

Translation

Earth Magician shapes this world.
  Behold what he can do!
Round and smooth he molds it.
  Behold what he can do!
Earth Magician makes the mountains.
  Heed what he has to say!
He it is that makes the mesas.
  Heed what he has to say.
Earth Magician shapes this world;
  Earth Magician makes its mountains;
Makes all larger, larger, larger.
  Into the earth the Magician glances;
Into its mountains he may see.

IV

THE CREATION OF THE SUN

Vanyĭñgi	Tarsaiwᴜ	natâkahĭ;	vanyĭñgi	Tarsai	natâkahĭ,	hiyanyi
I am	Sun	made;	I am	Sun	made:	here me

tamai	ya-ahai	pᴜnanaitco-o.	(Repeat)
above	both	directions throw.	

*Si-ĭyaldĭ	takĭo	wopahimû	kahowᴜ	taitcᴜnyᴜkû	sapâva	mᴜnᴜna-a.
East	direction	throw	there	rise running	right	running back.

(D. C. to*)

Translation

I have made the Sun!
  I have made the Sun!
Hurling it high
  In the four directions.
To the East I threw it
  To run its appointed course.

V

THE CREATION OF THE MOON

Vanyĭñgi	Marsatû	natâkahĭ;	vanyĭñgi	Marsatû	natâkahĭ;	hiyanyi
I am	Moon	make;	I am	Moon	make;	here me

tamai	ya-ahai	pᴜnanaitco-o.	(Repeat)
above	both	directions throw.	

*Si-ĭyaldĭ	takĭŏ	wopahimᴜ	kahowa	tcᴜrsanyᴜkᴜ	sapâva	himᴜna-a.
East	direction	throw	there	came up	correct	come.

(D. C. to*)

Translation

I have made the Moon!
  I have made the Moon!
Hurling it high
  In the four directions.
To the East I threw it
  To run its appointed course.

VI

THE CREATION OF THE STARS

Vanyĭñgi	Yo-ohowᴜ	natâ;	vanyĭñgi	Yo-ohowᴜ	natâ,	tamaiwᴜ	nañgĭta
I am	Stars	make;	I am	Stars	make,	above	throw

tcᴜwᴜtᴜ	mamasi-i.	(Repeat)
earth	light.	

*Vanyĭñgi	wᴜs	aitco	natâ	tamaiwᴜ	nañgĭta	tcᴜfhᴜtᴜ	tânâli-i.
I am	all	things	make	above	throw	land	shines.

(D. C. to*)

Translation

I have made the Stars!
  I have made the Stars!
Above the earth I threw them.
  All things above I've made
And placed them to illumine.

Flood Songs by Earth Doctor

THE WARNING OF THE FLOOD

Haya, rsâ-âhĭñgᴜ nyhᴜ-ᴜmatcita tcomuñgâ wᴜ-ᴜwᴜsi nyᴜĭnahi-imᴜ;
Weep, pitiable me people you will all see happen;
haya, rsâ-âhĭñgᴜ nyhᴜ-ᴜmatcita tcomᴜñgâ wᴜ-ᴜwᴜsi nyᴜĭnahi-imᴜ.
weep, pitiable me people you will all see happen.
Kosi'na rso-otaki kosina tcᴜtcᴜwᴜɪᴜ vamohai-i. (Repeat)
That water that land dissolve.
*Haya, rsâ-âhiñgᴜ nyha-atconyi tcomᴜñgâ wᴜ-ᴜwᴜsi mamatcᴜ-ᴜ;
Weep, pitiable my relatives you will all learning;
haya, rsâ-âhiñgᴜ nyha-atconyi tcomᴜñgâ wᴜ-ᴜwᴜsi mamatcᴜ-ᴜ.
weep, pitiable my relatives you will all learning.
Kosina rso-otaki kosina tâtâvakᴜ vamohai-i. (Repeat to *)
That water that mountain dissolve.

Translation

Weep my unfortunate people!
All this you will see take place.
Weep my unfortunate people!
For the waters will cover the land.
Weep my unhappy relatives!
You will learn all.
Weep my unhappy relatives!
You will learn all.
The waters will cover the mountains.

THE PEOPLE CLIMBING SUPERSTITION MOUNTAIN

Haiya! haiya! vina, vina, hai-iya! Pᴜnha rsâhika tconyihi-i,
Aha! Aha! Flood, flood, Aha! Remember pitiable making.
haiya! haiya! vina, vina, hai-iya! Pᴜnha rsâhika tconyihi-i. Hamai
Aha! Aha! Flood, flood, Aha! Remember pitiable making. Here
pa-apaitcomhi nyhᴜ-ᴜmatcita rsâhika himᴜna-a. (Repeat)
before me me people pitiable going.

Translation

Haiya! Haiya! Flood! Flood! Hai-iya!
See the doom awaiting them!
Haiya! Haiya! Flood! Flood! Hai-iya!
Here are my doomed people before me.

Flood Songs by South Doctor

ON SUPERSTITION MOUNTAIN BEFORE THE FLOOD

Rsonañgi tcᴜwᴜtᴜ vamohai-i; rsonañgi nyᴜwᴜtᴜ vamohai-i,
Water land dissolve; water land dissolve,
kᴜndañgᴜ makaiva sihaitco-o rsonañgi nanakâ tconyihi-imᴜ.
in magician powerful water experimenting making.
Rsonañgi tâvakᴜ vamohai-i; rsonañgi tâvakᴜ vamohai-i, kᴜndañgᴜ
Water mountain dissolve: water mountain dissolve, in
Nasiavâ sitco-omai-i rsonañgi nanakâ wowoi-hi-mᴜ. (Repeat)
Nasi understand water experimenting toward-going.
Kakânda kᴜ tâtâvañgᴜ ta-atama nanyolĭnaka rso-otaki yomahi-imᴜ. (Repeat)
Crooked kind of mountain top I stay water disperse.
Ta-atama nayolĭnaka rso-otaki yomahi-imᴜ. (Repeat)
Top I stay water disperse.

Translation

The waters dissolve the land!
The waters dissolve the land!
The mighty magician tests his strength.
The waters dissolve the mountains!
The waters dissolve the mountains!
Nasi foresees what is coming.

On Crooked mountain I am standing,
Trying to disperse the waters.
On Crooked mountain I am standing,
Trying to disperse the waters.

BEFORE THE PEOPLE TURNED TO STONE ON SUPERSTITION MOUNTAIN

Sihaitcohâ! Sihaitcohâ! Nyhânaka wᴜwᴜma sihaitcohâ! Wᴜwᴜma siamhᴜ nyhâtaitco. (Repeat)
Powerless! Powerless! My magic crystal with powerless! With right petrify.

And again he sang before they became petrified:

Translation

Powerless! Powerless!
Powerless is my magic crystal.
Powerless! Powerless!
I shall become as stone.

Flood Songs by Elder Brother

IN HIS OLLA BEFORE THE FLOOD

I

Tcokoi vavahaki! tcokoi vavahaki! Kᴜ-ᴜnta nyi yolina. Kᴜta nyi yolĭnha-a wᴜ-ᴜmatci yahai nyimitco-o. (Repeat)
Black house! black house! In I hold. In I stay with to and fro I go.

Translation

Black house! Black house! Hold me safely in;
Black house! Black house! Hold me safely in,
As I journey to and fro, to and fro.

II

THE FLOOD

Rsotaki mᴜtᴜ-ᴜ! rsotaki mᴜtᴜka! Mᴜȷava pᴜtanyû, tamaiʌᴜkatcima
Water running! water running! In sounding, top laying
tcuvaki parsa pa-anyhimitco.
cloud near by on there I borne.
Rsotaki mᴜtᴜ-ᴜ! rsotaki mᴜtᴜka! Mᴜȷava rsarsavai, tamaiʌᴜkatcima
Water running! water running! In roaring, top laying
hononyi parsa pa-anyhimitco. (Repeat)
evening near by on there I borne.

Translation

Running water! Running water! Herein resounding,
As on the clouds I am carried to the sky.
Running water! Running water! Herein roaring,
As on the clouds I am carried to the sky.

III

COMING FROM HIS OLLA AFTER THE FLOOD

Hianyai worsᴜnyᴜ; hianyai worsᴜnyᴜ-ᴜ, sihai nyoka hiayai
Here I came out; here I came out, magician here I
worsᴜnyᴜ sihai tcoka-a. Hianyai worsᴜnyᴜ; Hianyai worsᴜnyᴜ-ᴜ,
came out magician. Here I came out; Here I came out,
sitco matcᴜ hianyai worsᴜnyᴜ sitco matcᴜ-ᴜ.
magical powers here I came out magical powers.

Hianyai worsᴜnyᴜ-ᴜ sihai nyoka; hianyai worsᴜnyᴜ sihai tcoka-a.
Here I came out magician; here I came out magician.
Hianyai worsᴜnyᴜ-ᴜ sitco matcû hianyai worsᴜnyᴜ sitco matcᴜ-ᴜ.
Here I came out magical know here I came out magical know.
(Repeat)

Tânyo wᴜmû; tanyo wᴜma kᴜkiʌa. Sᴜndai wᴜmû, sᴜndai wᴜmû
Who I with; who I with stand. Who with, who with
tahiwa.
sit.

Itañgu nyo-osihaka wᴜma kᴜkiwa. Itañgu nyâ-âtahaka wᴜmû
This my cane with stand. This my crystal with
tahiwa. (Repeat)
sit.

Translation

Here I come forth! Here I come forth!
With magic powers I emerge.
Here I come forth! Here I come forth!
With magic powers I emerge.

I stand alone! Alone!
Who will accompany me?
My staff and my crystal
They shall bide with me.

POST-FLOOD SONGS BY ELDER BROTHER

AT THE CENTRAL PART OF THE EARTH

Kaɪᴜ nyᴜtva worsa hikû nyᴜwᴜndû vanyᴜina; katᴜ nyᴜtva worsa
There I came navel land I see; there I came
hikû nyᴜwᴜndû vanyᴜina. (Repeat)
navel land I see.
* Kaɪᴜ nyᴜtva worsa hikû navañgû vanyᴜina; katᴜ nyᴜtva worsa
There I came navel mountain I see; there I came
hikû navañgu vanyᴜina. (Repeat to *)
navel mountain I see.

Translation

Here I have come to the center of the earth;
  Here I have come to the center of the earth.
I see the central mountain;
  I see the central mountain.

CLIMBING THE CLIFFS TO ATTACK EAGLE

Kand vavai tapĭnymû, kand vavai tapĭnymû. Kand vavai tapĭnymû,
Up steep bank smooth, up steep bank smooth. Up steep bank smooth
kand vavai tapĭnymû. Vâpăt tcotcoa kâĭnatca himᴜna. (Repeat)
up bank smooth. Points stick after going.
Kand vavai napĭnymû, kand vavai napĭnymû, vâpăt tcotcoa kâĭnatca
Up stone smooth; up stone smooth, points stick after
himᴜna. (Repeat)
going.
Tanyĭ tâhai I-itâĭ, tanyĭ tâhai I-itâĭ,
I am white Elder Brother, I am white Elder Brother.
Tanyĭ tâhai Litâĭ, tanyĭ tâhai Litâĭ.
I am white Elder Brother, I am white Elder Brother.
Va-asĭf tcotcoa kâĭnaka himᴜna. (Repeat) (Repeat both lines twice)
Leafless stick after walking.

Translation

Up the cliff, steep and smooth,
  Up the cliff, steep and smooth,
Up the cliff, steep and smooth,
  Climbs Elder Brother
With his shining power.
  Up the cliff, steep and smooth,
Up the cliff, steep and smooth,
  He climbs step by step.

ELDER BROTHER AS A FLY

Song sung by Elder Brother as he concealed himself in the form of a fly

Himovali movali moko, himovali movali moko. Hivanytâ sikâsiimo,
(?) fly die, (?) fly die. I will sleep,
hivanytâ sikâsiimo. (Repeat)
I will sleep.
Himovali moko, hivanytâ sikâsiimo, hivanytâ sikâsiimo. (Repeat)
(?) die. I will sleep, I will sleep.
Tcinyny.
Buzz-z.

Translation

Himovali! Die fly! Himovali! Die fly!
I shall sleep! I shall sleep!
Himovali! Let die! I am drowsy.
I will sleep! Buzz-z.

Song sung by the Eagle's wife to put him to sleep

Haya yakahai yahai mo, haya yakahai mo, hovanytâ sikâsiimo,
(?) (?) (?) (?) (?) (?) (?), I sleep.
hovanytâ sikâsiimo. Haya yakahai mo, hovanytâ sikâsiimo, hovanytâ
I sleep. (?) (?) (?), I sleep," I
sikâsiimo. (Repeat)
sleep.

Translation

Haya yakahai yahai mo! Haya yakahai mo!
I am sleepy, I am sleepy.
Haya yakahai yahai mo! I am sleepy.

DESTRUCTION OF HÂ-ÂK

As they prepare to destroy the female monster, Hâ-âk, Elder Brother and the people sing together

I

Tâ-ânᴜnâma Lɪtâĭ hᴀwᴜli voponak nyᴜhûna. Amᴜnyᴜtâ
Dazzling power Elder Brother winds tie singing. Then sing
mᴜlivak wᴜ-ᴜmany voponak nyᴜ-ᴜhûna'.
came swiftly together tie, singing.

II

Kovakovᴇ, kovakovᴇ, kovakovᴇ, kovakovᴇ. Iyali Moahanañ-
(?) (?) (?) (?) Great Mo'hatûk[a]
inamnyᴜ-ᴜna. Kovakovᴇ, kovakovᴇ.
top singing. (?) (?)

Translation

Dazzling power has Elder Brother,
Mastering the winds with song.
Swiftly now we come together,
Singing to secure control.

Kovakovᴇ, kovakovᴇ,
Kovakovᴇ, kovakovᴇ.
Singing on the summit
Of great Mo'hatûk mountain.

---

[a] Mo'hatûk, Greasy mountain, between the Gila and Salt rivers near their confluence. It is supposed to be the home of Elder Brother.

III

Anayokûna,	anayokûna,	hayokûna.	Tcᴜ-ᴜnarsat′,[a]	yâvatcᴜkĭ;
(?)	(?)	(?)	(?)	cigarette:

kâsinakon	yâvatcᴜki.	Anayokûna,	anayokûna,	hayokûna.
sleep-inducing	cigarette.	(?)	(?)	(?)

IV

Ala	wᴜs	mo′-omok	tâtâvaka	tci′pia	mi′ak	âvaɟiaña	mi′ak	ât′cᴜpaña.
This	all	sharps	mountains	moving	near	their well	near	having mortar

V

Vaɟ	wᴜtama	vopahimû.	Vaɟ wᴜtama	vopahimû.	Vaɟ wᴜtama
Steep bank	on	throw.	(Repeat)		

vopahimû.

Tcᴜtcᴜnoñi	ko′kovoli	sis′vûnûka-a.	Vaɟ wᴜtama	vopahimû.
Blue (or green)	owl	having brightest.	Steep bank	under throw.

Vaɟ wᴜtama	vopahimû.
(Repeat)	

Translation

Anayokûna, anayokûna, hayokûna.
Sacred pipe of Tcᴜ-ᴜnarsat′,
Sleep-inducing sacred pipe.
Anayokûna, anayokûna, hayokûna.

Há-âk flees from her pursuers,
But her spring and mortar stay.
Throw a great stone!
Throw a great stone!

The blue owl is brightest,
Throw a great stone!
The blue owl is brightest.
Throw a great stone.

Songs sung by Elder Brother and his followers in the Nether World

IN THE NETHER WORLD

I

Vatcikĭa	himᴜ;	vatcikia	himᴜ;	vatcikia	himᴜ;	vatcikia	himᴜ.
We	go;	we	go;	we	go;	we	go.

Hᴜk	âsinyᴜ	apᴜ	ka′na.	Hita	tᴜvavakĭ	ahiya	wᴜnañitâ.	Vatcikĭa
That	me	pleases	(?).	This	home	here	we leave.	we

himᴜ;	vatcikĭa	himᴜ;	hᴜk	âsinyᴜ	apᴜ	ka′na.
go;	we	go;	that	me	pleases	(?)

Translation

We go, we go, we go, we go,
Happy we leave our homes.
We go happily we go.

---

[a] Tcᴜ-ᴜnarsat′ is the name of a former Pueblo chief who lived near Mo′hatûk mountain.

II

Vatci'ki mᴜtdᴜ; vatciki mᴜtdᴜ. Vatciki mᴜtdᴜ; vatciki mᴜtdᴜ.
We run; we run. We run; we run.
Vatciki mᴜnᴜ; vatciki mᴜnᴜ. Hᴜkâsinyâmᴜ kana. Hita tᴜyâitaka
We run; we run. That me pleases (?). This our country
hiya. Vavoyŏk vatciki mᴜnᴜ. Hᴜkâsinyâmᴜ kana.
here. To leave we hasten. That me pleases (?).

Translation

We run, we run, we run, we run.
Happy we leave our land;
With pleasure hence we hasten.

ON EMERGENCE FROM THE NETHER WORLD

On their emergence upon the surface of the earth the Nether-world people danced together and with Elder Brother sang the following:

Itâvany nyi rsavikŭt dawᴜwᴜm aworsanyᴜ. (D. C.)
We thing our rattle with together.
Inᴜ yatdâ mᴜmai giñgiñ vâikŭ.
This parrot tails waving (?).

Itâvany nyi nyñnyĭrsa awᴜwᴜm anyopinyᴜ. (D. C.)
We thing our (?) with we went down.
Ĭn a yokᴜ mamai iyĭñyĭñ vâikû.
This (?) tails waving (?).

Kᴜsi tâhai tcᴜtcᴜwᴜta(r) tamai tcitciviaka nyᴜhᴜnatci.
Kind of white countries on come singing.
Vâpânama hᴜwᴜtda-a. Kotca wᴜs tcitciviaka. (D. C.)
Head-dresses moving. We all come.
Nyᴜhᴜnatci tconanyᴜka tcᴜtcᴜwᴜtda tcᴜnâ nyᴜ-ᴜ-ᴜ.
Singing dancing lands shakes (?)

Kᴜsi tcokwe tâtâvakᴜ tamait' a-ahᴜka nyᴜhᴜnatci sisivâta
Kind of black mountains on all come singing head-dresses
moñᴜva-a
waving.
Kotca wᴜs sita-ahᴜka; kotca wᴜs sita-ahᴜta.
We all cherished; we all cherished.
Nyᴜhᴜnatci, tconayᴜka, tâtâvakᴜ kâvânyᴜ-ᴜ.
Singing, dancing, mountains rumbling.

Translation

Together we emerge with our rattles;
Together we emerge with our rattles,
Bright-hued feathers in our head-dresses.
With our nyñnyĭrsa we went down;
With our nyñnyĭrsa we went down,
Wearing Yokᴜ feathers in our head-dresses.
This is the white land; we arrive singing,
Head-dresses waving in the breeze.
We have come! We have come!
The land trembles with our dancing and singing.
On these black mountains all are singing,
Head-dresses waving, head-dresses waving.
We all rejoice! We all rejoice!
Singing, dancing, the mountains trembling.

Songs of Elder Brother and his underworld supporters as they approached Casa Grande

I

Kan(d)ukai	moki	va-aki	kᴜ-ᴜka	amâ	va-aki	ta-amai	sivany
Yonder	dead	habitation	standing.	There	habitation	at that place	he runs

mᴜmᴜda-a',	Sâ-âhamᴜ	maopanû	kama	iko-osi-i-i.[a]
about,	Yellow	hands	having	fabric.

Translation

Yonder stands the doomed habitation.
  About the pueblo runs its frightened chieftain
In yellow garment with hand print decoration.

ON APPROACHING PUEBLOS

As the underworld people approached Santan

Pipinû	havavahaki	kᴜtda	hamo-olina,	pipinû	havavahaki.
Mud	their house	in	they stay.	mud	their house.

Kᴜtda	maka	hitcᴜ,	kotdena	sinyᴜ-ᴜpuitâka		kᴜtda	ahamo-olina.
In	one having power	see,	he was	me	afraid	in	they stay.

Pipinᴜ	havavahaki	kᴜtda	maka	hitcᴜ.
Mud	their house	in	one having power	see.

Translation

In their house of adobe they are staying;
  Their chief with magic power fears me.
In their house of adobe we see their chief.

As they approached the village below Santan

Amᴜkâ	vᴜ-ᴜhânyᴜi-ita;	amᴜkâ	vᴜ-ᴜhânyᴜita-a;	hamânyᴜi-i-i'.
Some will	truly see;	some will	truly see;	some will see.

Kᴜhiyᴜ	hᴜkiva	mᴜ-ᴜlihâkᴜ	rsâ-ânᴜka	pᴜva-aki	nyᴜi-i'.
That	old	okatilla	fence	their house	see.

Translation

Some will truly see,
  Some will truly see,
Will see their house
  Behind the okatilla stockade.

As they approached Sweetwater

Katdᴜ	kanyᴜvᴜ-ᴜntdai	sikâmᴜmâli;	katdᴜ	katcᴜvᴜ-ᴜtdai
There	land	plenty beads;	there	earth

sikâmᴜmâli.	Kᴜ-ᴜ	nanyᴜtâ-â	wo-orsai-i'.	(Repeat from beginning)
plenty beads.	The place	somebody	come out.	

Hamiva	yᴜna-a	nᴜtâ-â-i'	wo-orsai-i'	kᴜ	nyi-inuita-a	Kᴜtânâli-i.
There	place	somebody	came out	his	soul	shines.

(Repeat)

Translation

There is the land of many beads,
  There is the land of many beads.
Some one comes forth;
  He knows what will befall him.

---

[a] Iko-osi-i-i' is for iks, meaning almost any textile fabric.

As they approached Casa Blanca

Kᴜisi	kavᴜhᴜka:	kᴜisi	kawᴜhᴜkᴜ,	vavahaki	kᴜtda	makahi
Very	difficult:	very	difficult,	house	there	magic power

tcᴜ-ᴜ'.
see.

Translation

It will be difficult,
It will be difficult,
To capture this pueblo
With its magic power.

As they approached Vulture's home

Hava'nyĭ	yali	nyanga,	Hava'nyĭ	yali	nya-aka,	tânâlikû	nanavai-i.
Raven	child	saying,	Raven	child	me call,	brightness	glitter.

(D. C.)

*Hiyanyi	yamᴜkâ	nyuita	tânâlikû	konyonyoĭ.	(D. C. to *)
Here me	there	see	brightness	mirage.	

Above Gila Crossing

Nanyiki	va-aho	mʉkai	hiyanyĭ	worsanyᴜk	himᴜna	Tcᴜnarsan
I am	?	magician	here me	arose	went	Tcᴜnasat

yâvatcᴜkĭ	yoahana	hᴜkatcĭ	nâmaiina	siamᴜ	kokomaiʌoaki-i.
cigarette	holding	with	my enemy	correct	incantation.

Nanyiki	vi-ikiho	mʉkai	hiyanyi	worsanyᴜk	himᴜna	kâsikᴜn
I am	soft feather	magician	here me	arose	went	sedative

yâvatcᴜkĭ	yoahana	hᴜkatcĭ	nâmaiina	siâmû	kâkanasi-i.
cigarette	holding	with	my enemy	right	make sleep.

Hiyanyi	worsanyᴜk	himᴜna	Tcᴜnarsan	vâvatcᴜkĭ	yoahana
Here me	arose	went	Tcᴜnasat	cigarette	holding

hᴜkatcĭ	nâmaiina	siâmᴜ	kokomaiʌoaki-i.	Hiyanyi	worsanyᴜk	himᴜna
with	my enemy	correct	incantation.	Here me	arose	went

kasikûn	âvwatcᴜkĭ	yoahana	hᴜkatcĭ	namaiina	siâmᴜ	kâkâ-âsi-i.
sedative	cigarette	holding	with	my enemy	correct	make sleep.

At Mesa

Halisi	tcᴜ-ᴜnâki	pahaka	pahivwoa.	Halisi	tcᴜ-ᴜnâki	pahañgᴜ
Small	blue	eagle	puts tail on.	Small	blue	eagle

pahivwoa	tcᴜvwᴜna	s-ᴜtpava	worsanᴜ-ᴜ.	(D. C.)
put tail on	land	middle	came out.	

Hiyanyi	paiitcomi	yahaiiʌa	kᴜkivwa	tâvanyi	yosiañga	hᴜkio
Here me	before me	to and fro	stand	it was	my cane	already

simamatcᴜ-ᴜ.
know.

Between Tempe and Phoenix

Hamᴜkâ	vanyᴜitahimᴜ	hamanyᴜ	tâtahivwoaka	nyᴜitahimᴜ
Some will	you look for	there me	sit	you look for

hamᴜka	nyᴜinahı.	(D. C.)
you will	you look for.	

Rsâhikᴜ	nâpahʉi	tᴜnâtakᴜ-ᴜ	hamᴜka	pᴜmᴜihi-i.
Pitiable	enemy	crazy	you will	take.

Rsâhikᴜ	nâpahʉi	tᴜnavamo-o	hamᴜka	pᴜmᴜihi-i.
Pitiable	enemy	drunken	you will	take.

FESTAL SONGS

Ʊ-ʌʌa Vâpâï Nyaï, Middle-Run Song

[By Ki-iwa, Bitten]

I

Makai kik(i) nyʊitcota. *Makai kik(i) nyʊitcota itany tânʊlikany
Magician houses singing to. Magician houses singing to this my shining
rsʊrsʊɭ tcotcoa kony am nyʊi tco. (Repeat. Then repeat twice
my straight stand I there singing to.
from *)

II

Tcʊtcʊpavfi yohovfi wʊpʊñgʊ vâïfimna: *tcʊtcʊpavfi yohovfi
Prostitute women first came running: prostitute women
wʊpʊñgʊ vâïfimûna. tcʊtcʊtâñgï yiâsiñga yokatc. Vâïfimûna
first came running. blue flowers. holding. Came running.
siyaliñgʊ tatañgïo vavanyiñañgi 'tconyopitci nyʊnyâkimʊ. (Repeat
east direction filing slow talking.
stanza; then repeat twice from *)

(At the beginning of this stanza the appointed singers appear in two files, men and women apart)

III

Vanyïñgi nyonyʊɭa himʊhʊna: *vanyïñgi nyonyʊɭa himʊhʊna
I am crooked going: I am crooked going
honʊnyñgʊ. Ʌʊhʊʌʊiva himʊkaï kikivânû kahatc mañgʊvak
west. Toward going to rainbows with swing the arms
gamonya himʊhʊna. (Repeat same as above)
there I going.

Translation

Singing to the gods in supplication;
  Singing to the gods in supplication,
Thus my magic power is uplifted.
  My power is uplifted as I sing.

Prostitutes hither running come;
  Prostitutes hither running come,
Holding blue flowers as they run.
  Talking in whispers they file along.

Along the crooked trail I'm going,
  Along the crooked trail going west.
To the land of rainbows I'm going,
  Swinging my arms as I journey on.

IV

Tânânâma sialĭk varsatca imᴜna; * tânânâma sialĭk varsatca imᴜkᴜk
Shining morning up there come: shining morning up there come
nyaihimᴜna yoipikot. Aimᴜna marsata imᴜna tarsaiʌa tcᴜrsateimu
me reaching pleiades. Come moon come sun appear
sisiʌâɪ yovaya pᴜihimᴜna. (Repeat stanza; then repeat twice from *)
rises high lifting.

V

Hᴜvatcondᴜ vâĭtimᴜna * momoi yohoti; vâĭtimᴜna tcᴜvañgi mâmâtâk;
Bluebird came running many women; came running clouds heads carrying;
vâĭtimᴜna wᴜsat mâmᴜnama tcᴜʌahañgi yongᴜnyi nak vat vâñgᴜ
came running all there top of heads clouds shaking it that shaking
nyihina-a. (Repeat as above)
us.

VI

Ajiwᴜs kâmañgi tâkᴜnad makai * tarsai; wopondak marsat yalihimᴜna
Kind of gray spider magician sun; tie moon roll
hamᴜkai kᴜkiwoak yopam hyaimûkam. ɪnyuina tcᴜnâñgi tciâĭkond
there stand turn go. See green cane
kate yovaya pᴜihimᴜna-a. (Repeat as above)
with raising higher.

Translation

The bright dawn appears in the heavens;
The bright dawn appears in the heavens,
And the paling pleiades grow dim.
The moon is lost in the rising sun.

With the women Bluebird came running;
With the women Bluebird came running;
All came carrying clouds on their heads,
And these were seen shaking as they danced.

See there the Gray Spider magician;
See there the Gray Spider magician
Who ties the Sun while the Moon rolls on.
Turn back, the green staff raising higher.

Tcᴜtcᴜka Nyᴜi, Name Song

[By Vïrsak Vâĭ-i, Hawk Flying]

There are seventy stanzas in this song. Two names are called in each, a name being inserted in place of the words here in brackets. The song may begin with any stanza, but the name of the place where the dance is held must be inserted as the first name: thus, in the stanza below, the name of the village would be substituted for "Ma-akahi."

I

Halakoit	namanᴜ	vapaka	worsanyᴜk	mâhâĭnama	tcᴜᴀᴜli.	(Repeat)
(?)	top	reeds	arose	placing	increase in height.	

Hitaᴀᴜ	(Ma-akahi)	moa-akate	yâhakaha	hᴜkatcâĭ	pawᴜsika	kopate	maitcᴜ-ᴜ.
This	[ ]	kills with	painted	with it	all over	hair	knock down.

Hitavᴜ	Hivayomi	pᴜkate	yâhakaha	hᴜkatcâĭ	pawᴜsika	katâte	maitcᴜ-ᴜ.	(Repeat)
This	[ ]	catch	painted	with it	all over	bow	knock down.	

II

Halakoĭt,	ma-akahi	wᴜma	worsahi;	halakoit	(ma-akahi)	wᴜma	worsamᴜ.
(?)	magician	with	came up;	(?)	magician	with	came up.

Hᴜkaitcᴜᴀᴜ	Ma-akahi	kopate	maitcᴜ-ᴜ;	hᴜkaitcᴜᴀᴜ	Hivayomi	katâte	maitcᴜ-ᴜ.
That long	[ ]	hair	knock down;	that long	[ ]	bow	knock down.

Translation

The ceremonial reeds are lifted;
  The ceremonial reeds are lifted.
Ma-akahi has killed an Apache,
  And we meet together here in war paint
To collect hair trophies with their power.
  Hivayomi has taken a captive,
And the magic of his bow dies with him.

Ma-akahi has come to our festa;
  Ma-akahi has come to our festa.
Ma-akahi ties the enemy's hair;
  Hivayomi kills the enemy's bow.

III

Siyal wᴜtcâka hᴜma-akahi yâhandak maitcᴜ-ᴜ.
East under magician colored knock down.
Honony wᴜtcâka hᴜmaakahi va-apakᴜ yâhandak maitcᴜ-ᴜ.
West under magician reed colored knock down.
Ma-akahi sapâᴀᴜhᴜ nyâ-âkᴜ ko-opatc maitcᴜ-ᴜ; Hivayomi sapâᴀᴜhᴜ
[ ] correct talk hair knock down; [ ] correct
tcohi ka-atâtc maitcᴜ-ᴜ.
do bow knock down.

IV

Imovali kâvâhaikĭ, kâvâhaikĭ, kaivaya, mokovaya tamâhi, (Repeat)
Near to rumbling, rumbling, passing, waving top go,
tamâmhᴜ.
top go.
Hitavᴜ Ma-akahi pahañgᴜ ᴀᴜpᴜhâva kavandaimᴜ na-aka worsahi;
This [ ] eagle like shield grasp arose;
hitava Hivayomi virsañga vᴜpᴜhava rsânvitcᴜki mᴜka worsamᴜ.
this [ ] hawk like club grasping arose.

V

Kamonya imᴜka nyᴜwᴜnda nyᴜitahi sikᴜñga kop maitcᴜ-ᴜ.
There going land looking good hair knock down.
Komonyi mᴜndᴜkᴜ navañga nyᴜitamhᴜ sikᴜñgᴜ, katâ maitcᴜ-ᴜ.
There run mountain seeing run good, bow knock down.
Ma-akahi wᴜmatc nyᴜitahi sikᴜñga kop maitcᴜ-ᴜ; Hivayomi
[ ] with looking good hair knock down; [ ]
wᴜmatc nyᴜitahi sikᴜñgᴜ katâ maitcᴜ-ᴜ.
with seeing good bow knock down.

Translation

On this side the East Land the magician
The sacred colored object has knocked down.
On this side the West Land the magician
The sacred colored reed has overthrown.
Ma-akahi wisely talks, tying hair;
Hivayomi wisely acts, killing bow.

The scout hears with trembling the sounds of night;
The scout hears with trembling the sounds of night.
Ma-akahi eagle-like grasps his shield;
Hivayomi hawk-like comes with his club.

Well-seeming is the land to the warrior
As he goes to collect an enemy's hair;
And its mountains, as he kills the bow.
Ma-akahi sees clearly as he ties the hair;
Hivayomi sees clearly as he kills the bow.

VI

Kakâtak tamai pahañgᴜ naiwo-orsa. Yakimᴜli tamai virsangû
Crooked top eagle arose, river top hawk
naiwo-orsa.
arose.
Hitavᴜ Ma-akahi pahañgᴜ wᴜmᴜ nyâhâkᴜkaʌᴜ handa tañgu
This [ ] eagle with talk shield grasp
kaworsahi.
arise and go.
Hitavᴜ Hivayomi virsañga wᴜmᴜ nyâhâka rsânyi-itcᴜki pᴜhᴜka
This [ ] hawk with talk club grasp arise
worsamᴜ.
and run.

VII

Tcᴜnâkima kopanya ikitcᴜ iya vawoʌapa.
Blue hair cut here brought.
Sivakimu katânyi mᴜhᴜka iya vawovapa.
Full-leaved bow catch here brought.
Ma-akahi moaka hi-iya vᴜ-ᴜnâñgiñga vovapa; Hivayomi mipᴜhi
[ ] kill here dizzy brought: [ ] catch
hi-iya vᴜnavamoñgi vovapa.
here drunk brought.

VIII

Gamonya imᴜna; gamonya imᴜna; gamonya imᴜhᴜna.
There I going: there I going: there I go.
Gamonyi mᴜnᴜna; gamonyi mᴜnᴜna; gamonyi mᴜnᴜhᴜna.
There I run: there I run: there I run.
Itavᴜ Ma-akahi paha yonanda hak tânlimᴜna; hitava Hivayoma
This [ ] eagle arrow feathers that shining: this [ ]
virsaka yomanda hak nyᴜnyᴜvâikᴜ.
hawk arrow feathers that air waves.

Translation

From the Superstition mountain rose the Eagle;
  From the sluggish-moving Gila rose the Hawk.
Ma-akahi talked with the Eagle, then
  Arose, grasped his shield, and went his way.
Hivayomi talked with the Hawk and then
  Arose, grasped his club, and journeyed forth.

With hair trophies our courage is renewed.
  Many of the enemy's bows we've captured.
Ma-akahi bravely endures fasting;
  Hivayomi bravely endures all thirst.

There I am going; there I am going.
  There I am running; there I am running.
Ma-akahi's eagle-feathered arrows!
  Hivayomi's strong hawk-feathered arrows!

IX

Haliᴀᴜta sihuñi na-anakâ kainamᴜ nyâkna yoviva sipᴜhimo
Brother older incoherent sounds talk woman take
kaiyavᴜ nyâkna hatcyahami.
here talk accomplish.
Haliᴀᴜta sihuñi na-anakâ kainama nyᴜhᴜna yaliva sipᴜhimo
Brother older incoherent sounds sing child take
kaiyava nyᴜhᴜna hatcyahami.
here sing accomplish.
Itavu Ma-akahi na-anakâ kainamᴜ nyâkna yoviva sipᴜhimo kaiyavᴜ
This [ ] incoherent sounds talk woman take here
nyâkna hatcyahami.
talk accomplish.
Itavu Hivayomi na-anakâ kainama nyᴜhᴜna yaliva sipᴜhimo
This [ ] incoherent sounds sing child take
kaiyava nyᴜhᴜna hatcyahami.
here sing accomplish.

X

Hi-i-i yoliva hi-iyoliva ya viyoli-iva hi; (Repeat) mhᴜ.
(?) (?) (?) (?) (?) go; run.
Hibitaᴀᴜ Ma-akahi ipotatc tcᴜtânyu hi-i-iyoliva yaviyoli-ivahi.
This [ ] hard beating (?) (?)
Hibitava Hivayomi hᴜɟa tatc kâvânyᴜ hi-i-iyoliva yaviyoli-ivamhᴜ.
This [ ] mind (?) rattling (?) (?)

XI

Panᴜmand katcokatc vihili hana vili vawᴜ-ᴜpâ vatcohiña.
Coyote cub there it is (?) on (?) like appearance.
(Repeat)
Hᴜkaitcᴜfᴜ Ma-akahi ɟahaka wᴜ-ᴜpâ vatcohiña; hᴜkai tcᴜfᴜ
That long [ ] eagle like appearance; that long
Hivayomi virsaka wᴜ-ᴜpâ vatcohiña.
[ ] hawk like appearance.

Translation

Elder Brother mumbling caught the woman;
Elder Brother crooning caught the child.
Ma-ahaki mumbling takes the woman;
Hivayomi crooning takes the child.

Hi-i-i yoliva! Hi yoliva!
Hi-i-i ya viyoli-iva mhᴜ!
Ma-ahaki's heart trembles on the war path;
Hivayomi's soul shivers with its fear.

There's the Coyote cub, Coyote cub!
There's the Coyote cub, Coyote cub!
Ma-ahaki resembles the Eagle;
Hivayomi resembles the Hawk.

XII

Yavahimᴜ yavahimᴜ yavahi. (Repeat)
Yavahimᴜ yavahi.
Yavahimᴜ yavahimᴜ yavamhᴜ. (Repeat)
Yavahimᴜ yavamhu.
Nañᴜ sᴜkᴜ Ma-akai taiwonyᴜk kavandai paimitco yavahimᴜ
I guess that [ ] arose running shield (?)
yavahimᴜ yavahimᴜ yavahi, nañᴜ sᴜka Hivayomi taiwonyᴜk
(?) (?) (?) I guess that [ ] arose
rsânyitcᴜki mᴜlitco, yavahimᴜ yavamhᴜ.
club make run, (?) (?)

Translation

Yavahimᴜ, yavahimᴜ, yavahi!
Yavahimᴜ, yavahimᴜ, yavahi!
Ma-akahi rose and ran with his shield;
Hivayomi rose and ran with his club.

CIRCLING SONGS[a]

Pa-ak Nyᴜi, Eagle Song

[Composed by Vârsâ Âkam, Rat-Back. Told by Ki-iwa]

Accompanied by dancing and the beating of baskets. The dancers move in a circle made up of men and women alternately. "It looks bad for two men to be together."

I

Tarsaiĭ gamai yononyimᴜta kᴜn(d)a mânanahiwoakai tamaikû
Sun there go down in sit there
pahaka nyᴜnyᴜĭ kop iyᴜ rsănawoitco. (Repeat)
Eagle songs you here commence.
Makai ki tava worsanyhᴜ kamo nyi paitci tcᴜwᴜʈᴜ katcimhᴜ.
Magician house arises before me in front land lays.
Tamaikᴜ pahaka nyᴜnyᴜi kop iyᴜ rsănawoitco. (Repeat)
There Eagle songs you here commence.

Translation

As the Sun sinks to the westward
We begin singing the eagle songs.
The home of the magician rises,
Standing before me in the land.
We begin singing the eagle songs.

---

[a] Sikâlhim Nyᴜi; called also Basket-beating songs, Hoa Rsarsûna.

II

Yâi kapi worsa, yâi kapi worsa; Hatcᴜwᴜɹᴜ Makai, yâi kapi
Now order arises, now order arises; he Earth Doctor, now order
worsa (Repeat)
arises.

Yai kapi worsa, hinâvat awᴜtcâ tcᴜt nyᴜnyᴜi tcoma worsana
Now order arises, hidden below from songs there arise
tcᴜwᴜɹᴜ yâĭnᴜkamâ tcoatcoaiĭ. (Repeat)
land after planted.

III

Tcᴜwᴜɹᴜ sapânyĭki nyᴜĭ, tcᴜwᴜɹᴜ sapânyiki nyᴜĭ, siyalĭñgû
Land right I see, land right I see, east
tañgĭo tcᴜɟ Itâĭ yahaɪ tcᴜwᴜɹᴜ sapânyiki nyᴜi. (Repeat)
direction from Elder Brother child land right I see.

Tcᴜwᴜɹᴜ sapânyiki nyᴜĭ siyalĭñgû tañgĭo tcᴜt Itâĭ yahaɪ tcᴜwᴜɹᴜ
Land right I see, east direction from Elder Brother child land
sapânyiki nyᴜĭ. (Repeat)
right I see.

IV

Tâvañgû mai-ĭ, tâvañgû mai-ĭ; honoñyikû tañgĭo tcᴜɟ, Toakoatam
Mountain win, mountain win; west direction from, White-Eater
havivihi tavᴜkû mai-ĭ. (Repeat)
she remained mountain win.

Tâvañgû mai-ĭ, honoñyikû tañgĭo tcᴜɟ, Toakoatam havivihi
Mountain win, west direction from, White-Eater she remained
tavᴜkû mai-ĭ. (Repeat)
mountain win.

Translation

Earth Magician now comes hither;
  Earth Magician now comes hither.
From the depths the songs are rising,
  And by him are here established.

As now the land is prosperous;
  As now the land is prosperous
Elder Brother comes from the East;
  He comes here as a child might,
The land prospers with his coming.

It was in the western mountains
  That White-Eater Woman dwelt.
It was in the western mountains
  That White-Eater Woman dwelt.

V

Hononyĭ ikamoisi iwᴜgiom kᴜna ka-ayofika hawᴜs anyivia
West there reddish in there bird they all came
hanânyi wᴜñga nyĭ.
there around me.
Pahaka hanyᴜnyâkĭ ivaʌuna hiyanyi imapai imaʌoaka anyᴜĭna,
Eagle his voice stretched here I to you to touch to see.
haiya ha aiya haya haya ha-a! Hamᴜkâ nyᴜĭta. (Repeat)
haiya (?) (?) (?) (?) (?) You see.
Hiya nyi imapai imavoaka anyᴜĭna, haiya ha aiya haya haya ha-a!
Here I to you to touch see. (?) (?) (?) (?) (?) (?)
Hamᴜkâ nyᴜĭta. (Repeat)
You see.

Translation

The evening glows red in the West,
And the birds here gather about me.
Now I hear the screams of the Eagle.
Haiya ha aiya haya haya ha-a!
Now I meet and see you. Haiya ha!

HOA RSASÛNA NYAĬ BASKET-BEATING SONG

[By Virsak Vâı]

I

Kanᴜ vavai kokoana iyaimᴜ. (Repeat)
Yonder cliff end roll.
Vavaki yᴜwᴜlimᴜ. (Repeat)
Steep house windy.
Hitᴜ ma-akahi yᴜwᴜlikatci opamana vitana, kanᴜ vavai kokoana
This magician windy with turn back wind borne, yonder cliff end
iyaimᴜ.
roll.
Vavaki yᴜwᴜlimᴜ. (Repeat)
Steep house windy.

II

Siyaɹ tânᴜndâka mᴜhᴜka mᴜɹᴜna sikoɹi kamhovatcokahi yahana
Morning dawn far running younger brother preceding feathers
rsoliñgahimᴜ. (Repeat)
throwing.

Translation

Roll from cliff end to cliff end,
Roll, Winds, from the steep house walls.
Thus the growing excitement
Gathers like the winds that blow
From the house of Wind Magician.

In the East, my younger brothers,
We are preceded by the bearers
Of the sacred eagle feathers.
In the East, my younger brothers,
We are preceded by the bearers
Of the sacred eagle feathers.

III

Pahakᴜ yâitañga mᴜtânyᴜnᴜ. (Repeat)
Eagle field thud.
Sahapâ kainama mᴜtânyimᴜ tcorsaɿi pᴜmᴜnaikmᴜ-ᴜ. (Repeat;
Agreeable sounding thud rolling thunder.
then sing all twice)

Translation

In the distant land of Eagle,
In the distant land of Eagle
Sounds the harmonious rolling
Of reverberating thunder.

Kikitâval Nyaĭ, Swallow Song

[By Ki-iwa]

A song for fiestas that is accompanied by dancing.

I

Kikitâvalĭ yofĭñgû hiyany wᴜwᴜma nyᴜnyᴜĭ ivamâ rsârsânûtco
Swallow birds here with me songs more commence
hiyamy wᴜwᴜma nyᴜhᴜta-a. (Repeat)
here with me singing.
Rsâĭngama so-ofĭ yᴜmapĭm olĭna-a hiyany wᴜwᴜma nyᴜhᴜta-a.
Poor women together stay here with me singing.
(Repeat)

II

Vavaisa ñĭñĭtâvalĭ nam kᴜka-a, vavaisa ñĭñĭtâvalĭ nam kᴜka-a;
Rocks swallows meet standing, rocks swallows meet standing;
kᴜɿamâ nyovapa-a, kᴜɿamâ nyovapa-a, hanâny wᴜwᴜkany tcᴜtâñĭa
there me brought, there me brought, there me around blue
kikihyâtû wovakĭmhû. (Repeat)
rainbows appeared.
Vavaisa ñĭñĭtâvalĭ nam kᴜka-a kᴜɿamâ nyovapa-a hanâny wᴜwᴜkany
Rocks swallows meet standing there me brought there me around
tcᴜtâñgĭa kikihyâɿû wovakĭmhᴜ. (Repeat)
blue rainbows appeared.

Translation

Now the Swallow begins his singing;
Now the Swallow begins his singing.
And the women who are with me,
The poor women commence to sing.

The Swallows met in the standing cliffs;
The Swallows met in the standing cliffs.
And the rainbows arched above me,
There the blue rainbow arches met.

III

Tcotcoka kiñitâʌa|d hiatâvâĭʌᴜka, hiatâvâĭʌᴜka monyĭ vanyimᴜʇa
Black swallows (they) here running came, (they) here running came took leading me
kamᴜ kâĭ-ĭny vanyimᴜʇa. (Repeat)
there me brought me.
Hiatâvâĭʌᴜkahi kamᴜ kâĭ-ĭny vanyimᴜʇa kamᴜ kâĭ-ĭny vanyimᴜʇa.
Here running came there me leading me there me leading me.
(Repeat)

IV

Haiya! Rsâĭñga tcᴜʌᴜñgĭ pi yᴜnañgita-a kahosiyalĭ ʌᴜpᴜtcâhâ
Alas! Poor clouds not discoverable far in the east under
tâʌanga itcᴜ-ᴜʇaa hamᴜ katcᴜ konya-am himᴜlivᴜka-a. (Repeat)
mountain in there lay I there arrived running.
Tcᴜʌᴜñgi pi yᴜnañgita-a kaho siyalĭ ʌᴜpᴜtcâhâ tâʌanga itcᴜ-ᴜta-a
Clouds not discoverable far in the east under mountain in there
hamᴜ katcᴜ konya-am himᴜliʌᴜka-a. (Repeat)
lay I there arrived running.

V

Vatciki hyoata pᴜngâ hihivaka nyᴜhᴜna, vatciki yoa tapᴜngâ
We are basket scraping singing, we are basket
hihivaka nyᴜhᴜna; hodony mᴜʇa vahamᴜtânyᴜ konyᴜñgᴜ kaitcoñga
scraping singing; evening in thud I am listening
hitanyi yahana kokana tcᴜfa kianû rsaitcoñga. (Repeat)
this my feathers tips clouds there hanging.
Vatciki hyoata pᴜngâ hihivaka nyᴜhᴜna; hodony mᴜʇa vahamᴜtânyᴜ
We are basket scraping singing: evening in thud
konyᴜñgᴜ kaitcoñga hitanyi yahana kokana tcᴜfa kianû rsaitcoñga.
I am listening this my feathers tips clouds there hanging.
(Repeat)

Translation

The Black Swallows running hither;
The Black Swallows running hither,
Running hither came to lead me,
Lead me there, lead me there.

Haiya! Far in the distant east
Lie the clouds hidden under the mountain.
Far in the east direction
To the hidden clouds come running.

We are beating the basket drums;
We are beating the basket drums.
I am singing, I am listening;
From my feathers clouds are shaking.

VI

Vanyᴜ tânânadᴜñgû kamᴜdûkai vapamoɪ(d) rsorsonakĭ; namha
I am dizzy run bog water; there
nanyinyiviha kᴜɹa uk mâkâfaɹ nyᴜta-a vapaaka ñgiñgi rsa-aka ihya
I came in there tadpole singing reeds bark girdle here
vanyᴜta. (Repeat)
singing.

Vapamoɪ(d) rsorsonaki namha nanyinyiviha kᴜɹa uk mâkâfaɹ nyᴜta-a
Bog water there I came in there tadpole singing
vapa-aka ñgiñgi rsa-aka ihya vanyᴜta. (Repeat)
reeds bark girdle here singing.

VII

Hodony kânyᴜnyᴜᴀᴜnd katcᴜ tamai sitcᴜnâ-âki vañgitcᴜd yâimᴜɹa
Evening land lay top very blue dragon fly going
rsona-aki nanamai. ᴀᴜañgihya hᴜnyᴜl mamai kany rsotañgi tcoakana.
water top. hanging his tail with water stick in.
(Repeat)

Kony hya-ama nyinyiviha kanyᴜita hᴜnyᴜl mamai kany rsonañgi
I there came see his tail with water
tcoakana yanakᴜᴀi rsamhonyᴜ.
stick in flapping rustling.

VIII

Himonyi mᴜnᴜ-ᴜna, himonyi mᴜnᴜ-ᴜna; tcokañgia sisikimᴜ,
There I run, there I run; darkness rattling,
tcokañgia sisikimᴜ-ᴜ. tciavoɪd hyâsinga kony hᴜnga sifânatcama
darkness rattling, visnaga flowers I that wear in hair
nyᴜimᴜlhimᴜ. (Repeat)
singing place going to.

Himonyi mᴜnᴜ-ᴜna. tcokañgia sisikimᴜ. tcokañgia sisikimᴜ-ᴜ.
There I run, darkness rattling. darkness rattling.
tciavoɪd hyasiñga kony hᴜnga sifânatcama nyᴜimᴜlhimu. (Repeat)
visnaga flowers I that wear in hair singing place going to.

Translation

I ran into the swamp confused;
There I heard the Tadpoles singing.
I ran into the swamp confused,
Where the bark-clothed Tadpoles sang.

In the West the Dragonfly wanders,
Skimming the surfaces of the pools,
Touching only with his tail. He skims
With flapping and rustling wings.

Thence I run as the darkness gathers,
Wearing cactus flowers in my hair.
Thence I run as the darkness gathers,
In fluttering darkness to the singing place.

IX

Sikâla imᴜta vanyi kinyonyoi vawᴜpâ nyiwoata-a, hai-iya!
Round going I vulture like I make, haiya!
Tamaiʌᴜ katcimᴜ parsâ vanyolina kanyᴜita-a itâvanya ipᴜinanga
Top laying near by to I stay see this breath
tcᴜtcᴜnâñgᴜ-ᴜ. (Repeat)
blue.
Tamaivᴜ katcimᴜ parsâ vanyolina kanyᴜita-a itâvanya ipᴜinañga
Top laying near by to I stay see this breath
tcᴜtcᴜnâñgᴜ-ᴜ. (Repeat)
blue.

X

Ʌᴜngihomi nakamᴜla, ʌᴜngihomi nakamᴜla; hiâʌat nyᴜihᴜnda
Reddish bat, reddish bat; here song end
ʌâkamᴜnanahakimᴜ pahañga viviñgi hᴜkanyĭ sivânatconaha ʌâkamᴜ-
rejoices eagle down that I put in head dress re-
nanahakimᴜ pawoĭ yâsi-imᴜ.
joices pawoi (tree) flower.

Translation

I am circling like the Vulture,
  Staying, flying near the blue.
I am circling like the Vulture,
  Breathing, flying near the blue.

Now the Reddish Bat rejoices
  In the songs which we are singing;
He rejoices in the eagle down
  With which we ornament our headdress.

Hâhâkimaʌi Nyʌi, Butterfly Song

[By Virsak Vâ-i]

I

Yâkimaļi nyᴜnyᴜi rsânatco, yâkimaļi nyᴜnyᴜi rsanatco; *vatâ
Butterfly song commence, butterfly song commence; they
tcotconakᴜ yahaipᴜ vapaki(f)wa komoinanyi yovaiya pᴜmᴜhimᴜ-ᴜ.
dance either side to and fro smoke raise higher.
(Repeat all; then repeat four times from*)

II

Yâkimaļ yofiñᴜ, yâkimaļi yofiñᴜ, *mohomoi nyᴜhiʌᴜ rsânatco
Butterfly bird, butterfly bird, many song commence
wᴜhᴜwᴜi nyi nᴜdᴜna kita rsârsânûk komᴜhi. (Repeat all;
toward I run house close to dust.
then repeat twice from*)

Translation

The Butterfly song we now commence;
  The Butterfly song we now commence,
Dancing on sides to and fro
  Until the dust arises.

The Butterfly Bird, the Butterfly Bird
  Commences to sing his many songs.
I run to where the dust arises,
  Close to the walls of the house.

III

Vanyiki	yᴜmotci	nyᴜnyᴜiʌᴜ	rsânatco.	(Repeat)
I am	now	song	commence.	

*Konyami	kakayâk	wᴜhᴜʌᴜi	nyi	mᴜdᴜkai	konyka	wᴜmaika
I there	heard	toward	me	run	I that	with

wᴜmanyi	rsânawoitco.	(Repeat all; then repeat twice from *)
with him	commence.	

IV

Yonofañgᴜ	yahaka	mohofi	*yakanyhi	wᴜwᴜmᴜ	rsânawoitco,
Cat-tail	leaf	woman	here me	with	commence,

hinhovat	wᴜganya	himihimᴜ	iakoñga	nyi	iovaha	havany
in there	round	going	here	my	taking	here

imamarsâkᴜ	mawoihimᴜna-a.	(Repeat all; then repeat twice from *)
my breast	touch.	

V

Mâtcipand	ᴜnâvañgᴜ	moi	tcᴜʌañgi	katci	wᴜma	nyᴜna.
Ma-atcpat	mountain	toward	cloud	lay	with	singing.

(Repeat)

*Kâmᴜndak	Unâvañgᴜ	piâ	kiaya	tcᴜʌañgi	katci	wᴜmâ	nyᴜhᴜna-a.
Kâ'matûk	mountain	not	have	cloud	lay	with	singing.

(Repeat all; then repeat twice from *. Sing four times)

VI

Mokalĭ	nâvañgᴜ	kᴜhᴜka,	mokalĭ	tâvañgᴜ	kᴜhᴜka;	* yaifiñgia
Dead	mountain	standing.	dead	mountain	standing;	hurry

imᴜkama	tciviyaka	nyᴜitana	sikolĭ	kâkiwonda	yᴜwᴜhᴜlitc
run	arrive	see	younger brother	I guess	wind his

an	avaiyᴜ	ñgagaiva	mᴜndᴜhᴜna-a.	(Repeat as above)
there	pass	across	run.	

Translation

I commence the song, I commence the song.
I heard the singing as I ran;
I heard the singing as I ran.
I join in with the singing.

The Cat-tail Woman commences singing;
The Cat-tail Woman commences singing.
I join the circling dancers,
Striking my breast and singing.

I sail in the clouds to Table mountain;
I sail in the clouds to Table mountain,
And I sing with Kâ'matûk mountain
Upon which there are no clouds.

Hurry to the Dead Standing mountain;
Hurry to the Dead Standing mountain.
See there, my Younger Brother,
How the winds there run their course

VII

Mâyaɭ	Nâvañgᴜ,	Mâyaɭ	Nâvañgᴜ,	*hanâvanyi	wᴜtcoma
Ma-ayal	mountain,	Ma-ayal	mountain,	yonder	before
tcᴜwᴜɭ	ᴜnakiomainᴜ	hamâvaki	yᴜndañga	yohof(ĭ)	yᴜhᴜmᴜna-a.
land	strip	house	in	woman	laughing.

(Repeat as above)

VIII

Kakândakᴜ	Nâvañgᴜ	yalikâpa	nyuna.	(Repeat)
Kakotuk	mountain	down hill	singing.	

*Tâtârsaki	ñgingikoatci	mᴜɭiva	kᴜᴜwᴜsi	tcᴜnangi	rsonañgitco-o.
Foam	head band	came running	kind that	blue	water.

(Repeat as above)

Translation

At the clearing of Ma-ayal mountain;
  At the clearing of Ma-ayal mountain,
Before the house of the Magician,
  There stands the woman laughing.

Here on the slopes of Crooked mountain;
  Here on the slopes of Crooked mountain,
Around whose crest the foam remains,
  We have run for blue water.

GAME SONGS

Tâkaɭ(d) Nyai, Tâkal Song[a]

[By Virsak Vâ-i]

I

Tâkalimhᴜ,	tâkalimhᴜ,	*tâĭta wiva	yᴜwᴜli	mᴜlitco-o.	(Repeat all;
Takalimhu,	takalimhu,	our field toward	wind	make run.	

then repeat twice from *)

Translation

Takalimhu, takalimhu,
  The wind helps us with our ala
When we play the game of takal(d).
  Takalimhu, takalimhu,
The wind helps us with our ala
  When we play the game of takal(d).
The wind helps us with our ala
  When we play the game of takal(d).
The wind helps us with our ala
  When we play the game of takal(d).

---

[a] This song is sung in the evening, and during the next day the women play the game called Tâkaɭ(d).

II

Hᴜwᴜli	mᴜlitcona,	*hᴜwᴜli	mᴜlitcona	hᴜkanyki	tâkalimᴜ	wᴜsi
Wind,	make it run,	wind	make it run	that I with	takal(d)	all

kᴜkᴜhᴜva-a.	(Repeat as above)
win.	

Translation

Wind, swiftly make our ala run
 That I may win at takal(d).
Wind, swiftly make our ala run
 That I may win at takal(d),
That I may win at takal(d),
 That I may win at takal(d).

WOITCOTA OR RSÂNYKI NYĬI, FOOTBALL SONG[a]

[By Virsak Vâi-i]

I

Momoi	yânama	hᴜmiaki	nyiâkimᴜ.	(Repeat)	*Konyᴜ	simâ
Many	people	together	talking.		That I	there

kᴜkiwak	yosi	kawonakᴜ	naitcona	kitâvalĭ	yofĭñgᴜ	nyapâyanᴜñgᴜ
stand	stick	ball	throw	swallow	bird	me flapping

vimᴜ.	(Repeat all; then repeat twice from *)
(?)	

II

Tcokoikamᴜ	tânâvañgᴜ	*kamova	hondonyiñgᴜ	parsâva	kᴜkimᴜta
Black	mountain	far	west	this side	stand

samᴜkâ	wᴜwᴜĭ	pamᴜmᴜlimᴜ	tarsai	yᴜnda	nyoka	wᴜñgany	naipimᴜ.
toward		run	sun	in	middle	round	run.

(Repeat as above)

III

Tawot	yatamᴜ	*komûs	siny	wᴜnata-akᴜ	vany	mᴜlitco	kamova
Who	man	you	me	with	me	run	there

tcokama	nyᴜitaimᴜ	hinavany	nyoñgi	ta	nᴜmamangᴜvi	yᴜkaimᴜ
goal	looking	there me	in front	of	waving the hands	his shadow?

(Repeat as above)

Translation

Many people have gathered together,
 I am ready to start in the race,
And the Swallow with beating wings
 Cools me in readiness for the word.

Far in the west stands the Black mountain
 Around which our racers ran at noon.
Who is this man running with me,
 The shadow of whose hands I see?

---

[a] Sung the evening before the day of the foot race.

Vâpûtai Nyʌĭ, Lay Song[a]

[By Virsak Vâi-ĭ]

I

Yandᴜndo itcaya, yandᴜndo itcaya. (Sing three times)

II

Yandᴜndo iya-andᴜndo. (Sing three times)

Hoho kaviyo fᴜnd, ama aimivakavi yo fund; ova, ova, yo wiyanhi hila atcovayo nimiya no kiyaho. Hoho kaviyo fᴜnd ama, âĭniva kaviyo fᴜnd. (Repeated until the opponents guess where the sticks are)

A-al Hatcitcivitak Nyʌĭ, Children Play Song

[By Sika'tcu, Dry]

Aᴜk'imûlolo tak vaiwana. (Repeat indefinitely)

The children clasp hands and dance and sing this song. They are divided into two parties, one leader saying â'nûmatcĭt and the other kĭl'siyâ.

HUNTING SONGS

Kâtjtâpi Nyʌĭ, Datura Song[b]

[By Virsak Vâi-ĭ]

I

Tâhaiva siyalĭ kᴜkĭm, *tâhaiva siyalĭ kᴜkĭm; kᴜta nyi worsanyûk
White morning stand, white morning stand: in I arose
hi-ĭm. (Repeat from*)
go.

Tcᴜtâñgĭ yondany kᴜñgᴜsĭm. *tcᴜtâñgĭ yondany kᴜñgᴜsĭn; kᴜta nyi
Blue evening falls, blue evening falls; in I
worsanyûk hi-ĭm. (Repeat from*)
arose go.

Translation

At the time of the White Dawn;
   At the time of the White Dawn.
I arose and went away.
   At Blue Nightfall I went away.

---

[a] Derived from another tribe, but from which is not known. The meaning of the words is not known to the Pimas.

[b] This and the Pihol song are sung to bring success when setting out on a deer hunt. This song is principally depended upon in cases of sickness where the characteristic symptoms are vomiting and dizziness.

II

Kâtᴜndami[a] ya-ahañgᴜ. *kâtᴜndami ya-ahañgᴜ; konyitcoma
Thornapple leaves, thornapple leaves; I that
hoñgiyâk nânɟahangᴜ rsakalĭ mᴜmᴜlihimᴜ. (Repeat all; then repeat
eat dizzy stagger run.
from *)

Kâtᴜndami yâsĭñgᴜ, * kâtᴜndami yâsĭñgᴜ; tcoma hiyâkᴜ navahamo
Thornapple flowers, thornapple flowers; that drink drunk
rsakalĭ mᴜmᴜlihimᴜ. (Repeat from *)
stagger run.

III

Kakatâ kᴜviholi yânamᴜ nyâĭta-a, *hiyavâ nyiahᴜ vatâny, mᴜmoak
Bows great remaining man following, here overtook he me, killed
inyi, wopa hitany yahañga hikomiaka rsolĭñga-a. (Repeat from *)
me, left this my horns cut off throw away.

Vapakâ kᴜviholi yânamᴜ nyâĭta-a, *hiyavâ nyiahᴜ vatâny,
Reeds great remaining man following, here overtook he me,
mᴜmoak inyi, wopa hitany nânhavia hikomiaka rsoliñga-a. (Repeat
killed me, left this my feet cut off throw away.
from *)

IV

Momovali nâtakimᴜ, * momovali nâtakimᴜ, kaɟoho miawaka hamâ
Fly crazy, fly crazy, there drop there
yanaki taimhᴜ-ᴜ. (Repeat from *)
flap.

* Yâkimalĭ navakâhi, yâkimalĭ navakâhi, kaɟoho miawaka hamâ tapai
Butterfly drunk, Butterfly drunk, there drop there open
kimᴜ-ᴜ. (Repeat from *)
and shut wings.

Translation

I ate the thornapple leaves
  And the leaves made me dizzy.
I drank thornapple flowers
  And the drink made me stagger.

The hunter, Bow-remaining,
  He overtook and killed me,
Cut and threw my horns away.
  The hunter, Reed-remaining,
He overtook and killed me,
  Cut and threw my feet away.

Now the flies become crazy
  And they drop with flapping wings.
The drunken butterflies sit
  With opening and shutting wings.

---

[a] A native thornapple, Datura meteloides D. C. It is popularly believed that if one eat an undivided root it will render him temporarily insane, but if the root be divided or branching it is innocuous. There is a tradition that a man at Blackwater ate of the root and directed that he be locked in an empty house until the effects should wear off. He was locked in at noon and toward evening he was seen running through the thickets toward the river a couple of miles distant. He recovered his senses when in the middle of a thorny thicket of mesquites. His limbs were scratched and bruised, yet he had been unconscious of any injury until the moment of recovering his wits.

Pihoɪ Nyʌi, Píhol Song

[By Virsak V[illegible]-1]

I

Yali tcovᴜ makai tcokak ᴜt mᴜɟᴜtatc yoai tcokak yoapa,
Younger hare magician blackness in running black-tailed deer meat bring
sialĭm antâ yoapa, sialĭm antâ yoapa-a. Yali kaʌᴜ makai tcokak ᴜt
morning I will bring, morning I will bring. Younger badger magician blackness in
mᴜɟᴜtatc yoai tatat yoapa, sialĭm antâ yoaka, sialĭm antâ yoapa-a.
running black-tailed deer feet bring, morning I will bring, morning I will bring.

(Repeat four times)

II

Nany pia hyᴜwᴜlĭk, nany pia yᴜwᴜlĭk, nany pia hayᴜwᴜli-ika-a.
Had Ĭ no wind, had Ĭ no wind, had Ĭ no wind.
Nany pia hatcᴜʌakĭk, nany pia tcᴜvakĭk, nany hatcᴜva ki-ika-a.
Had Ĭ no clouds, had Ĭ no clouds, had Ĭ no clouds.
Kahova siyalĭ wᴜtca sâhama Ikoɭ kᴜkatc yamhâ nyᴜ vaita, nany pia
Distant east under yellow (?) standing there me calling, had Ĭ no
yᴜwᴜlĭk, nany pia hayᴜwᴜli-ika-a. Kamhova hondony wᴜtca sâhama
wind, had Ĭ no wind. There west under yellow
Ikoɭ kᴜkatc yamhâ nyᴜ vaita, nany pia yᴜwᴜlĭk, nany pia
(?) standing there me calling, had Ĭ no wind, had Ĭ no
hayᴜwᴜli-ika-a. Kamhova hondony wᴜtcâ sâhama Ikoɭ kᴜkatc
wind. There west under yellow (?) standing
yamhâ nyᴜ vaita, nany pai tcᴜwᴜkĭk, nany pia hatcᴜwᴜki-ika-a.
there me calling, had Ĭ no clouds, had Ĭ no clouds.

Translation

Young Hare Magician running
  Brings black-tailed deer venison.
And young Badger Magician
  Brings the feet of black-tailed deer.

Had I neither winds or clouds?
  In the east the Yellow Ikol,
In the west the Yellow Ikol
  Called me. I had no winds or clouds.

MEDICINE SONGS

TOATCITA NYAĬ, CURE SONG[a]

[By Juan Thomas]

I

Hodony ᴧᴜngiomima kâĭhowa nyopinyima, hodony ᴧᴜngiomima
Evening red not yet sink, evening red
kâĭhowa nyopinyima; *kony sᴜña yᴜna tcomᴜ nahivaka nyᴜina
not yet sink; me I in there sit see
itanyi rsâvikŏna sikâɭ mᴜnᴜkai mᴜɹa sisĭnyi hikimᴜ.
my gourd round run in rattling hikimu.
Hodony ᴧᴜngiomima kâĭhowa nyopinyima, hodony ᴧᴜngiomima
kâĭhowa nyopinyima; **kony sᴜña yᴜna tcomᴜ nahivaka nyᴜina
itanyi matcuowina sikâɭ mᴜnᴜkai mᴜɹa pᴜpᴜnai hikimᴜ. (Repeat
feathers rumbling
to *)

Kony sᴜña yᴜna tcomᴜ nahivaka nyᴜina itanyi rsâvikŏna sikâɭ
I I in there sit see this my gourd (?)
mᴜnᴜkai mᴜɹa sisinyi, hikimᴜ. (Sing from **)
(?) (?) (?) (?)

Kony sᴜña yᴜna tcomᴜ nahivaka nyᴜina itanyi matcuowina sikâɭ
(?) (?) (?) (?) (?) (?) (?) feathers
mᴜnᴜkai mᴜɹa pᴜpᴜnai hikimᴜ. (Repeat all four times)

II

Kᴜs sitcoña mᴜᴧany vâñĭnyi taiĭma. (Repeat)
Kind of all night he me shaking.

Kaho makai kiyᴜndavam nyoapaimᴜ kᴜs sitcoña mᴜᴧany vâñĭnyi
Up there magician's house in there me brought kind of all night he me
taiĭma. (Repeat second line; then repeat all four times)
shaking.

Translation

The evening glow yet lingers;
The evening glow yet lingers,
And I sit with my gourd rattle
Engaged in the sacred chant.
As I wave the eagle feathers
We hear the magic sounding.

Puissant Night is shaking me
Just as he did at the time
When I was taken up in spirit
To the great Magician's house.

---

[a] This song was sung by a Blackwater medicine-man when making his diagnosis of a case. In this connection read the history of Sala Hina's treatment when poisoned (p. 260).

III

Alisi yoa-amᴜ vavatcosĭ hᴜtcᴜɪ ya-ana yopanaka yᴜkatc vanyi
Kind of yellow wren himself feathers pull out with it make me
tcᴜpaftcona *hiyanyi mâmâtamᴜ maʌᴜrsapaiĭmᴜ tcᴜwᴜnda wᴜsikâ
prostitute here my head clasp hands land all over
mᴜmᴜhᴜlimᴜ. (Repeat; then repeat twice from*; repeat all four
run.
times)

IV

Alisi tcᴜtcᴜnañĭ kâlâkamᴜ * tcᴜwᴜnda loñitan(ᴜ) tcᴜtâñi yᴜwᴜlhᴜla
Kind of blue kakakamu land edge blue wind
vâĭrsapaiĭmᴜ tâta yᴜwᴜlhᴜla vipiahimᴜ vatâĭ hᴜʌᴜndak tcᴜnyᴜwᴜna
lying on white wind left make wind land
kopânyima. (Repeat as above)
dust.

V

Mamᴜrsanû tânâli kia nyᴜɟa viñĭ kᴜkionyût. *Amᴜkâ valnyᴜihita
Moons shine here me in here stand. You men will see
nalo-oɟi tcᴜtañi vapᴜkanyi koĥona varsoi mᴜk nyi nanamᴜ. (Repeat
women blue reed me blow far distant me meet.
as above)

VI

Haiya! Haiya! Rsâvikohot man sisikimᴜ. (Repeat)
Haiya! Haiya! Gourd there rattling.
Konyᴜ wᴜwᴜiʌa himûk am nyᴜita himan vâĭtcokimᴜ rsâvikohot
That I toward go there see laying gourd
man sisikimᴜ. (Repeat; then repeat all four times)
there rattling.

Translation

Yellow Bird placed his feathers
  Where they fell on the head of the woman;
Making of her a harlot who ran about
  With her hands clasped before her.

Bluebird drifted at the edge of the world,
  Drifted along upon the blue wind.
White Wind went down from his dwelling
  And raised dust upon the earth.

The moonshine abides in me;
  And soon you men and women will see
The reed that I now am blowing
  Bring the Moon down to meet me.

Haiya! The gourd is rattling;
  Haiya! The gourd is rattling.
When I go to see it there
  I surely find it rattling.

VII

Kotc yᴜmoiva loɿony taimᴜ, kotc yᴜmoiva loɿony taimᴜ; ha
We now evening taimu, we now evening taimu; our
rsᴜrsᴜpinyimᴜ *kᴜsᴜ tâta mâhâmama kiñi tâvalĭ matcᴜwoena ñĭngi
younger brothers kind of white headed swallow (bird) wing feathers four
kaya pᴜtânyinaha kiya loɿony taiĭmᴜ. (Repeat; then repeat twice
there rattling here evening taiĭmᴜ.
from *. Sing all four times)

VIII

Litâĭ Makai *vapaka likotcᴜkᴜ kamo nyi paitcomi vopa
Elder Brother reed magician cut yonder me before in front throw
kᴜirsapaiĭmᴜ kᴜnɿak tcᴜʌañĭ kaitañima. (Repeat from *. Sing all
step on in clouds sounding.
four times)

IX

Alisi kâkâmaki Wᴜmᴜkalĭ *vâviki sʻoam aiitco tconyitcokimᴜ
Kind of gray Coyote he is yellow something making
pʻmᴜmᴜs hᴜk vamät an kiwonatcoña. (Repeat all; then repeat twice
meddler that snake there belt.
from *)

X

Aliwᴜsi tcᴜtâñi papat lohoɿi namkâk varso nyi nanamûk kamhony
Kind of blue frog woman meet there me meet somewhere
pᴜĭtcokimᴜ *kaho sialiñᴜ. Marsâ sᴜtâta tcᴜʌakia pâĭtcotco hamᴜñᴜ
carry me yonder east. Front white clouds there stand there
yâĭnᴜka pâiny pᴜĭ tcokimᴜ. (Repeat all; then repeat twice from *)
after me carry me.

Translation

It is evening, it is evening.
  And four times at evening
Calls the white-headed Swallow
  As he plucks out his feathers.

Elder Brother cuts his reed,
  Yonder before me now he throws it,
Stepping upon it so that the
  Clouds loudly repeat the sound.

Gray Coyote is a dirty meddler,
  He wears a belt of snake skin.
Gray Coyote is a dirty meddler,
  He wears a belt of snake skin.

Blue Frog-woman met and carried me
  To the cloud land in the East.
Blue Frog-woman met and carried me
  To where the clouds are standing.

XI

Kokakĭ	momovĭny	tcᴜfᴜhᴜlimᴜ	*kᴜnɹa	kᴜs	kâmaki	Wᴜmᴜkalĭ,
Wood	triangle	rising	in	kind of	gray	Coyote,

naiwonyima	ᴜyânᴜ	kaiʌᴜ	matcᴜowina	hᴜkanyâĭ	nyi	tânâlhitaimᴜ.
arose	at one side of the back		wing feathers	with it	me	shine.

XII

Yâĭnᴜpanᴜ	tâtâvaña	*kᴜɹaña	Litâĭ	tcᴜnyᴜwᴜnda	tcopolitaiimᴜ
Dead field	mountain	in	Elder Brother	land	rectangular

kŏnyᴜ	hᴜñᴜ	yᴜnda	mâvavaka	nyᴜina	konyᴜ	hᴜñu	nyᴜita-imᴜ.
I in	that	in	enter	there see	I in	that	saw.

XIII

Alwᴜs	yoa-am	vavatcosĭ	*kahamova	mᴜhᴜmᴜkâ	tcᴜtcâkamᴜ
Kind of	yellow	wren	yonder	distant	caves

tâtâvañu	woeka	pᴜnyĭ	pᴜĭtcokimᴜ	kamodanyi	mamaitcomhi
mountain	toward there	me	carry me	before me	close to

pâkᴜnyĭm	tcᴜkahima.
thump	so far.

XIV

Alwᴜsᴜ	kâkâmañi	Taɹrai	wotᴜ	makai	kamhᴜ	mamaɹatc	piohokimᴜ
Kind of	gray	Road-runner	he	magician	he	young his	hungry

tcom	rsoakimonha	*hia	tâtaiwonyk	tcᴜtcᴜwᴜna	tcᴜtcᴜmâka
then	cry	here	arose	lands	everywhere

mᴜmᴜhᴜlima	alʌâpâyolĭ	mᴜmoahak	kᴜʌarsatc	kahĭ	yan	mâtâĭ
running	millipeds	killed	approaching	across	there	carry

tcoña.
on back.

Translation

Gray Coyote stood in the forest,
From his shoulders he plucked feathers
That gave me shining power,
Plucked wing feathers bearing power.

I entered Yâĭnᴜpanᴜ mountain
And saw Elder Brother's land
Marked off with its square corners,
Marked as in a rectangle.

Yellow Bird carries me to the caves,
To the distant caves of the mountain.
And we hear the sound of his footsteps
As he moves upon his way.

Gray Road-runner, the magician,
As his young cried out with hunger,
Ran about engaged in killing
Millipeds that he carried home.

XV

Alwᴜsᴜ tcotcok kâmkitcᴜma *tcokañi ñiopondak varsatc
Kind of black turtle darkness made a belt toward
vâltcokimᴜ am kai panyᴜmᴜnda tcokaki yoñu nyitaimu.
laying there make shake darkness shaking nyitaimu.

XVI

Icᴜpaf yohoñ naiwonyk *anâvany wᴜwᴜkany mᴜmᴜhᴜlimᴜ yâvany
Harlot woman arose and run around me me ran here me
pamarsâîpᴜ mamakᴜᴀa.
breast beat the air.

XVII

Âiñâ smamatcᴜn rsᴜrsᴜpɪnyɪ *inañᴜ tarsai kaho toconyihima
Hurry know younger brothers around sun up there come up
yâîñâ smamatcᴜn rsᴜrsᴜpɪnyɪ kâsikâyany mamaka himᴜ.
hurry know my younger brothers drowsiness gave himu.

Translation

The Black Turtle now approaches us,
Wearing and shaking his belt of night.
The Black Turtle now approaches us,
Wearing and shaking his belt of night.

The harlot arose and ran about,
Beating her breast and the air.
The harlot arose and ran about,
Beating her breast and the air.

Understand, my younger brothers,
That it is the Sun that gives me
The trance vision that I see.
The Sun gives magic power.

KÂMKʌTCʌT NYʌI, TURTLE SONG

[By Virsak Vâî-i]

Sivany lahai, sivany lahai, sivany lahai, sivany lahai. (Repeat)
Chief told, chief told, chief told, chief told.
Kᴜwᴜsi kᴜhᴜñga siyali worsa kᴜndañgᴜ pahaka wᴜwᴜmia nyᴜkai,
Kind of good morning rise at the same time eagle with sang,
sivany lahai, sivany lahai. Kᴜwᴜsi kᴜhᴜñga hondony tcopi kᴜndañga
chief told, chief told. Kind of good evening sank at the same time
virsaka wᴜwᴜmia nyᴜkai, sivany lahai, sivany lahai. (Repeat four times)
hawk with sang, chief told, chief told.

Translation

Tell their leader, tell their leader;
With their leader sings the Eagle
When the morning dawn is here;
Hawk sings with him at even.

Kâmkᴜtcᴜt, kâmkᴜtcᴜt, papt vatcívĭ vaɽso hᴜtcᴜɭ ɽsotk ᴜt vatcĭvĭ,
Turtle, turtle, where swim there pond water in swim
kosta, kosta, kosta, kosta, kosta, kosta. (Repeat four times)
(?) (?) (?) (?) (?) (?)

Translation

Turtle, Turtle, where are you?
 Where is the pond in which you swim?
Kosta, kosta, kosta, kosta,
 Where is the water you swim in?

Tcɔmamaikĭ Nyʌl, Horned Toad Song

[By Virsak Vâî-ĭ]

I

Siyalikâ nyᴜnyᴜwᴜta vasitᴜ mâhâĭtama tcohiñga. (Repeat)
East direction land pleasant looks.
*Konyᴜka wᴜhᴜwᴜĭva himᴜkâ nyᴜita vasitᴜ mâhâĭtama tcohiñga.
I that toward go see pleasant looks.
(Repeat as above)

II

Hondonyikâ nyᴜnyᴜwᴜtᴜ vasita mᴜpᴜitama tcohiñga. (Repeat)
West direction land very fearful looks.
*Samᴜkâ wᴜhᴜwᴜiva mᴜndᴜ ka nyᴜita vasita mᴜpᴜitama tcoiñga.
There toward run see very fearful looks
(Repeat as above)

Translation

The East Land seems very pleasant.
 I go toward it and I see
How pleasant it seems to be.
 I go toward the Pleasant Land.

West Land is most terrible.
 I go toward it and I see
How terrible the Land is.
 I go toward the fearful Land.

Tciatakĭ Nyʌl, Gila Monster Song

[By Sᴜtatk(i), Prepare]

I

Rsâĭngali tcᴜpafi yohof, *kâĭhova yon(d)onyima nyi moitakᴜ
Pitiable prostitute woman, not yet evening me soul
yâhâsimᴜ kahova nyâĭnaka tcᴜpafia nyi moitakᴜ yâhâsimᴜ.
flower up after prostitute me heart flower.
(Repeat; then repeat from*. Sing all four times)

Translation

Pitiable harlot though I am,
 My heart glows with the singing
While the evening yet is young.
 My heart glows with the singing.

II

Ya-aı vavaitcotcom hanâvany ʌuñganyi ñgâñgâkĭ nyukai *hami
That stone standing there around two sing there
tamai tcokañgi huwun(d)aku noahimu kâinaku yahai yanañguhuʌa.
top black wind roaring after back and forth flutter.
(Repeat as above)

III

Ya-aı tâhai Ñgiwolĭk, *hami tamai sutcunañgĭ mamahat nyu-uhuna
That white Ñgiwolik, there top green frog singing
kusu tcuñañgi tcuvakĭ kahatc momoi nyuhuna. (Repeat as above)
kind of blue clouds lay many singing.

Translation

Where the two stones were standing,
  Black Wind roared in fearful blasts,
Driving the birds before him
  Fluttering back and forth.

On the summit of white Ñgiwolik
  There the green frogs are singing.
Lying near the blue storm clouds
  There many frogs are singing.

Tcoso-okaᴛ Nyʌi, Black Lizard Song

[By Ha-ata, Finished Olla]

I

Makai ki wupuku nyultco, *makai ki wupuku nyultco, sikoı tarsai
Magician house first sing to, magician house first sing to, round sun
tcursunyĭng tarsai sisvân huwuwum haimhuna-a. (Repeat; then
arose sun rays with go.
repeat from *. Sing all four times)

II

Tcutcupavi yohofi kaka wondu ʌâĭfimuna, *tcutcupavi yohofi
Prostitute women group come running, prostitute women
kakawondu ʌâĭfimuna, tcutcupavi ʌâĭfununa hikimoli yâsika
group come running, prostitute come running (a plant) flower
ñgiñgikoatci ʌâĭfimuna-a. (Repeat as above)
crowns come running.

Translation

We first sing at the Magician's;
  We first sing at the Magician's,
The round disk of the Sun arose,
  Accompanied with its rays.

Harlots came running in a group;
  Harlots came running in a group.
Harlots came with hikimoli,
  Flower crowns upon their heads.

III

Hali wᴜsᴜ tcotcok tcosokalī *Hitâī mulkon kâīnak tâta tcᴜʌahañgi
That kind of black lizard Elder Brother of running trail following white clouds
nyᴜyâpa nânâvitc âīnak kᴜhᴜwᴜs tâtam rsorsoñgimᴜ. (Repeat as above)
came out arms following kind of white pools.

IV

Yali vaʌᴜñgam navañgᴜ *tamai tcokaki yondᴜnyihimᴜ, wᴜkanyi
That stony mountain top darkness go down, round
minyᴜmᴜ tataip yoakoñgimᴜ. (Repeat as above)
going backward scatter.

V

Hali wᴜsᴜ ʌᴜpᴜñgiom vapamandᴜ tâkᴜnândᴜ vinyina tcoikatc
That kind of reddish snakes spider string like
yondᴜnyᴜ, kamovingi yondonyikâ vaʌana tâkûnândᴜ vinyina tcoika
came down there, west direction stretched spider string like
yahai pᴜvaopana-a.
opposite sides stretching.

Translation

Black Lizard found the trail where
  Elder Brother had been running,
And he came out from the clouds
  With water upon his arms.

Darkness settles on the summit
  Of the great Stony mountain.
There circling round it settles
  On the great Stony mountain.

The ruddy beams like spider threads
  Across the sky came streaming.
The reddish snakes like spider's web
  To the opposite side came flaming.

Kâkâi Nyᴀi, Rattlesnake Song

[By Ki-iwa]

I

Yalova yondonaa kanyᴜhᴜta, *yalova yondonaa kanyᴜhᴜta;
Early evening I sing, early evening I sing;
kamodanyī mamatcomī nyᴜnyᴜī ʌᴜmamatâkaimᴜ konyhᴜñga
ahead of me in front songs open I that
wᴜhᴜʌᴜma momoiva nyᴜhᴜ-ᴜna. (Repeat from beginning; then repeat twice from *)
with many singing.

Translation

In the early evening,
  In the early evening
We begin to sing many songs;
  And I join in singing many.

II

Kâmᴜndakᴜ	nânâvaka	worsanyimᴜ,	*hamalī	mamarsâka	likorsapī
Kâ′matûk	mountain	came forth,	there	near	low clouds

nyᴜyâpakimᴜ-ᴜ.	Kâmᴜndakᴜ	nânâvakᴜ	miapitaimᴜ	kokongama
came out.	Kâ′matûk	mountain	closer	top

nyᴜyâpakimᴜ.	(Repeat as above)
came out.	

III

Tâwondᴜ	yâhânama	iyatcom	ᴜmasī,	*tâwondᴜ	yâhânama	iyatcom
Who	man	here	appear,	who	man	here

ᴜmasi?	Konyi	tcoma	yañgamᴜ	kâkâīva	yᴜlina	piâviki	yᴜngai
appear?	I	there	borned	snake	think	not	him

wonda	tciyatcomᴜ	mamasimᴜ?	(Repeat as above)
	here	appear?	

IV

Tcotcokᴜ	yâkimaḷī	nyᴜ-ᴜna,	tcotcokᴜ	yâkimaḷī	nyᴜ-ᴜna;	*va-aki
Black	butterflies	sing,	black	butterflies	sing;	ruins

rsârsânanᴜ	yâ-ana	ko-onyᴜñgᴜ	marsâvikī	nyo-onyi	yahimᴜ-ᴜna.
below	marked	I that	front	passing	going.

(Repeat as above)

Translation

It was near Kâ′matûk mountain
  That this Rattlesnake came forth;
And he saw the low clouds lying
  Near the summit of the mountain.

Who is this, who is this?
  Is it not Horned Rattlesnake?
Is it not Horned Rattlesnake
  Who now appears before us?

The Butterflies are singing;
  The Butterflies are singing,
As I go past the foundations
  Below, of the ancient house.

TCOKOT NYʌI, OWL SONG

[By Virsak Vâï-i]

I

Yahalĭ Kâmᴜndak nânâvangᴜ, * moiva hondoniñga kongana
Large Kâ′matûk mountain, many evenings summit
ʌᴜpᴜngiohomi kony huñga wᴜwᴜĭ nyᴜinᴜndᴜk imᴜkai, momoi
reddish I that toward to sing going, many
nyᴜnyᴜi wᴜwᴜsi namûkimᴜ. (Repeat from beginning; then repeat
songs all meet.
twice from *)

II

Tcokot yâ-âtama mᴜᴜmᴜka nyᴜhᴜna kony kaitcongatci wᴜwᴜiny
Owl man far singing I hearing toward
haimiᴜhᴜna. * Momoi yo-ofĭ mâmâtama tcᴜpafinga-a amifâïʌᴜkᴜ
going back and forth. Many women top prostitute there come
kayᴜhinᴜi kainakimᴜ-ᴜ. (Repeat as above)
running laughing sounding.

III

Tcokot yofiñgᴜ kokowoɩ(d) yâ-âtama tcoma sinyĭ wᴜpâviñgi
Owl bird small owl man try me like
tcohikamᴜ ya-ahana kony yᴜdanyi amᴜʌᴜlhângi taimᴜ hano
class feathers I with to make wind there
kokoñganû kâkâmaiwakimu. (Repeat as above)
points ashy.

IV

ʌᴜñgihomi rsonañgi *tcomᴜngâsi mamangia nyi-itcoho-ona;
Reddish water you slowly me make drink;
pianyiñgi papaki navahamo kam siyalika wohoirsakal
not I slowly drunk there east toward
himᴜmᴜɩhimᴜ-ᴜ. (Repeat as above)
wobble run.

Translation

Toward great Kâ′matûk mountain
I go to join the singing,
During the glow of evening.
I meet all the singers there.

Owl is singing in the distance,
I hear him moving back and forth.
Many harlots came here running;
Here came running and came laughing.

Small Owl resembles Tcokot;
The winds rise from Owl's feathers.
With their ashy tips he starts them.
Small Owl is like the Large Owl.

Owl makes me drink the reddish water;
Rapidly intoxicated
I try to walk straight toward the east,
And find my footsteps staggering.

Kakaitco Nyɑĭ, Quail Song

[By Sᴜtatki]

I

Kâkâmañgi	kakaitcovû	kakawoɹa	miyanyita.	ᴀᴜmᴜngali	mᴜlivak	tatai	panyᴜinahimᴜ.
Gray	quails	bunched	grouping.	Coyote	came running	above	looking.

(Repeat four times)

II

Tcutcunañgi	kakaitcova	kakawoɹû	vâĭᴀᴜkai,	ᴀᴜmᴜngali	nyᴜinâkû	kakai	vanyᴜĭnahimᴜ-ᴜ.
Blue	quails	bunched ran	together,	Coyote	saw	sidewise	looking.

(Repeat four times)

Translation

The Gray quails were bunched together,
  Coyote ran to look upon them.
The Blue quails were bunched together;
  Coyote looked sidewise at them.

Tatai Nyɑi, Roadrunner Song

[By A-an Tâɹtsaki, Feathers Foam]

I

Tatai,	Tatai,	sivâlik	mâ-âka,	Tatai,	Tatai,	sivâlik	mâ-âka	kita	ᴀᴜngañy	rsᴜrsᴜlᴜ,	poi!	poi!	poi!
Roadrunner,	Roadrunner,	bushy	head,	Roadrunner,	Roadrunner,	bushy	head	house	round	always,	poi!	poi!	poi!

(Repeat four times)

II

Tatᴜn(d)ai,	Tatᴜn(da)i	piwopûsâ;	Tatᴜn(d)ai,	Tatᴜn(d)ai,	piwopûsâ,	masika	hohotcᴜt	ᴜtciawa.
Roadrunners,	Roadrunners	unattended;	Roadrunners,	Roadrunners,	unattended,	morning	lizards	he devours.

(Repeat four times)

Translation

Roadrunner with the bushy head
  Is always crying, poi! poi!
As he runs around the house.
  Poi! poi! poi! around the house.

Here is the lonely Roadrunner;
  Here is the lonely Roadrunner.
He eats lizards in the morning;
  He eats solitary lizards.

III

Alisi	ᴀᴜpᴜñgi	wopᴜikam	ɲtan(d)ai,	alisi	ᴀᴜpᴜñgi	wopᴜikam
Kind of	reddish	eyed that	Roadrunner.		reddish	eyed that

ɲtan(d)ai	hinañgᴜ	yakawânda	tcᴜñga	tcoviny!	tcoviny!	Alisi
Roadrunner	about	mistletoe	see	(imitative)		Kind of

ᴀᴜpᴜñgi	wopᴜikam	ɲtan(d)ai.	(Repeat four times)
reddish	eyed that	Roadrunner.	

IV

Konyi	kamo	yañgitâka	mᴜmᴜlihimᴜ,	konyi	kamo	yañgitâka
I	there	hide	had running.	I	there	hide

mᴜmᴜlihimᴜ	kâmañgi	tcosokaɭi	moakai	vâkatc	ki-ima	ho-o.	(Repeat four times)
had running	gray	lizard	kill	stomach	fat	eat.	

V

Kaɟo	tcᴜof	koi	kᴜka	kcñganû	kiâhâsi	haopaɭ	mat	taɟ	tcoi-ika
Over yonder	long	mesquite	stand	tops	basket	hawk	young	talon	like

koñganû	kiâhâsi.	(Repeat four times)
tops	basket.	

VI

Konyi	ngamo	rsâhika	mᴜmᴜlihimᴜ	ama	aitcovasi	nyâĭkᴜita	ama
I	there	pitiable	had running	there	something	lucky	there

aitcovasi	nyâĭkᴜita	hiyâ	vany	mosi	yᴜn(d)a	siviahawa.	(Repeat four times)
something	lucky	here	my	vulva	in	put penis.	

VII

Moi	yâ-âtama,	moi	yâ-âtamaka;	siᴀᴜñgivia,	siᴀᴜñgivia	mâ-âtama
Many	people,	many	people;	red penis,		crown

ikitanyi	hiyami	nyᴜm(d)a	rsotaki	vitciwanyᴜ.	(Repeat four times)
cut	from	there	water	whirlpool.	

Translation

Here is the red-eyed Roadrunner;
  Here is the red-eyed Roadrunner,
Who runs about the mistletoe.
  This is the red-eyed Roadrunner.

I run and hide! I run and hide!
  Now I kill the Gray Lizard
And I eat his fat body.
  I run and hide! I run and hide.

Over yonder in the mesquite
  Stands the Hawk's nest with its branches
Which rise like kiâhâ frame sticks,
  Over yonder in the mesquite.

(Translation of sixth and seventh stanzas omitted)

Nahakiâ Nyʌĭ, Mouse Song

[By Virsak Vâi-i]

I

Halapita nyᴜitamokam ofĭñga *hihyâvat tatamaiva limᴜnatcĭ hyana
Something inaccessible bird here top walking feathers
kᴜviny kainhikimᴜ am tgai kᴜkiʌakai tatai mâmâtcᴜka tconyopiny
wave sounding there you stand up head slow
kaihama. (Repeat; then repeat twice from *)
listen.

II

Vanyĭñgĭ rsâhĭngᴜ hyatâta vinâkâ tcᴜnyᴜwᴜtᴜ rsârsânᴜ vamhoĭkimᴜ
I am pitiable here we flooded land bases caving in
haya-ava hanyĭ sᴜpᴜnyᴜ, kamova siyalĭkâ naifonyima haya-ava hanyĭ
cry see afraid, there before east came out cry see
sᴜpᴜnyᴜ kamòva hondonyĭkâ naifonyima hayava hanyĭ sᴜpᴜnyᴜ.
afraid there west direction came out cry see afraid.
(Repeat)

Translation

Wings of birds invisible
  Are now fluttering above you.
You stand with face uplifted
  And quietly listen there.

Our land was unfortunate;
  The floods came rolling westward,
Then they came flowing eastward,
  And I cried out much afraid.

Tocfû Nyʌi, Hare Song

[By Virsak Vâi-i]

I

Rsᴜrsᴜɩ tcotanyᴜk nyᴜhᴜta, * rsᴜrsᴜɩ tcotanyᴜk nyᴜhᴜta; hiya nyi
Straight danced singing, straight danced singing; here me
tamai yᴜwᴜli mᴜtâkĭmᴜ-ᴜ. (Repeat all; then repeat twice from *)
top wind roaring.

II

Kakai tcotanyᴜk nyᴜhᴜta, *kakai tcotanyᴜk nyᴜhᴜta; hiya nyi
Horizontal danced singing, horizontal danced singing; here me
tamai tcᴜvañgi mᴜtâkimᴜ-ᴜ. (Repeat as above)
top clouds roaring.

Translation

Hare is jumping and singing;
  Hare is jumping and singing,
While the wind is roaring,
  While the wind is roaring.

Hare is dancing and singing;
  Hare is dancing and singing,
While the clouds are roaring,
  While the clouds are roaring.

III

Tcokondû ya-ana vamᴜtâm sesivânatco, * tcokondû yana vamᴜtâm
Owl feathers flop headdress, owl feathers flop
sesivânatco; mᴜmᴜkâ tcᴜnyᴜwᴜta tanᴜmanᴜ kakatâ namᴜkimᴜ.
headdress; far country top bow made.
(Repeat as above)

IV

Kâkamaki Nabakiâ *hondonyi simamatcima kᴜhᴜnda mâtaiwonyᴜkai
Gray Mouse evening very know in came out running
tcokangiñga ipoiwa. (Repeat as above)
darkness breath.

V

Vatâ masi, vatâ masi, siâmᴜ, tâny kokopaimᴜ; *vatâ masi,
I guess morning, I guess morning, right I shut; I guess morning,
vatâ masi, siâmᴜ tâny kokopaimᴜ; vatâ masi, vatâ masi, siâmᴜ
I guess morning, right I shut; I guess morning, I guess morning, right
tâny kokopaimᴜ-ᴜ. (Repeat as above)
I shut.

Translation

With headdress of owl feathers·
  With headdress of owl feathers,
He comes to my far country;
  He comes bringing hence his bow.

The Gray Mouse came at nightfall;
  The Gray Mouse came at nightfall,
Came running in the darkness;
  Came breathing in the darkness.

I am shut in at day dawn;
  I am shut in at day dawn,
All night I am free to run
  But am shut in at day dawn.

Kâks Nyᴀi, Dog Song[a]

[By Virsak Vâi-i]

I

Hodony kâ nyᴜnyᴜĭ rsârsân, *katcim tangĭŏ tcᴜt yᴜwᴜhᴜ(t)
Evening at songs commence, laying direction from wind
mᴜndᴜkai vatâ mᴜmᴜĭnama mᴜndᴜkai vatâ yongĭnyᴜ tcopina wᴜfᴜĭ
running was terrible running was shaking north toward
nyi pahiva viyohon(d)a.
me tail wind blew over.

Translation

The songs commence at nightfall,
  And the winds blow toward the north.
The winds are blowing strongly,
  Blowing my tail toward the north.

---

[a] Sung rapidly while the side of a basket is beaten to carry the rhythm.

II

Yâkimalĭ yahanû, *yâkimalĭ yahanû; hiyâ vany nanamana kopalĭ
Butterfly wings, butterfly wings; here I above face
ñgᴜñgᴜrsᴜ hama hᴜkâ nyᴜina nyi ipoĭna sivahamâ tcoĭnga-a. (Repeat
down fall there you see me soul more appearance.
all; then repeat twice from *)

III

Yahalĭ gâñgâs simᴜliwᴜka, rsâĭñgalĭ gâñgâs mᴜliwᴜka, vapᴜkialĭ
Small dogs came running, pitiable dogs came running, riders
mâĭnaka wovakimᴜ halᴜhᴜmimâkainangᴜ-ᴜ.
after came up laughing sounding.

Translation

Butterfly wings are falling;
  Butterfly wings are falling,
Falling upon and harming;
  My suffering is greater.

See the small dogs come running;
  See the poor dogs come running.
See the horsemen coming after;
  See the horsemen coming laughing.

Pan Nyʌĭ, Coyote Song

[By Virsak Vâi-i]

I

Panai kᴜkiwaka nyᴜnyᴜĭ rsârsânᴜtcona-a. (Repeat) *Tcovañga
Coyote stands songs commence. Girl at puberty
mohofĭ yâĭkapĭ worsanyimᴜ Panai nyᴜnyᴜĭ vaʌᴜnahimᴜ. (Repeat
woman hurry came Coyote songs stretching.
all; then repeat twice from *).

II

Pahañgᴜ yahanû, *Pahañgᴜ yahanû komᴜs hᴜkᴜ vany vânam
Eagle feathers, Eagle feathers you that that my hat
hatcona-a, komᴜs hᴜkᴜ vany vânam hatcona-a vahamâ tcoĭkama, nyi
made, you that that my hat made more looks, me
imoitakû vahamâ tcoiñga.
heart more looks.

Translation

Coyote commences singing;
  Coyote commences singing.
The young woman hurries forth
  To hear the Coyote songs.

A hat of eagle feathers;
  A hat of eagle feathers,
A headdress was made for me
  That made my heart grow stronger.

III

Sikâlĭ rsonᴜkama, *sikalĭ rsonᴜkama; kᴜɹañgᴜ Panai sitcᴜnakimᴜ
Around water, around water; there in Coyote blue
mamasina konyᴜñga wᴜwᴜi vâpâĭmᴜna. (Repeat as above)
dyed I in toward run.

Translation

Coyote ran around it;
  Coyote ran around it,
Ran into the blue water,
  Changed the color of his hair.

Hoai Nyɔi, Black-Tailed Deer Song

[By Ki-iwa]

I

Vavaki yᴜwᴜɹa, vavaki yᴜwᴜɹa; *konyᴜka wᴜtcâma yᴜkahimᴜna,
Ruins windy, ruins windy; I that under put in the shade of
wᴜtcâma yᴜkahimᴜna; kᴜñgᴜ nyahañga yᴜwᴜɹᴜna, kᴜnyᴜ
under put in the shade of; large horns windy, that
nahanaka yᴜwᴜdᴜna. (Repeat; then repeat twice from *)
my ears windy.

II

Hamâ mᴜɹa nyoñgitcᴜ, hamâ mᴜɹa nyoñgitcᴜ; kᴜngamâtcomᴜ
Over there run shaking, over there run shaking; ahead
vâpâĭmᴜhᴜ *kaho nyâĭnak kañgatâ tâtânᴜlihi kaiya mᴜkâ nyaĭhinᴜna.
run many up after bows shining here far me reach.
(Repeat as above)

Translation

Down from the houses of magic;
  Down from the houses of magic,
Blow the winds and from my antlers,
  And my ears they stronger gather.

Over there I ran trembling;
  Over there I ran trembling,
For bows and arrows pursued me.
  Many bows were on my trail.

III

Tâwonɟᴜ kaviyo, tâwonɟᴜ kaviyo; hiya mᴜkâva pᴜny namᴜkimᴜna
What horse, what horse: here far in meet me
hami nyâĭna, hami nyâĭna, siyonyoena, siyonyoena; rsahavasi
there after, there after, trying to catch up, trying to catch up; how
inamangia himᴜ kᴜnyĭ yaịhimᴜna. (Repeat)
slowly going I reaching.
*Ho-o koakam kaviyo hiya mᴜkâva pᴜny namᴜkimᴜna hami
Star forehead horse here far me meeting me there
nyâĭna, hami nyâĭna, siyonyoena, siyonyoena; rsahavasi
after, there after, trying to catch up, trying to catch up; how
mamañgia himᴜ kᴜnyĭyaihimᴜna. (Repeat from *)
slowly going reaching me.

IV

Atcĭmtcia pâkaĭtcᴜna, yatcĭmtcia pâkaĭtcᴜna. (Repeat)
We here sit, we here sit.
Siyalĭkâ vavanyima nyᴜnyᴜĭ kotcᴜngᴜ wᴜs am yanga, yatcĭmtcia
East direction there songs we are all there sing, we here
pâkaĭtcᴜna. Hondonyikâ vavanyima nyᴜnyᴜĭ kotcᴜngᴜ wᴜs am
sit. West direction there songs we are all there
yanga, yatcĭmtcia pâkaĭtcᴜna.
sing, we here sit.

Translation

What horse is trying to catch me?
What horse is trying to catch me?
The horse with the star forehead
Now slowly gains upon me.

We are sitting here together;
We are sitting here together,
Singing the song of the east,
Singing the song of the west.

TCOTOM NYʌI, BEAR SONG[a]

[By Virsak Vâ-i]

I

Nanyi wonda tcotcoka tcodohom, *hiyâvany tamai kakayᴜ vaopa
Was I black bear, here me top across stretched
sikâdaka himᴜ kamhâ nyᴜĭta yanakᴜvia sima hanyᴜ-ᴜ. (Repeat all;
around going there see waving dew falling.
then repeat twice from *)

Translation

I am the Black Bear. Around me
You see the light clouds extending.
I am the Black Bear. Around me
You see the light dew falling.

---

[a] Sometimes used as a rain song.

II′

Haliwᴜsi	ʌᴜñgihomi	rsotañgi	*konyama	ihyokᴜ;	kamo	nya	imᴜhai
Kind of	reddish	water	I there	drink;	there	I	going

nyᴜɫa	vamomokimᴜ	vany	tgisᴜmᴜhᴜnyᴜ-ᴜ.
me in	dead	I	afraid.

(Repeat as above)

III

Nyᴜnyᴜĭʌᴜ	rsârsâna;	*wᴜwᴜĭ	nya	himᴜna	hany	nya	sikoli	nyᴜnyᴜĭ
Songs	commence;	toward	I	going	cry	I	younger brother	songs

simamatcimᴜ-ᴜ.
know.

(Repeat as above)

Translation

I drink the reddish liquor
  Which kills the spirit in me.
I drink the reddish liquor
  Which kills the spirit in me.

Now the singing has commenced,
  Now the singing has commenced.
I go with my younger brother;
  I know the songs we're singing.

Tcɔfhâ Nyɔĭ, Gopher Song

[By Sᴜtatki]

I

Hon(d)ony	siʌᴜpᴜñgiomi	kony	âinatca	ihimᴜna-a;	itanyimoina
Evening	reddish	I	after	go;	this my many

ʌᴜpᴜñgiomi	ivasi	yâsimᴜna-a	wᴜwᴜĭ	nyokai	ʌapañganyi	nyᴜwᴜn(d)ᴜ
reddish	makes	flowers	toward	go	holes	land

yaihimᴜna.
reaching.

(Repeat four times)

II

Pahangᴜ	matcᴜwᴜĭna	ngĭngĭkâva	yᴜwᴜn(d)a,	pahangᴜ	matcᴜwᴜĭna
Eagle's	wing feathers	four	windy,	eagle's	wing feathers

ngĭngĭkâva	yᴜwᴜn(d)a;	yakâvany	woa	kâviki	nyᴜina	tânâlĭñga
four	windy;	here me	turn	to	see	shining

nyimoĭ	kayᴜkayâmĭna.
soul	crossed.

(Repeat four times)

Translation

In the reddish glow of nightfall,
  In the reddish glow of nightfall
I return to my burrow,
  About which the flowers bloom.

With the four eagle feathers,
  With the four eagle feathers
I stir the air. When I turn
  My magic power is crossed.

III

Tcᴜwᴜnda	nyi	moata-a,	mâĭkaᴀa	tcᴜwᴜnda	nyi	moata-a;	maikawa
Land	my	hill,	soft	land	my	hill;	soft

moñginanᴜ	tânâlĭñga	himoiwehimᴜ	kamo	ndanyi	maitcomi	rsâhĭñga
in front of	shining	exhale	there	me	before	pitiable

tcohĭñgaimᴜ-ᴜ.	(Repeat four times)
appearance.	

Translation

And I make hills of soft earth;
  And I make hills of soft earth.
My breath withers all before it;
  My breath withers all before it.

Kâvi Nyᴜĭ, Beaver Song

[By Sᴜtatki]

I

Namiñgi	vâsiny	ᴜpinyi,	namiñgi	vâsiny	ᴜpinyi;	moi	ᴀᴜvapamandᴜ
Say me about	truly	afraid,	say me about	truly	afraid;	many	snakes

nyi moitta	mohiwa	rsonaki	namanha	nyonyᴜl	ha	himᴜhᴜna.	(Repeat four times)
I have power of transformation	exhale	water	top	zigzag		going.	

II

Vapi	yâivikia	himᴜ	kᴜnyi	nyᴜina	hĭm,	vapi	yâivikia	himᴜ	kᴜnyĭ
You	not quick	go	I	see	go,	you	not quick	go	I

nyᴜina	hĭm;	kᴜsĭ	tarsai	kam	hayo-osĭ	worsanyĭmhᴜ	api	mamarsâka
see	go;	kind of	sun	there	trees	growing	there	tame

kᴜñga	mipoĭta	ka	mᴜᴀᴜna-a.	(Repeat four times)
that	breath		windy.	

III

Sikolĭ,	tanyĭ	kâvi,	tanyĭ	kâvi;	hᴜmᴜs	Alitcoikatcĭ	nahaka,	hanâvany
Younger brother,	I	beaver,	I	beaver;	humus!	Appearance	ear,	there I

wᴜngañyĭ,	yo-osa	kiyolhimᴜ	hanâvany	wᴜñganyi;	yo-osa	kopalt
round,	trees	biting	there I	round;	trees	face down

anâwihimᴜna-a.	(Repeat four times)
overthrown.	

Translation

You talk about and fear me;
  You talk about and fear me.
As like the sinuous snake
  I go upon the water.

I see that you go slowly;
  I see that you go slowly.
Strong as the Sun among the trees,
  You leave your mark upon them.

Younger brother, I am Beaver,
  I am the quick-eared Beaver
That gnaws the trees of the forest,
  'Tis I who overthrow them.

KAF(ᴜ̂) NYɑI, BADGER SONG

[By Sᴜtatki]

I

Vanyi rsâika vanyᴜnyᴜi pimamatcima; *tarsai vayon(d)onyᴜ,
I pitiable those songs not know; sun set,
nyᴜnyᴜi pimatcivaiyañga. (Repeat; then repeat twice from *. Sing
songs not know sing.
thus four times)

II

Tarsai yon(d)onyikon(d)a nyᴜnyᴜwᴜn(d)a, tarsai yon(d)onyikon(d)a
Sun sets land, sun sets
nyᴜnyᴜwᴜn(d)a; am miyᴜn(d)añga *kᴜsᴜkâmañgi tcokon(d)a
land; there in there kind of gray owl
nyinyivimᴜ hanâ vany wᴜñganyi nyongorsa-ali kohota itala
came address there me around low hooting this
nyimoinañga kayovaiya pᴜihimᴜ. (Repeat as above)
my heart higher lifting.

III

Kan(d)oñga nyɑᴍᴜn(d)a siʌapawany, konyᴜñgᴜ âinaka imᴜna
There land sleeping, I there after going
tânâlingᴜ kakavitci vavanha, hayanyi! Maman(d)a vamiñgi
shining narrow stretch, haya! My young you
rsâinganhi tcomali kopânyᴜ. (Repeat eight times)
pitiable making dust.

IV

Tarsaiñgamᴜ kavai *kahova yon(d)ony tatañiâ kᴜkiwakᴜ yaitco
Sun there up there up there west direction stand something
tcomᴜ nyañi kᴜwᴜsi tânᴜnâmᴜ rsavikon(d)a hon(d)onyi tatañiâ
there tell kind of shining gourd rattle west direction
ʌukainakimᴜ. (Repeat; then repeat twice from *. Sing all four
sounding.
times)

Translation

Here am I unfortunate;
  Here am I unfortunate,
Not to know the songs to sing;
  The songs we sing at sunset.

There came a Gray Owl at sunset,
  There came a Gray Owl at sunset
Hooting softly around me,
  He brought terror to my heart.

The land lay quietly sleeping;
  The land lay quietly sleeping.
My young stretch, crying, haya!
  Pity them digging in the dust.

You Sun out there in the West;
  You Sun out there in the West,
You now are talking to me.
  You are sounding your gourd rattle.

V

Tcᴜwᴜn(d)a mᴜihimᴜ, tcᴜwᴜn(d)a mᴜihimᴜ; konyika yᴜɿa tcoma
Land burning, land burning: I in there
worsanyĭmᴜ, konyᴜ yᴜɿa hapânyᴜnâhᴜngᴜ hanâvany ʌᴜnganyitc(ĭ)
rise go, I in there I looking around me behind me
nyᴜinâhâñgᴜ hanavata vᴜnganyĭ tcᴜwᴜn(d)a kakavitc tcama
looking many around land narrow there
tcᴜnâkimᴜ. (Repeat eight times)
green.

VI

Vanyᴜ pĭnyi mamatcᴜka vamâ nyiwahana, *vanyᴜ pĭnyi
I not know surely more I make, I not
mamatcᴜka vamâ nyiwahana; kᴜsi tcᴜpafi kama anyitaka
know surely more I make; very prostitute hold feel
siâmanyi mamᴜkaha kony hᴜnga imoitaka tcama yon(d)onyiñga
right give I that take in there west
wᴜwᴜĭ tcᴜtcᴜmâ. (Repeat; then repeat from *. Sing all four times)
toward reached.

VII

Vikamᴜ Ñakân(d)ak nyoñinanᴜ movinyama yᴜkaimᴜna *vikamᴜ,
Remaining Crooked mountain me before pointed shadow remaining,
Ñgakân(d)akᴜ nyoñinanᴜ ñañakâli yᴜkaimᴜna kᴜɿaña nyᴜnyᴜi
Crooked mountain, me before curved shadow in songs
ʌᴜkaivâ nakimᴜ rsâĭkala ñyimoitañga tcᴜpafi tcona. (Repeat; then repeat from *. Sing four times)
sound pitiable my heart prostitute. (?)

VIII

Kakaitcoʌᴜ yahala hon(d)onyĭnga vᴜngioma makû natâĭmhᴜ
Quails small evening glow arrive make
hapâvĭñĭ nyonyopitci nyᴜnyᴜkamᴜ tcokañgiñgᴜ tangiomakai
there slowly fly darkness stripped
mâmânamᴜ tañitâĭmᴜ. (Repeat eight times)
crown throw on.

Translation

The land is parched and burning,
  The land is parched and burning.
Going and looking about me
  I see a narrow strip of green.

Yet I do not know surely,
  Yet I do not know surely.
The harlot is here among us.
  I go away toward the west.

The shadow of Crooked mountain,
  The curved and pointed shadow.
'Twas there that I heard the singing;
  Heard the songs that harmed my heart.

The light glow of evening;
  The light glow of evening
Comes as the quails fly slowly,
  And it settles on the young.

Wehâm Nyʌi, Lightning Song

[By Sᴜtatki]

I

Weyâma	himᴜnatcia	himᴜnania	kaiyam	kaiyany,	sikolĭ,	mᴜmᴜkâ
Weham	went	going	listen	here,	younger brother	far

yohosi	mumoahi	[tataka	sitana-a].
tree	kill	half	split.

(Sing four times, alternating the last two words with the one preceding)

II

Rsâĭ	kanya	sikolĭ	kamo	nyimᴜitcoka,	kamo	nyimᴜitcoka,	hanâ	nyi
Pitiable	I	younger brother	there	me carry,	there	me carry,	there	me

wᴜwᴜñgatcĭ	tânâvañga	tcotcĭm	parsâ	nyoʌana.
around	mountain	stand	near by	there carry.

(Repeat four times)

III

ʌᴜpᴜñgiomi	vapamand	tcomaiya	weyâmi,	tcomaiya	weyâmi,
Reddish	snakes	tries to make	lightning,	tries to make	lightning,

kahova	yosi	tapa	kᴜkiwopa	pivanyi	nakâka.
there up	tree	on	stand	not I	do.

(Repeat four times)

IV

Rsâĭ	kanya	sikolĭ	tcokañgi	noahimtconakia	vâpâhimᴜ	vanyᴜ
Pitiable	I	younger brother	darkness	roaring going	running	I

pina-akâk	tamai	ʌᴜkahatcimu	parsâpᴜ	katawa.
not do	top	sky	near by	shoot.

(Repeat four times)

Translation

See the destructive lightning
  Going to kill the distant tree.
It is going, my younger brother,
  To split the distant tree.

Around the mountain I carry
  My poor younger brother;
Carry him around the mountain
  And then I stand before it.

The lightning like reddish snakes
  Tries to lash and shiver the trees.
The lightning tries to strike them,
  But it fails and they yet stand.

(Translation of fourth stanza omitted)

Hawᴜɪᴅ Nyᴀɪ, Wɪɴᴅ Sᴏɴɢ

[By Ha-ata]

I

Yᴜwᴜȷdĭ nyᴜhᴜma, *hiyawᴜ rsânahatco, kamo danyimamaitcoma
Wind sing. here commence. there my in front
tcᴜnyᴜwᴜta nyonyoahañgᴜ-ᴜ. (Repeat all; then repeat twice from *)
land stretching.

II

Yᴜwᴜhᴜld ki-iki mᴜmᴜnaikᴜ, *yᴜwᴜhᴜld ki-iki mᴜmᴜnaikᴜ;
Wind house thunder. wind house thunder;
konyi kambo imᴜna tcᴜwᴜnȷa tcᴜtcᴜmâka mᴜmᴜnaikᴜ-ᴜ. (Repeat as above)
I there going land covered thunder.

III

Himo tâtâvaka yᴜwᴜhᴜȷa. *himo tâtâvaka yᴜwᴜhᴜȷa, himo
There mountain windy. there mountain windy. there
tâvâvaka yᴜwᴜhᴜȷa: wᴜsikâ simaihâñgindañgu tciya mᴜliva-a.
mountain windy. all over centipeds here came running.
(Repeat as above)

IV

Tcotcok vapamanda hᴜwᴜling *tcotcok vapamanda hᴜwᴜling;
Black snake wind. black snake wind;
ñgai hiyata nyᴜiyᴜta mᴜliva kᴜñgata nyᴜiyᴜt pimihivi. (Repeat as above)
that here song in came running that song in the around.

Translation

Wind now commences to sing;
  Wind now commences to sing.
The land stretches before me,
  Before me stretches away.

Wind's house now is thundering;
  Wind's house now is thundering.
I go roaring o'er the land,
  The land covered with thunder.

Over the windy mountains;
  Over the windy mountains,
Came the myriad-legged wind;
  The wind came running hither.

The Black Snake Wind came to me;
  The Black Snake Wind came to me,
Came and wrapped itself about,
  Came here running with its song.

V

Vanyi naiwonyĭm *vasipi mᴜhᴜk naiwonyᴜka mi-itco vanyitâ
I am came out cup of water hold came swiftly make drink I
mânakᴜ naiwonyᴜka sisikâlĭ imᴜndᴜhᴜna-a. (Repeat as above)
crazy came swiftly round running.

VI

Tâta yanami ivakimᴜ, tâta yanami ivakimᴜ; kᴜnda nyi mᴜlivᴜkaĭ
White cactus leaves, white cactus leaves; in I came running
rsâlñgᴜ mᴜmᴜlihi-i. (Repeat as above)
poor running.

Translation

Swiftly with a cup of water
  I came running to make you drink.
I make you drink the water
  And turn dizzily around.

Among the white cactus leaves;
  Among the white cactus leaves,
I came running to that place;
  I came running to that place.

Kokpᴜ Nyâl, Fetish Song[a]

[By Virsak Vâi-i]

I

Kokopᴜ nyᴜnyᴜi rsârsân, *kokopᴜ nyᴜnyᴜi gando viñgi rsârsân;
Fetish song commence, fetish song there commence;
woivanya imᴜna piâvat matcimakâ rsârsân, tcokañgi mᴜ'a sigi
toward going not know commence, night in very
konyimᴜna-a. (Repeat all; then repeat twice from *. Sing four times)
noisy.

II

Kokopᴜ nyᴜnyᴜi tcotcoahimᴜ, *kokopᴜ, nyᴜnyᴜi tcotcoahimᴜ;
Fetish song stood, fetish song stood;
kaiyâk wᴜwᴜi vâpâ himᴜ'a sitcᴜpafinga-a. (Repeat as above)
heard toward run going crazy.

Translation

We commence the fetish song;
  We commence the fetish song.
It is difficult but I try;
  The night grows very noisy.

The fetish song arises;
  The fetish song arises.
To it the crazed women run;
  To it the crazed women run.

---

[a] Apache hair with the down of birds is placed in a medicine basket where a spirit "developes" that is helpful if food is set out each night for him to eat. If he is neglected he may cause disease, whereupon this song is sung.

III

Rsâĭganywâna, rsâĭganywâna; wʊsikâĭny nañgioma, rsâĭganywâna,
Poor me, poor me; all over me stripping, poor me,
wʊsikâĭny nañgioma knyʊhʊna-a. (Repeat as above)
all over me stripping singing.

IV

Tcokañgi nyʊimʊɭhimʊ, tcokañgi nyʊimʊɭhimʊ; Sivât Tânâfañgʊ
Night sing going, night sing going; Sievat mountain
wʊwʊi vanyʊimʊlhimʊ konyhʊngʊ wʊwʊi tcomʊ vapahimʊ. (Repeat
toward lead me I that toward there running.
as above)

Translation

Pity me! Oh pity me!
  And strip away my disease.
Now strip away my disease;
  Clear it away by singing.

I'm going to the singing;
  I'm going to the singing.
It is leading to the mountain,
  Running to Sievat mountain.

Navitco Nyɑi, Navitco Song

[By Virsak Vâl-i]

I

Tcotcʊlĭk viahâka tcʊtcʊlʊk miaʌa tcʊtcʊlʊk miaʌa.
Fowl bean sounds drop sounds drop.

II

Kat vavaiworsʊnyʊ, kat vavaiworsʊnyʊ; sami worsʊnyihimʊ
There stone wall arose, there stone wall arose; there arose
sahapâ kainama kohai, sami worsʊnyʊ, sami worsʊnyihimʊ. (Sing
pleasing sound burn open, there arose, there arose.
once and dance)

Translation

The chicken beans are rattling,
  They are rattling as they fall.
The chicken beans are rattling,
  They are rattling as they fall.

And the stone wall arose there,
  And the stone wall arose there.
When the gourd seed was planted
  It made its way through to grow.

Makai Nyᴀĭ, Magician Song

[By Virsak Vâ-i]

I

Kᴜsi tâhai vasialikᴜĭ vavahaki kᴜnɟa nyᴜtâ tciviha-a. (Repeat)
Kind of white morning ruins in I come.
* Hamanyᴜtâ tcivihakᴜ nyipoinakᴜ sisivaɟᴜ tânâli-i. (Repeat twice
There I came my heart flame shine.
from *; then repeat all twice)

II

Yahanᴜ vapakosi tatamanhᴜ ihihamᴜ vâyonyᴜ-ᴜ. (Repeat)
Feathers mat-like topmost business singing.
* Tamai kᴜkᴜkimhᴜ nyipoinakᴜ sisivâɟᴜ tânâli-i. (Repeat as above)
There go slowly my heart flame shine.

III

Haliʌᴜta sihᴜñgia wowosaikᴜ tcᴜtcᴜwᴜtᴜ, tamhaiʌᴜ imᴜkai hᴜñga
That our older brother first came out to walk lands, topmost go that
tâsi vahomâ hiyava tcohinyᴜ-ᴜ. (Repeat)
very more here looks.
* Tcᴜtcᴜwᴜta tambaiva himᴜkai tânâlika nyimoitangᴜ hiyaʌᴜ
Land topmost go shining my heart here
vamhonyᴜ-ᴜ. (Repeat as above)
more.

IV

Tcᴜwᴜnɟᴜ makahi * tcᴜwᴜnɟᴜ makahi; wᴜmatci papamo wᴜwᴜmia
Land magician, land magician; with angry with
himᴜkai vavakia sihainyiñgi tco-o. (Repeat as above)
go ruins wasted make.

Translation

At early dawn I entered,
Entered in the white light of day.
And my heart flamed with power
As I entered the magic house.

In the lofty feather house
His magic is increasing,
And he moves very slowly
With the power in his heart.

Elder Brother first came forth;
Elder Brother first came forth,
And with his shining power
Governed over all the land.

Earth Magician became angry;
Earth Magician became angry,
And with his magic power
He destroyed all the houses.

V

Sitcokai	vamanɿatco,	* sitcokai	vamanɿatco,	hᴜkanyi	vavaki
Black	snake made,	black	snake made,	with I	ruins

wopona-a.	(Repeat as above)
tie.	

VI

Sitahai	vamanɿatco	* hᴜkatci	vavaki	wopona-a.
White	snake made	with it	ruins	tie.

Kosinanᴜmᴜinaka	worsanyᴜ.	(Repeat as above)
That fears me	go out.	

Translation

With a Black Snake I tie them;
  With a Black Snake I tie them,
The houses with a Black Snake,
  The houses with a Black Snake.

With a White Snake I tie them;
  With a White Snake I tie them,
The houses with a White Snake,
  The houses with a White Snake.

VIKITA NYAI, DOWN SONG[a]

[By Virsak Vâi-i]

I

Moadañgi	tamai	monoi	tcᴜvañgi	tcotco.	(Repeat)
Mo'hatûk	top	many	clouds	stand.	

Moandañgi	tamai	momoi	ikomᴜ	worsa.	(Repeat)
Mo'hatûk	top	many	fog	arose.	

Hami	tamai	tcotco	hoho.
There	top	stand.	

II

Hiatât	vinâk	sivai	yᴜwᴜɿa.	*Hiatât	vinâk	sivai	yᴜwᴜɿa;	momoi
Here we	flood	bitter	wind.	Here we	flood	bitter	wind;	many

gañgatâ	nyᴜitco,	momoi	gañgatâ	nyᴜitco	hoho.	(Repeat all; then repeat twice from*)
bows	singing to,	many	bows	singing to.		

Translation

On the top of Mo'hatûk
  There are many clouds standing.
On the top of Mo'hatûk
  Many fog clouds are rising.

The bitter wind blows on us;
  The bitter wind blows on us,
As we sing with many bows.

---

[a] Vipinyim Hanyᴜl, North People song. In the treatment of some swellings upon the body the vipinyim songs are sung by a number of men, who at the same time perform a simple ceremony intended to assist in the cure of the patient. Retiring to a structure temporarily erected from poles and sleeping mats, the participants, not necessarily medicine-men, make a number of images of animals and edible plants, which they take, one at a time, to the patient, and allow him to touch. After he has touched the object carried by each man in the party of singers they retire to get a second supply. This is repeated a number of times until the cure is supposed to have been completed.

III

Nanyi	wot	navitcho	komsap	naka	tamaikatcĭm	mâkahap
I	am	Navitco	you	talk	about laying	through put head

mᴜliteota	navitcho	kabatc	mᴜliteo	hoho.	(Repeat as above)
run	Navitco	like	run.		

IV

Yo-osa	ikomiakahi,	*yo-osa	ikomiakahi,	yo-osa	ikomiakahi	rusᴜrsᴜɩ
Sticks	cut,	sticks	cut,	sticks	cut	straight

tcotambᴜ. (Repeat as above, dancing)

Translation

Though I am a Navitco,
I hear you talk about me.
I thrust my head through the sky
And with it I run away.

Cut sticks, cut sticks, cut sticks straight.

NYAVOLT NYɅI, DEMON SONG

[By Virsak Vâ-I]

I

Kâmᴜndak	nâvañga	kᴜnda	kamomoi	nyᴜnyᴜi	kaihima,	*Kâmᴜndak
Ká'matûk	mountain	in	many	songs	listen,	Ká'matûk

nâvañga	kᴜnda	kamomoi	nyᴜnyᴜi	kaihima;	kᴜnda	nyi	mᴜliʌakᴜ
mountain	in	many	songs	listen;	in	I	came running

yakaimᴜ˙	mᴜdaʌᴜ	rsarsavaikᴜ.	(Repeat all; then repeat twice from *. Sing four times)
sang	within	echoed.	

II

Hodonyisi	miamᴜnda	mᴜrsârsâna,	*hodonyisi	miamᴜnda	mᴜrsârsâna;
Evening	close to	foundations,	evening	close to	foundations;

kᴜnda	kanyᴜnyawoɩd	anyᴜyapaka	hiya	avâĭvaka	nyimoina
in	demons	appeared	here	came running	my soul

kunangiomahimᴜ.	(Repeat as above)
stripped.	

Translation

Singing at Ká'matûk mountain;
Singing at Ká'matûk mountain,
I listen to their singing;
I come running to sing with them.

Evening now is falling;
Evening now is falling,
And demons appeared running
To strip and expose my soul.

III

Tcᴜvai Tânâvañga mᴜna nyᴜnyᴜ kaimᴜ, *Tcᴜvai Tânâvañga mᴜna
Teuva Toak mountain in hole, Teuva Toak mountain in
nyᴜnyᴜ; kaimᴜkᴜnda nyᴜnyᴜkaimᴜ, kᴜnda nyhivaka nyᴜta, kᴜnda
hole: in hole in in I enter see, in
kanyᴜnyawoɩ(d) aimohiva. (Repeat as above)
demons breath out.

IV

Nyᴜnyawoɩ(d) iyahala, *hiya vâĭʌᴜkahi, hᴜʌᴜsyasingam n̄yᴜ
Demons boys, here came running, many flowers me
rsa-akima kᴜkimᴜ kamo mᴜmᴜkâ kaʌᴜka tcᴜnyᴜɩᴜnda hᴜkᴜ namanha
grasp standing there far hard land that top
nyoʌapimᴜ nyimoitañgu yovaiya pᴜihimᴜ. (Repeat as above)
bring me to my heart lift higher.

Translation

In a Santa Rita cave;
In a Santa Rita cave,
As I entered in the cave,
I saw the breath of demons.

Here demon boys came running;
Here demon boys came running,
Grasping my hair they carried me,
Brought me to a distant land.

WOAKA NYʌĬ, PUBERTY SONG

[By Virsak Vâĭ-ĭ]

I

Âika piworsanymhᴜ, âika piworsanymhᴜ; *hᴜkia tovatcoma
Hurry come out, hurry come out; already became
yondohonyᴜ katcokañi rsarsavaikimᴜ. (Repeat; then repeat from *.
go down that night echoing.
Sing all four times)

II

Tcovak mohof(i), *tcovak mohof(i); kâsiñgᴜ pivayᴜ rsᴜmatcoma
Virgin woman, virgin woman; sleepy not indifferent
hamᴜkai nyᴜnarsᴜna-a hamᴜkai, nyᴜnarsᴜna-a tcokañgĭk yâĭtaimᴜ.
there wake there, wake night think about.
(Repeat all; then repeat from *)

Translation

Come hurry forth, hurry forth.
Already the echoing sounds
Of darkness are heard around.

The Virgin is not sleepy,
She is wakeful through the night.

III

Harsany	yâmainañgᴜ,	* harsany	yamainañgᴜ;	kadomia	woissimu
Giant	cactus broken,	giant	cactus broken;	there	piled

kᴜdañgᴜ	nahana	miawoitañgᴜ	wᴜyᴜtcimᴜ	yovaiya	mᴜmᴜhᴜk
in there	feathers	drop	laying	raise	higher

Mâtcipant	yaihi.	(Repeat as above)
Ma-atcpat	close to.	

IV

Hali	pᴜñgᴜ	kâvânyᴜk	vany	pᴜitcokimᴜ	itali	yoof(i)	kakayakᴜ
Small	that	rumbling	I	carrying	this	woman	heard

vapikâkârsâ	itany	tâtaɪan	kokokana	hote	hairsa,	hairsa.
they not sleep	this	on feet	there points	nail	broke,	broke.

V

Tcokañgi	mamahanga	woisi,	tcokañgi	mamahañga	woisi;	konyi
Night	branch	thrown down,	night	branch	thrown down,	I

sᴜka	wᴜtcâ	miñgi	worsa,	konyisᴜka	wᴜtcâ	miñgi	worsa	nyahanᴜ
in	under	there	gone past,	I in	under	there	gone past	my feathers

maikomia.
cut off.

Translation

The Saguaro lies there broken;
  And my fallen feathers rise
O'er the top of Table mountain.

The boy stirred the rumbling stones;
  The woman heard and could not sleep.
And my toe nails are broken.

The branches of darkness fell,
Cutting my feathers as I passed.

RAIN SONGS

Hoahhiûf

[By Kâ'mâl tkâk]

I

Hi-ihiyanaiho-o;	*Nyᴜnyᴜĭ	rsânatcona,	hanyᴜnyᴜi	rsânatcona;
(?)	Song	commence,	our song	commence;

havatᴜmâhâinamû	rsânatcota,	hitciya	yahina-a.	(Repeat from *)
pleasing	commence,	(?)	(?)	

Hañgᴜnñgᴜnda	onyŏĭ	nyᴜitcota,	vatᴜmâhâinamû	rsânatcota,	hitciya
Large	corn	singing to,	pleasing	commence,	(?)

yahina-a.	Hiya-ala	onyŏĭ	nyᴜitcota;	vatᴜmâhâinamᴜ	rsânatcota;
(?)	Small	corn	singing to;	pleasing	commence;

hitciya	yahina-a.
(?)	(?)

Translation

Hi-ihiya naiho-o! Let us begin our song.
  Let us begin, rejoicing. Hitciya yahina-a.
Let us begin our song, let us begin, rejoicing,
  Singing of the large corn. Hitciya yahina-a.
Singing of the small corn. Hitciya yahina-a.

II

Hi-ihiyanaiho-o,	tcᴜnoñi	hononyĭña	kᴜsimû	kûdavat	iañgûta
(?)	blue	evening	drops	in there	ceremonial sticks

nyᴜĭtco,	yahaiva	monananka	ñiñivâi	kᴜna-a,	hitciya	yahina.
sing to,	all around	tassels	waving	there,	(?)	(?)

Tâhaiva	sia-aliña	kᴜkiva	kᴜdavat	iañgûta	nyᴜĭtco,	yahaiva
White	dawn	rises	there	ceremonial sticks	sing to,	all around

monanaka	ñiñivâĭ	kᴜna-a,	hitciya	yahina-a.	Tcᴜtâñi	hononyĭña
tassels	waving	there,	(?)	(?)	Blue	evening

kᴜsimû	kᴜdavat	iañgûta	nyᴜĭtco,	yo-onyŏĭ	mondanaka	ñiñivâi
drops	in there	ceremonial sticks	sing to,	corn	tassels	waving

kᴜna-a,	hitciya	yahina.	Tâhaĭva	sia-aliña	kᴜkiva	kᴜdavat	iañgûta
there	(?)	(?)	White	dawn	rises	there	ceremonial sticks

nyᴜĭtco,	ya-ali	yahaka	ñiñivâi	kᴜna-a,	hitciya	yahina-a.
sing to,	squash	leaves	waving	there,	(?)	(?)

III[a]

Hi-ihiyanaiho-o,	*tcᴜwᴜna	mᴜmᴜnai,	tcᴜwᴜna	mᴜmᴜnai;	vatciki
(?)	earth	rumbling,	earth	rumbling;	we are

yoa	iwᴜna;	tcᴜwᴜna	mᴜmᴜnai;	wᴜsikâ	1 noahi 2 nyoko-o	hitciya	yahina-a.
basket	sounding	earth	rumbling;	everywhere	1 humming 2 raining	(?)	(?)

(Repeat from *; then repeat all)

Translation

Hi-ihiya naiho-o! The darkness of evening
  Falls as we sing before the sacred âmĭna.
About us on all sides corn tassels are waving.
  Hitciya yahina! The white light of day dawn
Yet finds us singing, while corn tassels are waving.
  Hitciya yahina-a! The darkness of evening
Falls as we sing before the sacred âmĭna.
  About us on all sides corn tassels are waving.
Hitciya yahina! The white light of day dawn
  Yet finds us singing, while the squash leaves are waving.

Hi-iya naiho-o! The earth is rumbling
  From the beating of our basket drums.
The earth is rumbling from the beating
  Of our basket drums, everywhere humming.
Earth is rumbling, everywhere raining.

---

[a] Song not accompanied with dancing.

IV

Hi-ihiyanaiho-o, *Pahangᴜ matcᴜvwena yopanha, sia-aliñgû
(?) Eagle last wing feathers pull out, east
tañĭo vayolinha gᴜñgᴜña tcᴜwangimᴜta-a, hitciya yahina-a. Pahanga
direction point out large clouds there, (?) (?) Eagle
vĭñgĭñga yopanha, hononyñgu tañĭo vayolinha; ya-ala ikomainûka-a,
soft feathers pull out, west direction point out; small clouds there,
hitciya yahina. (Repeat from *) Hamo vakĭ wᴜtco vanoahimᴜ
(?) (?) There house below rumbling
gᴜñgᴜña onyoĭmᴜta-a, hitciya yahina-a. Hamo vakĭ wᴜtco
large corn there, (?) (?) There house below
vanyokonha, ya-ala onyoĭmᴜta-a, hitciya yahina.
raining, small corn there, (?) (?)

Translation

Hi-ihiya naiho-o! Pluck out the feathers
From the wing of the Eagle and turn them
Toward the east where lie the large clouds.
Hitciya yahina-a! Pluck out the soft down
From the breast of the Eagle and turn it
Toward the west where sail the small clouds.
Hitciya yahina! Beneath the abode
Of the rain gods it is thundering;
Large corn is there. Hitciya yahina!
Beneath the abode of the rain gods
It is raining; small corn is there.

HO-ONYI NYAI, CORN SONG[a]

[By Kâ'mâl tkâk]

I

Hi-i-lo-o ya-a-a. Tâ-âma wᴜs sinyᴜĭna yali kak aonyoĭ vworsanyᴜ
(?) (?) Who all seeing that two corn standing
tâ-âma wᴜs sinyᴜĭna siko-oholĭ, hi-ilo-o ya-a-a. Tâ-âma wᴜs sinyᴜĭna
who all seeing younger brother, (?) (?) Who all seeing
yalĭ kâk alĭ worsanyᴜ; tâ-âma wᴜs sinyᴜĭna siko-oholĭ, hi-ilo-o ya-a-a.
that two squash standing; who all seeing younger brother, (?) (?)
Ta-atûkam hᴜtama onyoĭ vworsanyᴜ, tâ-âma wᴜs sinyᴜĭna siko-oholĭ,
Ta-atûkam that top corn standing, who all seeing younger brother,
hi-ilo-o ya-a-a. Ta-atûkam hᴜta-ama alĭ vworsanyᴜ tâ-âma wᴜs
(?) (?) Ta-atûkam that top squash standing who all
sinyᴜĭna, siko-oholi, hi-ilo-o ya-a-a. (Ended by singing hi-ilo-o woiha)
seeing younger brother, (?) (?)

Translation

Hi-ilo-o ya-a-a! He who sees everything
Sees the two stalks of corn standing;
He's my younger brother. Hi-ilo-o ya-a-a!
He who sees everything, sees the two squashes;
He's my younger brother. Hi-ilo-o ya-a-a!
On the summit of Ta-atûkam sees the corn standing;
He's my younger brother. Hi-ilo-o ya-a-a!
On the summit of Ta-atûkam sees the squash standing;
He's my younger brother. Hi-ilo-o woiha!

---

[a] The first songs ever sung to bring rain. Ho-onyi was the name of the Corn god who left the Pimas for many years and then returned to live at the mountain north of Picacho, Ta-atûkam, whence he sang as above.

II

Hi-ilo-o ya-a-a. Ta-atûkam hᴜ tânâvañgᴜ tatamana tcᴜvwakĭ
(?) (?) Ta-atûkam that mountain topmost clouds
rsaika-a amâñᴜs sikai-ĭtamᴜ toahimᴜ, hi-ilo-o ya-a-a. Ta-atûkam hᴜ
suspended there makes very loud rumbling, (?) (?) Ta-atûkam that
tânâvangû tatamana hikom hᴜ rsaika-a, amâñᴜs sikai-ĭtama tcokona,
mountain top above clouds that suspended, there makes very loud raining,
hi-ilo-o ya-a-a. Tcᴜ-ᴜnañgi hᴜvwatcona tcᴜwaki yokanyĭ sanâvwᴜ
(?) (?) Blue bluebird clouds holding there
rsaika-a amâñᴜs sikaĭtamᴜ toahimᴜ, hi-ilo-o ya-a-a. Sâ-â-ham[a] hᴜ
suspended there makes very loud rumbling, (?) (?) Yellow that
vanyokoña hikom ha yokanyĭ sanâvwᴜ rsaĭka-a, amâñus sikaitama
bird clouds that holding there suspended, there makes very loud
tcokona, hi-ilo-o ya-a-a.
raining, (?) (?)

III

Hi-ilo-o ya-a-a. I-itâi vahimo'ĭna hᴜwᴜndᴜka kahoñᴜ; Ta-atûkam
(?) (?) Elder Brother breathe out wind over there; Ta-atûkam
hᴜ ta-ama tcᴜwakĭ vo-orsa vasitᴜmâhâĭtamᴜ toahimᴜ, hi-ilo ya-a-a.
that above clouds very pleasant to appear rumbling, (?) (?)
I-itâi vahimoĭna hᴜwᴜndᴜka kahoñu; Ta-atûkam hᴜ ta-amᴜ hikomᴜ
Elder Brother breathe out wind over there; Ta-atûkam that above clouds
rsaika vasitᴜmahâĭtama tcokona, hi-ilo-o ya-a-a. Hami yᴜna, sami
suspended pleasant appear raining, (?) (?) There in, there
yᴜtda, hamanyĭ yolihina kanyᴜ-ᴜ vasitᴜmahâĭta-amᴜ toahimᴜ, hi-ilo-o
in, there me stay sing very pleasant appears rumbling, (?)
ya-a-a. Hami yᴜna, sami yᴜtda, hamanyi yolihina kanyᴜ-ᴜ vasitᴜmahaita-ama tcokona, hi-ilo-o ya-a-a. (hi-ilo-o woihᴜ)
(?) There in, there in, there me stay sing pleasant to hear again raining, (?) (?)

Translation

Hi-ilo-o ya-a-a! Over Ta-atûkam
  Rise the clouds with their loud thundering.
Hi-ilo-o ya-a-a! Over Ta-atûkam
  Rise the clouds with their loud raining.
Hi-ilo-o ya-a-a! The Bluebird is holding
  In his talons the clouds that are thundering.
Hi-ilo-o ya-a-a! Yellowbird is holding
  In his talons the clouds that are raining.

Hi-ilo-o ya-a-a! See Elder Brother
  Breathe out the winds that over Ta-atûkam
Drive the clouds with their loud thundering.
  Hi-ilo-o ya-a-a! See Elder Brother
Breathe out the winds that over Ta-atûkam
  The welcome storm clouds are suspending.
Hi-ilo-o ya-a-a! In the great rain clouds
  Let me sing my song of rejoicing.

---

[a] Sâ-â-ham from Sâ-am, is a Sonora Papago word.

WAR SONGS

Rsârt Nyâi, Straight Song[a]

[By Virsak Vâî-i]

I

Hihi	tcotcôk	âiyañgama	nyᴜnyᴜwᴜnda	tama	nᴜmᴜlva	aihivaihi	vᴜtañgᴜvi. (Repeat)
That	black	sandy	land	top	came running	(?)	(?)

Tama	nᴜmᴜlva	aihivaihi	vᴜtañgᴜvi.	(Repeat)
Top	came running	(?)	(?)	

II

Hihi	himtco	himtco,	himtco,	vitco	tañgᴜvi	himtco,	vitco	tañgᴜvi.	(Repeat)
That	above	above,	above,	(?)	(?)	above,	(?)	(?)	

Liho	liho	li	yawoine	sikyo	yawoine	sikyo	apiatama	sikyo	tañgᴜvi	apiatama	sikyo	tañgᴜvi.	(Repeat)
(?)	(?)	(?)	(?)	(?)	(?)	(?)	you also	(?)	(?)	(?)	(?)	(?)	

III

Hana	okolrsanihi	maoli	kiyan	tañgᴜyi.	(Repeat)
On	(?)	(?)	(?)	(?)	

Tâkiwoȷa	nyihâli	moakahi	hopama	ᴜꞁkâna	sitana	mâîkana	rsene	rsolihiye	tañgᴜvi.	(Repeat)
That was	slave	killed	skin empty	strip off	stretch	soften	(?)	(?)	(?)	

Translation

Over that black sandy land,
  Over the top came running,
Over the top came running.
  The Apache slave was killed
And his hide tanned for leather.

---

[a] Sung on returning victorious from war. The singers dance and shake gourd rattles. This is believed to be a very old song original with the Pimas.

Wolutâ Nyai, The Song[a]

[By Virsak Vâi-i]

I

Tânâhâli vavanyimhu yanama hiyava tcimyivia hiyava nyinyivia
Shining row man here came here came
kanyhuina tcokangiku yatâny yahatcimu. (Repeat four times)
see darkness here me collected.

II

Panai yahaṭi kavahanda kikitaka kunda tcomu narsawopimu vanyu
Coyote young shield house in there sat I am
iñgi sâhâi mundatcoma ihinaha kimu. (Repeat four times)
like in there shouting.

III

Panai yahaṭi tcokañgĭ yawolima vuvuikanyi vanyi mulimu kuda
Coyote young darkness tied toward me leading me in
mânyoapa hanâva nyi wukañgi yavatcukia kiñgi kahimuna. (Repeat four times)
brought me there me around cigarettes four departures.

Mâhyal nâvañga kuka tamai virsaku vanyi aumukai munda tcoma
Mahyal mountain standing top hawk here me with in there
putâhâkimu. (Repeat four times)
flop.

Translation

Here the warrior, Shining-row,
Came and saw the night around me.
Young Coyote made a shield house
And he sat in it shouting,
And that was pleasing to me.
Young Coyote tied the darkness;
The cigarettes were passed around,
Four times when he led me there.
The Hawk on Mahyal mountain[b]
Stood with me beating his wings.

---

[a] Sung on return from an Apache campaign at the time when the hair of the enemy is tied by the aged companion appointed for each successful warrior.

[b] Mahyal is the Pima name of the mountains about Silver King.

MÂ-ÂT′K′ NYɅI, SCALP SONG[a]

[By Virsak Vâï-ı]

I

Siyaliñgû tangio yâtamû taiwonyᴜ, *sivaliñgû tangio yâtamû
East direction man arose, east direction man
taiwonyᴜ; kᴜhᴜwᴜsi yâsĭkamû nyâvatcᴜki vany nanamᴜ komâ
arose; kind of flowers cigarettes I meet there
hâkomâ hanyᴜ. (Repeat all; then repeat twice from*)
smoking.

II

Navamokᴜ nyaka, navamokᴜ nyakatci, ñgamova mᴜkâ mᴜndᴜhᴜna.
Drunk false said, drunk me about said, there far running.
(Repeat)
*Rsâïñgal anyimoinañga wᴜwᴜmᴜ navamo Kakândakᴜ nânhâvañgᴜ
Pitiful my soul with drunk Crooked mountain
yaihimᴜ. (Repeat twice from*)
moving toward.

III

Kamo nya himᴜna, *kamo nya himᴜna; kᴜsi ʌᴜñgiomi nâvaita
There I go, there I go; kind of reddish liquor
nyitcona pia nyiki navamok rsakalâï mᴜmᴜhᴜlimᴜ. (Repeat twice
I caused to drink not me drunk stagger run.
from*)

IV

Yâhândᴜ kavicyĭk, *yâhândᴜ kavinyĭk; kᴜnda ĭgalĭ nyohonyoiʌᴜ
Sandy hill, sandy hill; in kind of vulture
taiwonyᴜk hanâ vany wᴜkany tcᴜwᴜt ɫamᴜ tânâhâlĭ. (Repeat all;
come out running there my around land on shining.
then repeat twice from*)

Translation

There arose in the East Land
  One whom I met there smoking
Flowerlike cigarettes.

Running dazed and falsely speaking
  Pitiable and faint-hearted
I feel at Crooked mountain.

There I'm going, there I'm going.
  I have to drink the liquor
That makes me stagger as I run.

Vulture arose from Sandy hill
  Shining upon the land around.

---

[a] Accompanied by dancing.

V

Kâkâmaki	tâkᴜtât	makaiñga	tcᴜ,	*kâkâmaki	tâkᴜtât	makaiñga
Gray	spider	magician	find,	gray	spider	magician

tcᴜ;	kᴜsi	tcopolima	kihâta	makai	nyahañga,	haiya,	hiya,	hiyaka	himᴜ.
find;	kind of	squarely	like a kiâhâ	magiciam	he said.	(?)	(?)	(?)	(?)

(Repeat as above)

VI

Kahova	hinakimᴜ	*kahova	hinakimᴜ;	yatciʌᴜ	tâvañga	wᴜtcâva
Up there	shouting,	up there	shouting;	Atci	hill	under

hinakimᴜ	yâtam	hawᴜs	am	rsâlkâ	ʌᴜkaitcᴜna.	(Repeat as above)
shouting	people	all	there	poor	said.	

Translation

The Gray Spider magician
  He made a square kiâhâ.
He is indeed a magician.

They are shouting, they are shouting,
  Around the hill of Atci.
The poor people there are shouting
  As the news of battle comes.

Kᴜɪ(ᴅ)ĉ Ha-akam Nyᴜl, (?) Olla Song[a]

[By Sika'tcu]

I

Patamahimᴜ,	patamahimᴜ,	vapi	yâlᴊima	tciviahimᴜ	nañgᴜsi
Where going,	where going,	not	quick	come	I guess

yᴜkiyᴜpai	mokonama	mᴜhiʌᴜpâ	kama	hyova	kᴜkimᴜ.	Haya
already somewhere	die	fire like	there	distant	stand.	(?)

mailo	mane.	(Repeat ad lib.)
(?)	(?)	

II

Namᴜ	tâny	yavany	hitconakɪ	yo-osɪ	kokapᴜ	vany	naki-hiya.
You	do me	raven	to make	tree	top	me	hang.

(Repeat ad lib.)

III

Kanõñgalɪ	vavai	tânᴜn(d)âma	yovi	napᴜthiñgi	rsaite	ᴜnda
Far down	rocks	shining	woman	you	grass	in

yañgitâka	mᴜndᴜkai	samᴜ	tamai	pahañgᴜ	namᴜkᴜ	kakᴜvihimᴜ.
hide	run	there	top	eagle	meet	whipping.

(Repeat ad lib.)

Translation

Now where is he, where is he,
  That he has not already come?
Yes, I fear that he has been killed.

You hung the Raven trophies
  On a pole and danced around them.

Amid the rocks of the mountain
  The women tried to hide themselves;
But the men ran and killed them.

---

[a] When the Pimas were victorious the women sang these songs at the moment of hearing the first news from the runners that came in advance of the war party.

SPEECHES

Set speeches which recited portions of the cosmogonical myth were a feature of many ceremonies and were especially important in the preparation for war. They were slightly adapted for each occasion but their general content remained the same. Highly figurative language is used and in consequence it is extremely difficult to obtain even an approximately correct translation. The free translation offered is the result of many discussions with the older men.

In the ten speeches here given reference is made to the following deities, magicians, etc.:

Elder Brother.
Earth Doctor.
South Doctor.
Vulture.
Talking Tree.
Sun.
Gray Gopher.
Black, Blue, and White Mocking-bird.
Kᴜvĭk.
Gray Spider.
Blue Gopher.
Black, Blue, Red, and White Measuring Worm.
Lightning Magician.
Thunder Magician.
Wind Magician,
Foam Magician.
Sinking Magician.
Vakolif Magician.
Vikârskam.
Nasia.
Old Woman Magician.
White, Blue, Black, and Yellow Dragonfly.
Yellow Spider.
Down Roll.
Yellow Raven.
Bluebird.
Yellow Bird.
Mountain.
Mocking Bird.
Blue Coyote.
Black Kangaroo Mouse.
Owl.

ELDER BROTHER AS HE RESTORED HIMSELF TO LIFE

You people desired to capture Elder Brother so that you might destroy him. You secured the assistance of Vulture, who made a miniature earth; you saw him at his home engaged in this work. He shaped the mountains, defined the water courses, placed the trees, and in four days completed his task. Mounting the zigzag ladders of his house[a] he flew forth and circled about until he saw Elder Brother. Vulture saw the blue flames issuing from Elder Brother's heart and knew that he was invulnerable. In his turn Elder Brother knew that Vulture wished to kill him and had made the miniature earth for that purpose.

Komtâva	Sis	Makai	s′padâ	âlitûk	tatcoa.	It	tcᴜwᴜt
You were	Elder Brother	magician	ill	plan	desired.	This	land

tcᴜkitc	âltk′	si-Imâltatcotk′	am	s′ap	tcᴜ-ᴜmâ-â.	It	tâ-âta-ak
placed by him	followed	very many plans	there	right	covered.	This	mountains

tcotcoatc	âltk′	si-Imâltatcotk′	am	s′ap	ko-oki′.	It	rsârsânûkam
handiwork	followed	very many plans	there	right	tips.	This	springs

rsorsokĭ	tâtoatc	âltk′	si-Imâltcotk′	am	s′ap	tcᴜ-ᴜmâ-â.	It	os
water	placed	followed	very many plans	there	right	covered.	This	tree

kᴜ-ᴜrsatc	âltk′	si-Imâltatcotk′	am	s′ap	ko-oki′.	Am	ki-Ik′hâ	tcᴜx
put	followed	very many plans	there	right	tips.	There	four times	bounce

himĭtcotk′	am	tcoIkâ	kopal	hᴜtcᴜlwoltc.	Ka-am	katckahiimĭtc	am
pushed	there	elsewhere	turned	down slide.	There	remains	there

---

[a] The ruin a few miles south of Tempe.

Elder Brother, as he regained consciousness, rose on hands and feet and swayed unsteadily from side to side. He thought of the world about him and it seemed but a barren waste around him; as he recovered from his bewilderment he saw the true condition of things.

Looking about him he saw a river toward the west along which grew arrow bushes. From these he cut four magic sticks; placing his hand on these he blew cigarette smoke over them, whereupon magic power shone forth from between his fingers. He was much pleased with this and laughed softly to himself. He rubbed his magic bag of buckskin four times with each of the four sticks and then put them in and tied it. He then arose and stamped down all mortal magicians and even ground his own house into the earth. He stamped upon the orator, the warrior, the industrious, and the provident woman, and crushed them down. Then he sank beneath the surface of the earth. He reappeared in the east and made from the point of

---

ᴜtcᴜkĭta. Kaɫsi-ĭtatakrsk' ivam(pi) am ᴜvwᴜkatc inyᴜnhâk tcᴜm
it life. With his hands raised there around look he

nyᴜĭ âvapĭ hᴜkam haĭtco kanhastcoĭk. Ĭt wᴜsk' ap tcᴜm
saw not them thing fami//ar. This all that he

ᴜmatcĭamahimûk piᴜnakâ. Ĭm hoɫĭnyĭk woĭ ʌâtᴜvâ kᴜs tcᴜtakĭ'
it ponder fails. In west toward lay kind of blue

ᴜʌamatûta hokĭt am woĭhyamûk am puĭ vatak ȯs. Am ki-ĭk
snake beside there went to there catch wet tree. There four

hĭkomĭak am ᴜwᴜtcâ toak am sikommo. Kotak tânâlĭkatc am
cut there under placed there conjure. That rays there

maorsatûkĭt siwoʌʌak towe katcĭm tcᴜwᴜɫ tam am kokoʌa. Towe
between the fingers opposite fixed country on there reach. Opposite

katcĭm tcᴜwᴜɫ maskâ olt'; towe tcotcĭm tâ-âta-ak ʌᴜpᴜkĭomĭtk'
fixed country clear remains; opposite fixed mountains reddish

tcotcoa. Tak hap tcoĭkam tcom nyᴜĭtok am ᴜta tcorsal ihᴜhᴜmĭâ.
made and erected. That this thing he saw there in murmur laugh.

Ĭm hoɫĭnyĭk takĭŏ tcᴜt ihimĭtc kᴜs tcok ᴜkâ-âmhaĭʌakĭta. Hᴜk
In west direction from pushed kind of black his haze. That

hᴜkatc itakĭhonûk ᴜta pimaskâ iolĭnûk sa-apĭ' itâ-âtan. Ĭm katcĭm
with strip in invisible hold manner made. In laying

takĭŏ ihimĭtc kᴜs ta-at'kĭ' ᴜkâ-âmhaĭwakĭta hᴜk hᴜkatc isita-akĭhonûk
direction pushed kind of blue his haze that with strip thoroughly

ᴜta pimaskâ iolĭnûk sa-ap itâ-âtan.
in invisible stay hold manner made.

Ĭm sialĭk takĭŏ tcᴜt ihimĭtc kᴜs tântâm ᴜkâhaĭʌakita hᴜk hᴜkᴜtc
In east direction from pushed kind of white his haze that with

sitakĭhonûk ᴜta pimaskâ iolĭnûk sa-ap itâtan. Ĭt tᴜtamᴜ tcᴜt ihotony
strip in invisible hold manner made. This above from down

kᴜs tcᴜtakĭ ᴜkâ-âmhaĭʌakĭta hᴜk hᴜkûtc sita-akĭhonûk ᴜta pimaskâ
kind of blue his haze that with strip in invisible

iolĭnûk sa-ap itâtan. Ĭm hoɫĭnyĭk takĭŏ tcᴜt himĭtc kᴜs tcoak
hold manner made. In sunset direction from pushed kind of black

ᴜʌamatûtak hᴜk hᴜkûtc isiʌotk' natâ. Ĭm katcĭm takĭŏ tcᴜt
his snake that with it tie finish. In laying direction from

ihimĭtc kᴜs ta-at'kĭ' ᴜʌamatûtak hᴜk hᴜkûtc isivotk' natâ. Ĭm
pushed kind of blue his snake that with it tie finish. In

sialĭk takĭŏ tcᴜt ihimĭtc kᴜs tântân ᴜʌamatᴜtak' hᴜk hᴜkûtc
east direction from pushed kind of white his snake that with

emergence a transparent trail to the place where he had gone down. About the base of his mountains the water began to seep forth; entering, he came out with spirit refreshed. Taking all waters, even those covered with water plants, he dipped his hands in and made downward passes. Touching the large trees he made downward sweeps with his hands. Going to the place where he had killed Eagle he sat down looking like a ghost. A voice from the darkness asked, "Why are you here?" He answered that notwithstanding all that he had done for them the people hated him. Renewing his power four times in the east at the place where the sun rises, he blew his hot breath upon the people, which like a weight held them where they

---

isivotkʻ natâ. Ĭt tᴜtamᴜ tcᴜt ihotĭny kᴜs tcᴜ-ᴜtaki ᴜʌamatatûk

tie finish. This above from down kind of blue his snake

hᴜk hᴜkûtc isivotkʻ natâ. Am ivorsanyuk am siûkᴜĭrs. Âva

that with tie finish. There arose there stamp on. It was

hᴜpai taha kᴜs makaitʻkam â-âtam kotak am sikᴜĭhitcony ata-am

where sitting having powers of magician people that there stamp down then

pai-ĭtc siûkᴜĭrs. Âva hᴜpai taha kᴜs nyiâkam â-âtam kotak am

further stamp on. It was where sitting kind of orator man that there

sikᴜĭhitcony ata-am pai-ĭtc si-ikᴜĭrs. Âva hᴜpai taha kᴜs siakam

stamp down then further stamp on. Then where sitting kind of brave

â-âtam tak am sikᴜĭhitcony, âvawot iwᴜs taam siûkᴜĭrs. Âva hᴜpai

man that there stamp down, it was last then stamp down. Then where

tahakᴜ ofʻĭ stcopoihitûkam kᴜ ofʻĭ stcotcûkitûkam kot hᴜk

sitting kind of woman energetic gathers kind of woman stored that that

hawᴜnatkʻ am sikᴜĭhitconyĭtkʻ am tco-opiʻ. Am kâmalm miarspahimûk

together there stamp down there sank. There thin cover with earth

sialĭk taklŏ mâ-âkanyĭk am tcᴜt kᴜs tântâm ᴜʌâkita ĭtcᴜ. Kᴜs

east direction eruption there from kind of white his trail put up. Kind of

kᴜ-ᴜkᴜ-ᴜĭtam tâ-âta-ak tcotcoatc ᴜrsârsân ap vapa-aʌany. Hᴜk wᴜsk

large mountains made and erected its bases there seeping. That all

ᴜta vapʻkiʻhĭtc hᴜkᴜtc hᴜk ᴜipûtak ivaosĭtahĭm. Rsârsânûkam

in enters and returns with that his soul moisten. Springs

rsorsokĭ tâtoatc haakĭa nanûkâtcoĭkam mămăthăt katcpʻ ᴜi-ĭntc

water placed many various water plants with it covered

wᴜo(f)ᴜtck hᴜk wᴜsk ᴜt mawopĭtc hᴜkᴜtc hᴜk ᴜi-ipᴜtak ivaosĭtahĭm.

lays that all in dips with that his soul wet.

Kᴜs kᴜ-ᴜkᴜtam o-os tcotcoatckʻ hᴜk wᴜsk ap mawopĭtc hᴜkatc

Kind of large trees made and erected that all there dipped with

hᴜk ᴜipᴜtak ivaosĭtahĭm. Λataʌa tcᴜmâ-â hᴜkᴜ Pa-ak ᴜmoa-akŭt

that his soul wet. Therefore cover at Eagle he kill

woĭtcotkʻ pitcĭmûk woĭtcotkʻ napatoʌak vi-ĭtckŭt tcoĭk tcivĭa. Hastco

straight to go around straight to sitting (?) resembles came. What

pŭhimᴜtkʻ tcivĭak vi-ĭtckŭt tcoikʻtcʻ tcivĭa. Hi-ĭks, nanypĭm akĭt

grasp came (?) resemblance came. Yes, I thus told

spathâlĭtkʻ tatcoa tcᴜwᴜʇ ĭtcᴜkĭ hᴜmata tarsa. Ta-am sialĭk woa

think evil desires country for me placed human set. There east toward

ki-ĭk aprsârs, ʌataʌa tcᴜ-ᴜmâ-â taʌs tcᴜtersatckŭt ki-ĭk ap (m)âĭtam

four renewals, therefore reached sun place of coming up four there groups

kâvâtĭtkʻ ki-ĭk ap (m)âĭtam tcᴜtany. Âvaʌŭt kᴜĭrspakutatc wᴜs kâs

hollow four there groups thud. It was stepping place all over

hᴜwᴜlhâkĭtak wᴜs kâs tcᴜʌakitak tcŭm pipapakʻĭ hᴜk ᴜta ap

windy all over cloudy not slowly that in there were. He accompanied the Sun on his journey, traveling along the south border of the trail where there was a fringe of beads, feathers, strings of down, and flowers.[a] He jerked the string holding these so that they fell and made the magicians jump. In the north he saw a trail bordered like the one in the south and overturned it.

On his journey along the Sun's orbit Elder Brother came to Talking Tree. "Why do you come like a ghost?" asked Tree. He replied, "Notwithstanding all I have done for the people they hate me." Tree broke one of its middle branches and cut a notch around it to form a war club and gave it to him. Then Tree broke a branch on the south side and made a bundle of ceremonial sticks from it for him. He saw a trail toward the south and another toward the north bordered with shells, feathers, down, and flowers, which he overturned.

---

takᴜĭrspan ᴜtco kotak ᴜta ap siᴜkᴜĭrs. Âvawot takrspakŭtatc wᴜs
enough result that in there stamp. It was place for hand his all

kâs hᴜvᴜhâkĭtak wᴜs kâs tcᴜʌakĭtak tcompipapak'ĭ hᴜk ᴜta apta
over windy all over cloudy if not slowly that in there

takrspam ᴜtco kotak ᴜta ap si-ĭtakrs. Am iʌorsanyĭk koiwoa
may put the hand result that in there put his hand. There arose about to throw down

i-ipoĭʌoak koĭwoa itak'tc'kowa paitcok koiwoa i-ipoiwoa koiwa
breath about to throw down shoved further about to throw down breath about to throw down

itakk'tc'kowa. Am pai-ĭtcok koĭwa i-ipoĭwoak koĭwa itakk'tc' koĭwa
shoved. There further about to throw down breath about to throw down shoved about to throw down.

Âvawot iwᴜrs ta-am i-ipoĭwoak koĭwa itakk'tc'kowa. Âvawot ᴜta
It was final there breath about to throw down shoved. It was in

katcĭm vâkĭtatc kotak iâĭ katcĭm takĭŏ vâkĭtatc wᴜs kâs payokatak
main route that follow laying direction route all over necklace

wᴜs kâs nahakiâtak a-an kiatŭta hokĭtûk vi-ĭk kiatŭta hokĭtûk os
all over earrings feathers string side down string edge tree

hiktc'ka hiasĭtastc hokĭtûk kak sivantc koʌatc sikopal woihĭm.
short piece flower stuck on artificial edge that drags jerks face down thrown.

Nanûk'ĭ âĭt takĭŏ vâkĭtatc wᴜs kâs payokatak wᴜs kâs nahakiâtak
North field direction route all over necklaces all over earrings

a-an kiatŭta hokitak vi-ĭk kiatŭta hokĭtuk os hikutc'ka hiâsitastc'
feathers strings edge down strings edge tree short piece flowers stuck on artificial flowers

hokĭtŭk kak sihopanytc.
edge that uproot.

Sitcuxhĭm tcotahĭm. Kahᴜpai taha kᴜs makaĭt'kam â-âtam
Jumping high continue. Where set kind of having powers of magician. man

kak am sitcᴜxhĭm tcotahĭm. Ʌatava tcᴜ-ᴜmâû kᴜ nyiakᴜtam os.
that there jumping high continue Therefore reach kind of Talking Tree.

Woĭtcotk' pitcĭmûk' woĭtcotk' napatoʌak viĭtckŭt tcoĭk'tc' tcivĭa.
Straight to go around straight to sitting (?) resembles came.

Hastco pŭihĭmutk' tcivĭak viĭtckŭt tcoĭk'tc' tcivĭa. Hi-ĭks, nanypĭm
What grasp came (?) resembles came. Yes, I thus told

akĭt spathâlĭtk' tatcŏa tcᴜwᴜɿ ĭtcᴜkĭ hᴜmata tarsa. P'ata kaĭtam
think evil desires country for me placed human set. So noise

---

[a] "Wood shavings."

Arriving at the drinking place of the Sun he knelt down in the tracks made by the Sun to drink, and saw a dark-blue stone.[a] He left there the arrow-bush ceremonial sticks containing his enemies' power, but retained in his grasp the sticks cut from Talking Tree. Toward the south were strewn necklaces, earrings, feathers, strings of down, and flowers, all of which he jerked and threw face down. Toward the north he threw down the same objects, and as they struck the earth they caused the magicians to jump. Reaching the place where the sun sets he slid down four times before he reached the place where Earth Doctor lived.

"Why do you come looking like a ghost?" asked the god. "Notwithstanding all that I have done for them the people hate me," he answered. By Earth Doctor's order the wind from the west caught him up and carried him far to the east, then brought him back and threw him violently down. . . . The south wind carried him to

tcᴜtcᴜa aʌawŏt ᴜta kᴜkam vaokatc tak siâm kioʌltʻkatkʻ ap isi
said it was in standing stalk that right cut around there more

kâmᴜrspitcʻ avawot kâsĭvoltatc tak ap vanytcʻkʻ kᴜ sialĭk
carry on the rump it was chrysalis that there pluck kind of east

ʌᴜkĭomĭlĭkatc wᴜs ka itakĭhonûk ʌᴜnatkʻ ap isi kamᴜrspĭtcʻ âvawot
dawn all over strip with it there more carry on the rump it was

ᴜlᴜtatcʻ kas siâm tcokŭt matsĭk akʻtcʻ korsâ ĭpʻ takĭtcony vi-ĭkam
skin how proper owl hook call nape persist shove remainder

ap isi kakâmhaĭtckatat. Ĭm mot katcĭm takĭŏ mamhakatc
there more cut cheek hair. In this direction laying direction branch

tak ap molinûk siâm âmĭna vᴜpatkʻ sikapĭtckatkʻ rsak. Âvawot
that there break right ceremonial like sticks bound hold. It was

ᴜta katcĭm vâkĭtatc kotak iâĭ katcĭm takĭŏ vâkĭtatc wᴜs kas
in laying route that follow laying direction route all over

payokatak wᴜs kas nahakiâtak a-an kina-atᴜta hokĭtuk vi-ĭk kiatûta
necklaces all over earrings feathers strings edge down strings

hokĭtûk os hikᴜtcʻka hiasĭtastc hokĭtuk kak sivantcʻkoʌatc sikopal
edge tree cut stuck up artificial flow edge that pull by jerking face down

wolhĭm. Nanûkĭ âlt takĭŏ ʌakitatc wᴜs kas payokatak wᴜs kas
lay. North field direction route all over necklaces all over

nahakiâtak a-an kiatŭta hokĭtuk vi-ĭk kiatŭta hokĭtuk os hikĭtcʻka
earrings feathers strings edge down strings edge tree short cut

hiasĭtastcʻ hokĭtŭk kak sihopanytcʻ sitcᴜxhĭm tcotahĭm. Ka hᴜpai
stuck up artificial flow edge that uproot jumping high continue. Where where

taha kᴜs nyâkam â-âtam kak am sitcᴜxhĭm tcotahĭm. Ʌataʌa
setting kind of talking man that there jumping high continue. Therefore

tcᴜ-ᴜmâ-â kᴜ tars i-ĭkŭt rsotakĭʻ kaot tan woĭkotatc wᴜs kas
reach kind of sun drinking place water that was knee place for kneeling all over

hᴜwᴜlhakĭtak wᴜs kas tcᴜʌakĭtak. Tcᴜm pipapakĭ hᴜk ᴜta apta
windy all over cloudy. Not slowly that in there

tân wolm ᴜtco tak ᴜta ap sitânwoa. Kaot takrspakotatc wᴜs kas
up knee not put result that in there stamp knee. That was hand hold all over

hᴜʌᴜlhâkĭtak wᴜs kas tcᴜʌakĭtak. Tcᴜm pipapakĭʻ hᴜk ᴜta apta
windy all over cloudy. Not slowly that in higher

takrspam ᴜtco tak ᴜta ap si-ĭtakrs. Am i-ĭtcomalkatkʻ am i.
may place hand result that in there put hand. There he stooped there drink.

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[a] Square, rough edged; causes consumption if one finds it and does not properly care for it.

the north; the east wind carried him to the west; the wind from the zenith carried him to the sky; all returned to throw him violently down. From his cigarette containing two kinds of roots Earth Doctor blew smoke upon the breast of Elder Brother, whereupon green leaves sprang forth and he gained consciousness. Earth Doctor cleared the ground for a council and then picked up Elder Brother as he would have taken up a child and put him in his house.

Earth Doctor sent Gray Gopher up through the earth to emerge in the east by the white water where lay the eagle tail. He came out by the black water where lay the raven feathers. He came out by the

---

Am tcᴜm nyᴜĭ kᴜk ᴜta am kᴜk stcᴜ-ᴜtakĭ hâtaĭ tapĭnya. Kot
There he saw that in there stand blue stone smooth. That
hᴜk wᴜtcâ am maorsk am takĭthâ hᴜk Â-âpsʻ kam ᴜâmĭna.
that under there thrust in there relinquish that enemies' power short sticks.
Nyĭâkŭtam os ᴜâmĭna viak hᴜk rsa-ak iâĭ. Âʌawot ᴜta katcĭm
Talking tree short sticks left that grasp he followed. It was in laying
vâkĭtatc kotak iâĭ katcĭm takĭŏ vâkĭtatc wᴜs kas payokatak wᴜs
trail that he follow laying direction trail all over necklaces all
kas nahakiâtak a-an kia-atᴜta hokĭtak vi-ĭk kiatᴜta hokĭtvk os
over earrings feathers strings sides down strings edge tree
hiktcʻka hiâsĭtastcʻ hokĭtvk kak sivanĭtckovatc sikopaɩ woihĭm.
short sticks artificial edge that jerks face down thrown.
Na-ankiʻ âĭt takĭŏ vâkĭtatcʻ wᴜs kas payokatak wᴜs kas nahakĭâtak
North field direction trail all over necklaces all over earrings
a-an kiatᴜta hokĭtvk vi-ĭk kiatᴜta hokĭtvk os hikʻtcka hiâsĭtastcʻ
feathers strings edge down strings edge tree short cut artificial
hokĭtvk kak sihopanytcʻ sitcᴜxhĭm tcotahĭm. Kahᴜpaĭ taha kᴜs
edge that uproot jumping high going. Where sitting kind of
siakam â-âtam kak am sitcᴜxhĭm tcotahĭm. Âataʌa tcᴜ-ᴜmâ-â
brave man that there jumping high going. Therefore reach
kᴜ taɹs hotokot ki-ĭk ap mâĭtam sᴜtapĭonytc katc kotak âĭtkʻ
kind of sun every other evening four there groups smooth lay that followed
ki-ĭkhâ itapĭonyĭk ĭmho tᴜʌᴜtca sʻpapaki tcᴜ kᴜ sis makaĭ.
four times slides there us under slowly discover kind of older brother magician.
Woitcotkʻ pitcĭmkʻ woitcotkʻ napatoʌak vi-ĭtckŭt tcoi-ĭkʻtcʻ tcivĭa.
Straight to go around straight to sit flat (?) resembles came.
Hastco pŭĭhimûtʻkʻ tcivĭa, hastco pŭĭhĭmûtʻkʻ tcivĭa, hastco pŭĭhĭmŭtʻkʻ
What do you wish to get come, what do you wish to get come, what do you wish to get
tcivĭa, hastco pŭĭhĭmŭtʻkʻ tcivĭak vi-ĭtckŭt tcoĭkʻtcʻ tcivĭa. Hi-ĭks,
come, what do you wish to get came (?) resembles came. Yes,
nanypĭm akĭt spathâlĭtkʻ tatcoa tcᴜvᴜɬ nytcᴜkĭ hᴜmata tarsa pʻata
I thus told think evil desires land for me placed people set he said
kaĭtam tcᴜtcu. Ata-im hoɫinyĭk takĭŏ tcᴜt âĭtktcᴜt tcivĭa.
noise said. Far in west direction from after came.
Ĭm sialĭk woĭ tcᴜxhĭmtcotkʻ sialĭk parsâĭnâtkĭtkʻ opam tarsowa ĭm
In east toward jumping high east turn back near home set in
katcĭm takĭŏtcŭt âĭtktcᴜt tcivĭa. Na-ankĭ âĭt woĭ tcuxhĭmtcotkʻ
laying direction from follow came. North field toward jumping high
na-ankĭʻ âĭt parsâĭpâtkĭtkʻ opam tarswoa. Ĭm sialĭk takĭŏtcᴜt
north field turn back near home set. In east direction
âĭtkʻtcᴜt tcivĭa. Hoɫinyĭk woĭ tcᴜxhĭmtcotkʻ hoɫinyĭk parsâinâtkĭtkʻ
follow came. West toward jumping high west turned back near
opam tarswoa. Ĭt tamᴜtcᴜt âĭtktcᴜt tcivĭa. Tam atcĭm woĭ
home set. Here above follow came. Top sky toward

blue water where lay the bluebird's feathers. He came out by the yellow water where lay the hawk feathers. He found so many people that he feared they could not be conquered. But he gnawed the magic power of their leader until he weakened it. Then he returned to the council in the nether world, where his power as a magician was recognized, and he was placed on a mat with Elder Brother.

The people were now ready to do whatever Elder Brother desired of them and, like fierce predatory animals or raptorial birds, they poured out of the underworld and fell upon the inhabitants of the upper world, whom they conquered without difficulty. The victors swept

---

tcᴜxhĭmtcotk tam atcĭm parsâinâtkĭtkʻ opam tarswoa haapatavâitâ-âta.
bounding top sky turned back near home set done.

An wᴜkatc hᴜk tcᴜwᴜɉ itakĭŏmk hastcoprs alĭ wᴜpâtkʻ ikâmûk hᴜk
There around that land stripped resembles young make like hold that

ᴜta am tarswoa. Kawot kᴜ kâkâĭ tax ajĭtcĭkĭtc[a] pawoĭs tax ajĭtcĭkĭtc
in there set. That was kind of ghost root cigarette his pawois root cigarette his

kotak ap parsâ i-ĭpûĭhᴜlʌoa kota siâm ᴜiʌakitat kavaot kᴜs kâmakĭ
that there near he puffed that right left it was kind of gray

tcᴜfha rsâikatc kotak ap imûk rsârsoâ. Kota am tcopĭnyk am siaiĭk
gopher pet that there my cry. That there sank there east

takĭŏ mâ-âkanûk am kᴜs tântâm rso-otakiʻ tcᴜ. Kᴜ Pa-ak pahĭwoa
direction pop out there kind of white water discovered. Kind of Eagle tail

katc am simaĭrsk tcᴜ. Am pai-ĭtc tcopĭnyĭk am mâ-âkanyĭk am kᴜs
lay there covered placed. There further sank there pop out there kind of

tcok rso-otakiʻ tcᴜ. Kᴜ haʌany a-an katc mairsk am tcᴜ. Am
black water discovered. Kind of raven feathers lay covered there placed. There

pai-ĭtc tcopĭnyk am mâ-âkanyk am kᴜs tcᴜ-ᴜtakĭ rsotakĭ tcᴜ.
further sank there pop out there kind of blue water discovered.

Hᴜʌatcot a-an katc nairsk am tcᴜ. Am pai-ĭtc tcopĭnyk am
Bluebird feathers lay covered there placed. There further sank there

mâ-âkanyk am kᴜs soam rso-otakĭ tcᴜ. Kᴜ ʌatcokok a-an katc
pop out there kind of yellow water discovered. Kind of hawk feathers lay

maĭrsk am tcᴜ. Am tcopĭnyk am mâ-âkanyk am ikoatcĭtkʻ am
covered there placed. There sank there pop out there look around there

tcᴜm nyᴜĭ. Ĭt ʌâkᴜta katcĭm pipapakĭ hastco katc tcoitcĭm tcoi-ĭk.
he saw. This trail laying not slowly what lay manner thing.

Âvak tcom sitaĭrstc takatkʻ ᴜ-ᴜlĭt hᴜk makai. Kota am wᴜkatc
They firmly seated think that magician. That there around

katcĭm na-ankâ tcoi-ĭtckatc sisârspâl ki-ĭkomĭa. Pᴜk am opam
laying all belongings short bite off. Took there home

tcopĭʻ. Ki-ĭk ap mâ-âkanyk makaĭ na-ata tcᴜ-ᴜmûk hokĭt an takĭtâ.
sank. Four there pop out magician fire covered beside release.

Sʻmakai-ĭtakam â-âtam vaksĭtkʻ tam tarswoa. Tak ᴜta hᴜk isi
Powerful magician man placed for on set. There in that ready

kᴜĭrsk kᴜkĭʌak nyᴜĭ ʌiapâkᴜ-ᴜlĭka tcᴜwᴜɉâ mᴜtᴜtam ᴜʌᴜpâkiʻ o-ofĭk
stamped stood me sons land running like birds

---

[a] Ajĭtcĭkĭtc from Papago.

the property and everything relating to the conquered from the face of the earth.

Consider the magic power which abode with me and which is at your service.

ta-atam ᴜʌᴜpâkitkʻ nyᴜĭnyk tam ap ᴜiaʌʌak ap piatco tatkĭtcotkʻ ap
flying like fly on there seize there nothing wrestle there
sᴜtapam pᴜĭ. Am ʌᴜkûtc katcĭm nananûka tcoĭtckatc si-ĭnasĭk
smooth catch. There around laying all belongings gather
sʻpapakĭʻ kaʌʌolkatkʻ sʻpapakĭʻ hahâk inyᴜ woa.
slowly bundled slowly revolve me throw down.

Hapkvk hᴜmŭs ᴜhitkʻ tatcoa âʌʌaot kᴜs kᴜ-ᴜk toakak konta ap pᴜk
You may think desire it was kind of good life I took there took
antaʌʌaĭoapa.
brought.

OPENING OF RAIN CEREMONY[a]

Explanation

When rain is desired one of the leading men who understands the ceremony will notify the medicine-men, the orator or reciter, and the singer. These agree upon beginning the ceremony at the end of four days. On the third day they send one or more men as criers to announce to the people of the adjoining villages that the ceremony will be held on the morrow.

When all have assembled in the evening the leader calls out the names one by one of the medicine-men, who take their position behind the fire, facing toward the east. Then the names of those who will sing are called. The leading singer sits behind the medicine-men and his assistants place themselves on either side of him and around the fire. Then the orator is named and takes his place with the medicine-men. When the leader announces that it is time for the ceremony to begin, the orator recites the following:

Translation

Is it in this condition that we are sitting here, understanding the advice of our forefathers? There is an unknown house in which lies the magic brand; toward this we point the ceremonial cigarette and smoke, thus acquiring an insight that shall enable us to speak wisely.

When the earth was new it was shaking and rough.[b] As you know, Black Mocking Bird lives in the west. I had considered my relation-

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Nâ	Hᴜms	hapa	tcoikʻ	kotcs	hᴜk	ᴜtû	tathaktcʻ	haps	ma-atc
Not	like	this	condition	that	for	in	sitting in	therefore	understand

haĭtco	a-ak.	Kâvawot	qetaiʻ	ki,	hᴜk	ᴜta	amkatc[c]	hᴜk[d]	kotckʻ
thing	counsel.	It was	(?)	house,	for	in	lays		brand

vi-itûk.	Oatcĭkĭʻ	tân	hᴜk	woĭ	amᴜkᴜk	kotc	hᴜkap	hâwâktc	hap
remnant.	Cigarette	knee	that	one	standing	that	which	inhaling	therefore

samatc	haĭtco	ak.	Kota	tcᴜwᴜɩ	hᴜmoĭ	ᴜtcᴜ	amᴜta	hâĭntc	katc
know	thing	counsel.	Then	earth	new	was	made in	moving	lay

amᴜta	teŏtcoaktcʻ	katc.	Âva	ĭm	hoɩĭnyĭk	takĭŏ	kᴜs	tcok
in	inserted and projecting	lay.	As you know	toward	west	direction	kind of	black

rso-ok	kontak	hap	tcoĭkam	mamatcᴜk	ap	ĭmûk[e]	rsârsoa	kotap
mocking bird	I had	therefore	that class visible	guessing		my	weep	because

---

[a] The so-called Tcᴜtc kita, make rain.

[b] It shook because it was wet and spongy at that time, "like the wet bank of the river."

[c] Am = a prefix denoting certainty.

[d] Connective inserted for euphony.

[e] Ĭmûk = "My (brother or other relative)," a form of entreaty.

ship to him and guessed what should be the right manner in which to address him. Because of my entreaty he was disposed to be friendly toward me.

Yes, Black Mocking Bird, if your plans for controlling the earth have failed, go far hence and leave the black wind and the black clouds behind you. Your people will henceforth entreat your assistance from a distance.

When the land was new I knew of a Blue Mocking Bird in the south, and I called on him also for help, and he came. He gave commands to control the hills, mountains, trees, everything. But still the earth continued shaking.

Yes, Blue Mocking Bird, if your plans have failed, go hence and

sĭnyhâĭ-ikᴜĭ-itam	ᴜtatkʻ	amĭtcût	tcivĭa.	Ha-akĭa	haĭtco	ᴜa-aka	ĭt
friendly	felt	from	came.	Many	things	his counsel	this

tcᴜwᴜɹ	tcᴜmûk	vaopanûk	tcᴜwᴜɹ	tcovitûk	ap	kᴜorspahimûk	ap
land	everywhere	stretched	land	hills	on	touching	on

tâta-ak	kokok	ap	kᴜkᴜorspahimûk	o-os	kokok	ap	kᴜkᴜorspahimûk
mountain	tops	on	touched	trees	tops	on	touched

natâ.	Âvak	hᴜkᴜtc	tcûmsi	katcĭkâk	ak	hap	tcᴜmtco.	Âva
finish.	Then	with	covering	remain	fixed	determining	he made it has since failed.	As you know

amᴜta	hâĭntc	katc	amᴜta	tcotcoaktc	katc.	Ahᴜ-ᴜ,	kᴜs	tcok	rso-ok
in	moving	lay	in	inserted and projecting	lay.	Yes,	kind of	black	mocking bird

vatcĭm	piam	ᴜtcon	hᴜkûm	tcoĭtcĭk	kop	varsatc[a]	iolĭnhĭ	kᴜs	tcoĭtcĭk
	may	try	your	plan	you	farther	stay	kind of	black

ᴜhᴜwᴜlĭk	kᴜs	tcoĭtcĭk	ᴜtcᴜwakîk	kâmĭsɹhi	ap	kᴜkiovan.
your wind	kind of	black	your clouds	carried behind	there	stand.

Hûk	hᴜm	hᴜmata	hᴜpaĭ	tcᴜkak[b]	apamᴜk	mimhi	rsâsoakan	kop
That	your	people	some	time	future	my	entreaty	you

pimaskâ	vai-iwumkan	pʻata	tcᴜ-ᴜk	va-arsatc	iol(t).	Ĭm	ka-atcĭm[c]
unseen	will help,	he	said	near	stay.	This	laying

takĭŏ	kᴜs	tatkʻ	rso-ok	kontak	hap	tcoĭkam	mamᴜtcĭk	ap	imûk
direction	kind of	blue	mocking bird	I was	therefore	I know	guessing	to	my

rsârsoa	tap	sĭnyhâĭ-ikᴜĭ-itam	ᴜtatkʻ	amtcᴜt	tcivĭa.	Ha-akia	haĭtco
weep	consequently	friendly	felt	from	come..	Many	things

ua-aka	it	tcᴜwᴜɹ	tcᴜ-umk	vaopanûk	tcᴜwᴜɹ	tcovitk	ap
his advice	this	land	covering	stretched	land	hill	to

kᴜowᴜrspahimᴜk	ap	tâ-ata-ak	koʼkok	ap	kᴜkᴜowᴜrspahimûk	o-so
touching	on	mountain	tops	on	touched	trees

ap	kᴜkᴜowᴜrspahimûk	na-atâ.	Âvak	hᴜkᴜtc	tcomsi	katckâk
on	touched	finish.	Then	with that	for the purpose	remain

a-ak	hap	tcᴜmtco.	Âva	amᴜta	hâĭntc	katc	amᴜta	tcotcoaktcʻ
fixed	determining	he made it has since failed.	As you know	in	moving	lay	in	inserted and projecting

katc.	Ahᴜ-ᴜ,	kᴜs	tatkʻ	rso-ok	vatcum	piam	ᴜtcon	hᴜkᴜm	tcoĭtcĭk
lay.	Yes,	kind of	blue	mocking bird	your	may	try	your	plan

kop	varsatc	iolĭnhĭ	kᴜs	tatkʻ	ᴜhᴜwᴜlĭk	kᴜs	tatkʻ	ᴜtcᴜwakĭk
farther		stay	kind of	blue	your wind	kind of	blue	your clouds

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[a] Kop varsatc, "farther," when any one is moving toward an object near at hand; "near" when speaking of an object close by if no one is approaching or seeking it.

[b] From Papago.

[c] Speaker here points to the quarter about which he is speaking.

leave the blue wind and blue clouds behind you. Your people will henceforth entreat your assistance from a distance.

Then I knew the White Mocking Bird in the east, and I called on him for help, and he came, bringing commands that would control the hills, mountains, trees, everything. But the earth continued shaking.

Yes, White Mocking Bird, if your plans for controlling the earth have failed, go hence and leave the white winds and the white clouds behind you. Your people will henceforth entreat your assistance from a distance.

Then, above me enveloped in darkness lived the magician Kᴜvĭk, on whom I called for help. He came in a friendly spirit, with commands that would control the hills, mountains, trees, everything. The earth became much quieter, but still moved somewhat.

kamĭrshĭ	ap	kᴜkĭovan.	Hᴜk	hᴜm	hᴜma-ata	hᴜpai	tcᴜkak	apamᴜᴜk
carried behind	there	stand.	That	your	people	some	time	future

mimhi	rsâsoakan	kop	pimaskâ	vaiwᴜmkaṅ	pʻatatcᴜ-ûk	varsatc	iol(t).
my	entreaty	you	unseen	will help	he said	farther	stay.

Ĭm	sialĭk	takĭŏ	kᴜs	tântâm	rso-ok	kontak	hap	tcoĭkam	mamᴜtcûk
This	east	direction	kind of	white	mocking bird	I was	determining	I know	guessing

apimûk	rsâsoa	tapʻ	sănyhâĭ-ikᴜĭ-itam	utatkʻ	am	tcᴜt	tcĭvĭa.	Ha-akĭa
to my	weep	he	friendly	felt	from		come.	Many

haĭtco	ᴜa-aka	ĭt	tcᴜwᴜ̧	tcᴜmk	vaopanûk	tcᴜwᴜ̧	tcovitûk	ap
things	his advice	this	land	covering	stretched	land	hill	there

kᴜowᴜrspahĭmûk	tâ-âtak	kokok	kᴜkᴜorspahĭmûk	o-os	kokok	ap
touching	mountains	tops	touched	trees	tops	there

kᴜkᴜorspahĭmûk	na-atâ.	Âvak	hᴜkatc	tcŏmsi	katckâk	a-ak
touched	finish.	Then	with	for the purpose	remain	fixed

hap	tcᴜmtco.	Âva	amᴜta	hâĭntc	katc	amᴜta	tcotcoaktc
determining	he made it has since failed.	As you know	in	moving	lay	in	inserted and projecting

katc.	Ahᴜ-ᴜ,	vatcĭm	piam	ᴜtcon	hᴜkûm	tcoĭtcĭk	kop	varsatc	iolĭnhĭ
lay.	Yes,		may	try	your	plant	you	farther	stay

kᴜs	tâta	ᴜhᴜwᴜlĭk	kᴜs	tâta	ᴜtcᴜwᴜkĭk	kamĭrshĭ	ap	kᴜkĭovan.
kind of	white	your wind	kind of	white	your clouds	carried behind	there	stand.

Hᴜk	hᴜm	hᴜmata	hᴜpai	tcᴜkak	apa	mᴜ-ᴜk	mimhi	rsârsoakan
That	your	people	some	time	from	far	my	entreaty

kop	pimaskâ	vaĭ-iwᴜmkan.	Âva![a]	Iat	tam	hᴜk	stcohokam
your	unseen	assistance.	As you know!	Here	above	that	darkness

kᴜsikâlkʻtcʻ	ka-atcʻ.	Âva!	Uta	siâmp	ᴜolĭntc	hᴜk	Kᴜvik	kârskam
enveloping	there.	As you know!	In	right	held	that	Vi-ik	nest

ma-akai.	Kontak	hap	tcoĭkam	mamᴜtcĭk	ap	imûk	rsârsoa.	Kotap
magician.	I was	that	kind of	guessing	to	my	weep.	Because

sănghâĭ-ikᴜĭ-itam	utatkʻ	ha-akĭa	haĭtco	ᴜa-aka	rsa-akûʻ	amtcᴜt
friendly	felt	many	things	his advice	grasping	from

tcĭvĭa.	Ha-akĭa	haĭtco	ᴜa-aka	it	tcᴜwᴜ̧	tcᴜmûk	vaopanûk	tcᴜwᴜ̧
come.	Many	things	his advice	this	land	covering	stretched	land

tcovĭtk	ap	kᴜorspahimûk	tâtak	kokok	ap	kᴜkᴜorspahimûk	o-os
hill	to	touching	mountain	tops	to	touched	trees

kokok	ap	kᴜkᴜorspahimᴜk	na-atâk	ata	hᴜkatc	am	hᴜ-ᴜs	tâtâlĭm
tops	to	touched	finish	fly	with that	from	little	quiet

ᴜtcᴜ.	Am	ha-as	ihikâva	amᴜta	hâĭntc	katc	amᴜta	tcotcoakʻtcʻ	katcʻ.
remain.	From	brief	time	in	moving	there	in	inserted and projecting	lay.

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[a] Âva means "as you know," but is here an interjection.

Then, there was a Gray Spider in the west.[a] I called on him for assistance. He was friendly to me and came in answer to my appeal. He took bundles of sticks, which he placed in the edges of the land and sewed them firmly together. He pulled the black corner at the west, where stands the house of the Rain god of the west. He firmly enveloped the earth with his black power. He pulled the blue corner at the south, where stands the house of the Rain god of the south. He firmly enveloped the earth with his blue power. He pulled the white corner at the east, where stands the house of the Rain god of the east. He firmly enveloped the earth with his white power, and with that the earth became quieter.

Im	hoɫinyĭk	takĭŏ	kᴜs	kâmaki	tâktât.	Kontak	hap	tcoikam
In	sunset	direction	kind of	gray	spider.	I was	that	class

mamûtcik	ap	imûk	rsârsoa.	Kotap	sĭnyhâĭ-ikᴜĭ-itam	ᴜtâtkʻ	ᴏ-os
guessing	to	my	weep.	Because	friendly	felt	trees

uhikĭaka	rsa-ak	amtcᴜt	tcivĭa.	It	tcᴜwᴜɫ	hohokitak	sikoapitkʻ
bundles of sticks	grasping	from	come.	This	land	edges	firmly sewed together

natâ.	Ĭm	hoɫinyĭk	woĭ	ivanyonûk	am	kᴜs	tcok	mawatatûkʻ	kᴜs
finish.	In	sunset	toward	pull	from	kind of	black	four corners of the earth tied with something	kind of

tcok	va-akĭ	katc	am	si	maitcoyitûkʻ	kᴜs	tcotcĭkʻkʻ	omû	katc
black	house	with	from	firmly	envelope	kind of	black	two-feathered arrow	lay

am	si	kᴜowᴜrs.	Im	ka-atckʻ	woĭ	ivanyunak	am	kᴜs	tatkʻ
from	very	hold down.	In	laying	toward	pull	from	kind of	blue

mawatatûkʻ	kᴜs	tatkʻ	va-akĭ	katc	am	si	maitconytkʻ	kᴜs
four corners of the earth tied with something	kind of	blue	house	lay	from	firmly	envelope	kind of

tatkʻ	omû	katc	am	si	kᴜowᴜrs.	Im	sialĭk	woĭ	ivanyonûk
blue	two-feathered arrow	lay	from	firmly	hold down.	In	east	toward	pull

am	kᴜs	tântâm	mawatatûkʻ	kᴜs	tântâm	va-akĭ	katc	am	si
from	kind of	white	four corners of the earth tied with something	kind of	white	house	lay	from	firmly

maitcoyĭtûk	kᴜs	tâta	omᴜ	katc	am	si	kᴜowᴜrs.	Hᴜk
envelope	kind of	white	two-feathered arrow	lay	from	firmly	hold down.	That

ata	hᴜkûtc	amahava	tâtâlĭm	ᴜtcu.	Im	hoɫĭnyĭk	takiŏ	kᴜs	tcok
was	with it	make	quiet	remain.	In	sunset	direction	kind of	black

âtcᴜvĭk.	Kontak	hap	tcoikam	mamatcᴜk	ap	imûk	rsârsoa.
measuring worm.	I was	that	class	guessing	to	my	weep.

Kotapʻ	sinyhâĭ-ikᴜĭ-itam	ᴜtatkʻ	amtcᴜt	ki-ĭkhâ	iᴜtcovitkatkʻ	am
Because	friendly	felt	from	four times	raises up	from

rsâ-ârspâl	uâ-âminûk	am	siâm	ᴜtcᴜtântatkʻ	ᴜnatâ.	Im	ka-atcĭm
short	broken	from	right	itself on posts	finish.	In	laying

takĭŏ	kᴜs	tatkʻ	âtcᴜvĭk	kontak	hap	tcoĭkam	mamûtcĭk	ap
direction	kind of	blue	measuring worm	I was	that	class	guessing	to

imûk	rsârsoa.
my	weep.

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[a] Not a magician, "just a wise man."

Then, in the west there was a Black Measuring Worm that was friendly to me and came in answer to my entreaty. He came in four strides and in short broken lengths stood up as crotched posts. In the south there was a Blue Measuring Worm that was friendly to me and came in answer to my entreaty. He came in four strides and in short broken lengths formed the joists to lie upon the posts. In the east there was a White Measuring Worm that was friendly to me and he came in four strides in answer to my entreaty. He in short broken lengths covered the joists with a layer of small poles. In the north there was a Reddish Measuring Worm that was friendly to me and came in four strides in answer to my entreaty. He in short broken lengths covered the other parts in a curved outer layer, thus finishing the framework.

Then, in the west there was a Blue Gopher who came with plenty of brush which he placed layer above layer around the house, covering it as with thin clouds. Around the house were four gopher hills with which he covered it with earth in a thin, even layer, as snow

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Kotap' sĭnyhâĭ-ikᴜĭ-itam ᴜtatûk amtcᴜt ki-ĭkha iᴜtcovitakatûk
Because friendly felt from four times raise up
am rsârspâl uâminûk am siâmp kakai-ĭ ᴜvâopa. Ĭm sialĭk takĭŏ kᴜs
from short broken from right level it laying. In east direction kind of
tântâm âtcᴜvĭk kontak hap tcoĭkam mamtcĭk ap imûk rsârsoa. Kotap
white measuring worm I was that class guessing to my weep. Because
sĭnyhâĭ-ikᴜĭ-itam ᴜtatᴜk amtcᴜt ki-ĭkha iᴜtcovitakatᴜk am rsârspâl
friendly felt from four times he it raise up from short
ᴜaminûk am siâmp rsᴜ-ᴜrsᴜrl ᴜvaopaʻ. Im nanûkʻ âitû takĭŏ kᴜs
it broken from right straight it laying. In north field direction kind of
wᴜkĭûm âctᴜvĭk kŏntak hap tcoĭkam mamtcĭk ap imûk rsârsoa. Kotap
reddish measuring worm I was that class guessing to my weep. Because
sĭnyhâĭ-ikᴜĭ-itam ᴜtatkʻ amtcᴜt ki-ĭkhâ iᴜtcovitakatûk am rsârspal
friendly he felt from four times he it raised from short
ᴜâminûk am siâmp ᴜkikĭâtatkʻ ᴜnatâ. Ĭm katcĭm takĭŏ kᴜs tatkʻ
it broken from right curve themselves finish. In laying direction kind of blue
tcᴜfhâ kontak hap tcoĭkam mamtcᴜk ap imûk rsârsoa. Kotap
gopher I was that class guessing to my weep. Because
sĭnyhâĭ-ikᴜĭ-itam ᴜtatkʻ ha-akĭa rsaĭ ᴜmoa-atak amtcᴜt tcivĭa. Hᴜk
friendly felt many grass killed from came. That
itcᴜwᴜlĭtkʻ hᴜkûtc ap isirsa-itcitkʻ natâ. Kᴜs kᴜk kâmalt
he raised with that to he thoroughly covered finish. Kind of good thin
tcᴜwakita ak hap tco. An wᴜkatcĭk tᴜcwᴜɪ ki-ĭk ap mo-oat.
clouds make and has failed. There behind land four to gopher hills.
Huk ihimĭtcotûk hᴜkᴜtc ap isihiarsk natâ.
That pushed with that to he covered dirt finish.

Kᴜs kᴜk kᴜfainta ak hap tco. An wᴜkûtcĭk tcᴜwᴜɟ itakĭomûk
Kind of good set make and has failed. There around dirt clean
hastcopspʻ alĭ mᴜwᴜpâtĭkitûk ĭm kamûk ĭt ᴜta ĭmᴜ tarsowa.
what thing young your likeness in hold this in here place.
Siwât mᴜhᴜtam ko-otckʻ ipᴜk ĭmᴜ wᴜtcantcᴜ. Oatcĭkʻ tân hᴜk
Flame light brand he took here lower place. Cigarette knee that
woĭ am kᴜĭ. Tak ap ko-orsk vamᴜsk am sialĭk woĭ si-ipᴜeva.
toward from stand. That to stick smoke from east toward puff.
Ta-am kᴜs tâtam ᴜtcotcua himûk sialĭk sᴜpapûk tcᴜmâ. Kᴜs tâta
Then kind of white stand went east slowly reached. Kind of white

covers the ground. Looking around the earth I selected one to take me up like a little boy and place me in the house. He placed a brand of fire down before me and a cigarette also. Lighting the cigarette he puffed smoke toward the east in a great white arch. The shadow of the arch crept across the earth beneath. A grassy carpet covers the earth. Scattering seed, he caused the corn with the large stalk, large leaf, full tassel, good ears to grow and ripen. Then he took it and stored it away. As the sun's rays extend to the plants, so our thoughts reached out to the time when we would enjoy the life-giving corn. With gladness we cooked and ate the corn and, free from hunger and want, were happy. Your worthy sons and daughters, knowing nothing of the starvation periods, have been happy. The old men and the old women will have their lives prolonged yet day after day by the possession of corn.

People must unite in desiring rain. If it rains their land shall be as a garden, and they will not be as poor as they have been.

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kikihât	ᴜvaopanûk	sialĭk	sĭpapûk	tcᴜmââ.	Wᴜtcâ	tcᴜwᴜʇ
rainbows	stretched	east	slowly	reached.	Below	land

sʻahamasma	ᴜkahimûk	sialĭk	sᴜpapûk	tcᴜmâa.	Wᴜtcâ	tcᴜwᴜʇ
beautiful	shadow goes	east	slowly	reached.	Below	land

sʻahamasama	mamûthâtʻtkʻ	ᴜtcᴜ.	Hᴜk	tam	wors	hᴜkᴜnanûkâ
beautiful	branched	placed.	That	on	grow	that different

tcoĭkam	mᴜkaiitûta.	Kᴜrsavatkʻ	vaok	tatany	hahak	skᴜk	motatûk
sort	your seeds.	Very large	stalk	wide	leaf	good	tassel

hiâsĭk	hikûm	pimokam	kai-ĭktcʻ	paĭ.	Ta-am	amᴜtco	ta-am	siâm
flowers	those	undying	grains	ripe.	Then	was made	then	good

hasitcok	pᴜk	kantcᴜ.	Kaot	taɹs	sisĭwᴜtakʻtcʻ	hᴜk	ᴜta	ap	kokokuva.
intend	take	placed.	It was	sun	rays	that	in	to	had ended.

Kotak	wᴜnatûk	am	hasĭtcok	pa-ak	wᴜtcum	kᴜpi	haskam	haĭtco
That was	together	from	intend	swallow	happy	nothing	not noticing	thing

tatam.	Kᴜs	kᴜk	mᴜ	viapokᴜ-ᴜlĭka,	skᴜk	mᴜ	tcᴜhiaka	wum
feeling.	Kind of	good	your	sons,	good	your	daughters	with

kᴜpi	haskam	haĭtco	tatam.	Kota	hᴜmakâ	vi-ĭkam	kᴜlĭmhâkam
nothing	not noticing	thing	feeling.	That	one	remnant	old man

âkʻ	ap	tcinyĭvak	wᴜtcûm	kâ-âk	hoʇony	ᴜwᴜe	nviatcʻ	kamvampʻ
old woman	to	put mouth against	inanimate	two	evenings	opposite	give sight	forward

panymût.	Hapûkhᴜms	âᴜlĭtkʻ	tatcoak	hᴜmok	âithĭ	hap	masĭn
crawling.	Perhaps will	think	desire	now	think	determining	venture

hᴜkûtʻ	tcᴜwᴜtĭka	kotc	hᴜk	nyᴜitan	natc	apahâp,	rsâsaĭkam
that	land our	we	that	try	our right	thing	discouraged

tʻtatʻkan.
ourselves feel.

GOING TO WAR

Because I was a boy I did not understand these things. When anyone was preparing food I stood with folded arms. They gave me food so hot that it burned me. I went with a hunting party. They killed a little bird and gave it to me. I thought it was good to eat, so I carried it home to my mother and threw it down before her. When she saw it she turned her back upon it and began to cry. She turned and told me about my father's death. I grieved in my heart and after a time went to consult a man of authority, to whom a boy should not have had the temerity to go. He listened to my story, approved of my plans, and told me to come at a time which he appointed. Then the people would accompany me to the enemy's country that I might see it. When we had gone to an appointed camping place we encamped and I slept well. The next day we continued to the camping place

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Konyŏ vawŏɹaps alĭk‘tc‘ ithap tcoĭkam pimatc. Hastco
Because I was young this kind not know. What thing

hatconyĭ woĭ kᴜkĭtc nyᴜ vâ-âk kâmûtc. Koma hastco stânyĭk
cooked toward standing my stomach hold. You what hot

nyᴜma konta nyᴜ papaĭtcĭtûk ho. Hastco alâ-âĭtamᴜlt ka-atc kont
me give I was me burned eat. What hunting place I

hᴜk âitk‘ iwors. Komᴜta hastco kutivĭtc mat moak nyᴜ
that after go. You what kutivite young kill me

tcultsp. Konyak skᴜk hastco mokĭk ak‘tc‘ kahap tcŏntcŏk‘tc‘
carry at hip. I was good what shoot and kill telling from bringing

ipᴜk an nyᴜ âkĭtak wᴜtcâ iwoa kota-amtcᴜm nyᴜĭtâk
fetch there me mother under to blame for knocking down then she saw

kamko-okam itanewa‘ ha-akĭa ᴜkokoi matâ. Kota hᴜpaĭ tcᴜkak
turned back sat many her cry open. That sometime then

am kookĭtûk ipᴜk in nyᴜ wᴜtcâ iwoa ithap tcoĭkam
there ended fetch in me under to blame for knocking down this kind

haĭtco has ᴜtcok‘tcĭm. Kota it imho nyᴜ ᴜta kᴜkĭva kontak pᴜk
anything making accident. That this there me in stand I was hold

iwors. Ʌ-âtam hᴜpaĭ ta wotatcᴜm kuhas ᴜlata kont hᴜk pihas
rise. People where sit important kind of regard I that no

ᴜlitak hᴜk woĭ ivapûk‘kĭ. Ithap tcoĭkam nyᴜ tatcoĭ ipᴜk
think that toward pass through. This kind me plans fetch

an wᴜtcâ iwoa. Kotaps nyᴜ hâĭ-kᴜĭ-itam ᴜtatûk an pᴜĭk
there under to blame for knocking down. He was me friendly felt there grasp

haĭtco nyĭᴜ aka. Am tcotcoĭ hᴜk sialĭ kontak am sihasiɹrsolkahĭm
thing me advice. There appoint that mornings I was there clear away with something

kot am himûk am ᴜai kont hᴜk pᴜk iwors. Himᴜk hᴜpai
that there going there reach I was that grasp rise. Going some

agreed upon and there I slept well. The next day we reached the land of the Apaches, where I was afraid. I kept my body protected with my shield and carried my club in hand. I could not rest for fear. Then I remembered how my mother had told me what my feelings would be in the enemy's country. She told me that the birds would sing differently, all nature would be strange; but she did not tell me all. This is the feeling that one experiences. The next day I reached the Apache mountain, where I felt like a drunken person from fear. I lost faith in my bow. I was frightened at sight of an old reed arrow of the Apaches. Then as I sat below the mountain I swayed from side to side looking for the enemy. Again I remembered what my mother had told me of the perils among the enemy. The next day I arose and went to the springs of the Apaches, where I saw a gourd drinking cup, with which I cleared away the surface of the water and drank. Thinking that perhaps my father had been brought to that place by the Apaches, I was alarmed and feared that I must already be in danger, because I had drunk the water belonging to the enemy. The next day

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tcᴜwᴜɿ matcolĭtûk hᴜk tam hoɿĭnyĭk woak s'aptahatam kâĭ. Kota
land appointed that over evening overthrow right feeling sleep. That

massĭ kont worsanyĭk himûk hᴜpaĭ tcᴜwᴜɿ matcolĭtûk hᴜk tam
morning I was went going some land appointed that over

hoɿĭnyĭk woak s'aptahatam kâi. Kota masĭ kont worsanyĭk
evening overthrow right feeling sleep. That morning I was went

himûk ap aĭ Â-âp tcᴜwᴜtaka hᴜk nâtakĭk katc siᴜkafwkatc'
going there reach Apache land that madness lay difficult

ka-atc. Hâkĭ' sikâlk' katc ᴜmaĭrstc' katc, os rsâpalk katc
there. Hide round lay covered lay, stick short lay

siᴜmaĭrstc katc. Âva-am a-aĭ nyᴜ iaɿ. Konya hap ĭntatam.
very covered lay. And there sway me rolling. I was with feelings.

Ahᴜ-ᴜ, ĭt âks[a] hap a-aktc' hap kaitc' hᴜk nyᴜ âkĭtak panya ĭntatam.
Yes, this is what was meant as said that me mother I was feelings.

Kota masĭ kont himûk ap aĭ Â-âp tŏaka kok hᴜk naʌamûtak
That morning I went there reach Apache mountain it that drunkenness

katc siûkakavitc katc tcotc. Kat molĭnyĭk va-apk' takrsûnyĭk
lay very resembling lay small mountain peaks stand. Bow broken reed strip

katc siᴜtcᴜtânytc tcotc. Kŏt hᴜk wᴜtcâ ap nyᴜ tarsûvak
lay very strengthen standing. It that under there me sat

âʌa-am a-ai nyᴜ iaɿ. Konya hap ĭnta'tam, ahᴜ-ᴜ, it âks
and then swaying me rolling. I was with feelings, yes, this is

hap a-aktc' hap kai-ĭtc hᴜk nyᴜ âkĭtûk panyᴜ ĭntatam. Kota masĭ
what was meant as said that me mother I was feelings. That morning

kont worsanyĭk himûk ap aĭ Â-âp rsotakĭ. Âvawoɿ nyᴜ mâ-â
I was rose going there reach Apache water. It was me hair

hĭkĭvanyĭk'tc' hᴜkatc'p' ᴜmairstc' katc kᴜs kᴜk mamathoɿ ʌpâɿak
cut out roughly that with covers lay kind of good water plants like

hᴜk hokit ap katc hᴜk nyᴜ kârsova haĭnyĭk. Kŏnta hᴜk ipûk
that beside to there lay that me skull broken. I was that take

hᴜkûtc kamikᴜfĭtckᴜʌa am vasipûk ap i. Anya hastco
with it knock down there take there drink. I was something

anhotcᴜm rsapᴜpᴜ. Kota masĭ kont worsanyĭk himûk ap aĭ
trying to grasp. That morning I was rose going there reach

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[a] It âks refers to something held in the hand or discovered to be true.

we reached a black water, where I smelled traces of the Apaches, who had washed off their paint in this water. I cried when I thought of the camp fires whose ashes now drifted to and fro on the winds. Around that spot my imagination revolved four times, like the wind twisting around an object. Wandering about I again remembered what my mother tried to tell me. This is what one feels in the land of the Apaches.

My friend Coyote went toward the east to spy upon the enemy. I relied upon him for information and assistance and put away my imaginary fears. He looked carefully about and returned to tell me that he had found the Apache fires. Then our party, with the courage of fierce predatory animals and raptorial birds, ran toward the enemy. Nothing could stop us and we swept them away with scarcely any resistance. We killed all and gathered up their property to return. My trail was down a steep declivity and I reached home, slackening speed only four times during the march.

Â-âp rsotaki. Kawot nyᴜ woĭhĭâ tcokolĭtakʻtcʻ hᴜkatcp ᴜmairstc,
Apache water. That was my face black paint at once covered,

wᴜskâ sʻmataĭmakĭ hᴜk hokĭt ap katc hᴜk nyᴜ kârsova haĭnyĭk.
all over ashes resemble that beside to there, lay that me skull broken.

Kᴜs kᴜk kâʌaʇk hao wᴜpâʇak kont hᴜk am pᴜk hᴜkatckam
Kind of good hollow cup like I was that there take with it

ikᴜfwĭtckᴜʌa am vasĭpkʻ ap i. Âva saso-ofw(u). Map kᴜ-ᴜk
it knock there take there drink. And smell. Close to standing

hᴜk hâtaĭ ap wᴜtcâ hᴜk tcᴜwᴜʇ sva-avanyĭtc katc. Âvawoʇ nyᴜ
that stone there under that earth wet lay. It was me

â-âktc hap tcoi-ĭk, an ʌᴜkatc hᴜk nyᴜ hᴜwᴜlĭk ki-ĭkhâ siûltâp
tears as it is there around that me wind four times twisting

konya hᴜk parsâ aptcĭm nyᴜ hadrsap ka-am a-aĭ himĭn naʇkĭt.
I was that front of there me stick to was swaying going to and fro.

Konya hap intatam; ahᴜ-ᴜ, ĭt âks hap akʻtcʻ hap kaĭtc hᴜk nyᴜ âkĭtak
I was with feelings; yes, this is what was meant as said that me mother

panya ĭntatam. Kaĭm sialĭk takĭŏ kus kâmakĭʻtʻ ᴜwᴜmakalt
I was feelings. Far away east direction kind of gray our friend

kotpkʻ Â-âp sʻkakĭkam kont ap imûk rsârsoa kotap sĭnyhâĭ-ikᴜĭ-itam
able Apache trailer I was there my cry he was friendly

ᴜtatûk ametcût wᴜpûk tcivĭa. Ami ᴜtcᴜwᴜlitkʻ am tcᴜ Â-âp
felt from first came. There he raised himself there saw Apache

nanta worsanyĭk wᴜkûtc pitcĭmitahimûk tcoĭkam nyᴜnarsûnahimûk
fires rose around around going appearance me look carefully

opam tcivĭak nyᴜ akĭt. Tcᴜwᴜʇâ mᴜtᴜtam o-ofĭk ta-atam ᴜwᴜpâkĭk
turn around came me tell. Ground on running birds fly it like

hᴜk nyᴜ viapâkᴜ-ᴜlakak nyᴜnyĭk tam ap ᴜiava ap piatco
that me sons jump on there alight on there nothing

tatûkitcotûkʻ ap sûtapam pᴜĭ. Wᴜkᴜtc katcĭm nanûkatcoitcikatc
easily capture there sweep clean catch. Around home occupations

si-ĭnasĭk sûpapakĭ kawolkatkʻ pᴜk opam ha-ahâk inyûoa. Kotak
all gathered slowly packed grasp turn around me around. With that

nyᴜ vâkĭta skoĭvâtam ᴜtcᴜ kont hᴜk âitûk ki-ĭk aprsorsûk
me trail steep false appearance I was that followed four incantations

ap nyᴜ tcᴜwᴜtĭka tam oapa. Hᴜkûtc am simaĭsk tcu hᴜk
there me country on brought. With it there entirely left covered that

The news of victory which I brought caused my people to rejoice with singing and dancing. There was a magician's house, enveloped in white winds and white clouds, into which we went to perform our ceremonies. The captives excited the children, who ran about bewildered.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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nyu tcuwutĭka. Âvawoɂ makai ki, stâta huwulĭkûtc si-ĭpistc
me country. It was that magician house, white wind with entirely around
tâta tcuvak katc si-ĭmaĭtconĭtc ku-uk. Kŏnt huk uta am va-aki'
to put clouds lay entirely envelope stand. I was that in there get into
Â-âp alĭ nyu pui, kot huk uta am rsârsoa. Kŏt huk â-âkûtc
Apache young me captive, it that in there cry. It that tears
stcuhutûkĭm sûka-akâl hihimûk sku-uk nyu viapâpu-ulĭka ap kuĭ,
blue curves going good me sons there drop,
sku-uk nyu tcuĭhĭyaka ap kui. S'ha-ap hapûk humrsâ ulĭtk'
good me daughters there drop. That way you you will think
tatcoa, na-ankâ tcoĭkam nyu imiki' kotc humo hap paɂûma tâ-atan
want various things me relatives we now that lazy make
huk pat rsâĭka natc apohâp takaĭhâkim kaĭtc.
that despised slave we right think disturbance said.

WAR CHIEF URGING THE PEOPLE TO GO ON THE WARPATH AGAINST THE APACHES[a]

Yes, my poor brothers-in-law; this land was covered with herbage. The mountains were covered with clouds. The sunlight was not bright and the darkness was not dense. All was rolling before our eyes. It was thought that the time had come for considering these things in council, my brothers. Then wood was gathered and a fire kindled, the flames of which burst forth, reaching to the sky and causing a portion of the earth to fold over, disclosing the under side, where a reddish mountain stood. After these things had happened the enterprise was decided upon.

Then my breast was tightened and my loins girded; my hunger was appeased; sandals with strings were made for my feet; my canteen

Ahᴜ-ᴜ,	rsâĭk	tahatam	nyᴜ	kikiû.	Kâva	hᴜmo	ĭt	ʌakta	katcĭm
Yes,	sad	feelings	me	brothers-in-law.	It was	how	this thing	spread on the ground to sit upon	laying

ha-akĭa	a-anûkatc	ᴜmaĭrstcaĭp	tcom	katc.	Tam	tâta-ak	tcotcoatc
many	feathers	with he covered	it	lay.	On	mountain	his standing

ha-akia	suvikitak	tca-ip	tcom	tcotc.	Tam	tataf	tcom	ihivathĭk
many	lets down	with	it	stands.	On	sun	it	came but

pitânûlĭktcʻ	ihi.	Tam	tcohokomolĭtatc	tcom	i-ia	vathĭk	piᴜkûtaktcʻ	i-ia.
ray not shone	came.	On	darkness his	it	came rolling	but he	no darkness	came rolling.

Tâva	ĭt	hapa	utco	moĭ	manûkâ	tcoĭkan	nyi-ĭmĭl(ĭ).	Âvaoʇ	hᴜtcᴜl	nyâ-â
It was	this	was	happened	many	different	class	my relatives.	It was	alone	me

vakomakĭtak	kŏnta	inasĭk	am	siâ-âm	nai-ĭ.	Kota	am	ᴜ-ᴜʇa	sitoahimûk
bones old	I was	gathered	there	right	kindle fire.	It was	there	within	rumbling

am	sisiʌâʇ	mᴜk	tamatcĭm	sᴜpapak(ĭ)	maxanûk	skoiʌâʇam	i-inairs.[b]
there	flames	burning	sky	slowly	open	hollow	fold.

Tᴜwoĭ	katcĭm	tcᴜwᴜʇ	maskâ	oɭ(t)	tᴜwoĭ	tcotcĭm	tâta-ak	wᴜpkiomĭtkʻ
Opposite	laying	land	to cause to bring to view	hold	opposite	standing	mountain	make red

tcotcoa	ĭtak	haptcoĭkam	tcom	nyᴜĭ.	Kotava	ĭt	hapa	ᴜtco	moĭ	nanûkâ
stands	I	that class	then	saw.	It was	this	was	happened	many	kind

tcoĭkam	nyimĭk(ĭ).	Âvaoʇ	hᴜtcᴜɭ	nyânâ-âm	kontak	ap	isitcᴜtk	ap
sort	my relatives.	It was	alone	my ribs	I was	there	very saw	there

ipûtat.	Âvaoʇ	hᴜtcᴜɭ	nyhibi	kŏnta	ivanyonûk	hᴜkatc	sĭs	iâm	hoʇa
make heart.	It was	alone	my bowels	I was	stretch	with	very	proper	across

nywo.	Kaoʇ	hᴜtcᴜɭ	nyhahap	kŏnta	hastco	skᴜ-ᴜk	hok(ĭ)	ak	pa-ak
tied.	It was	alone	my intestines	I was	what	good food	intend		swallowed

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[a] This speech is believed to be based upon an adventure in which a Pima gambled with the Apaches and lost all his property. Overcome by the passion for gambling, he wagered the life of his brother and lost. The striking figures of speech indicate the speaker's greed.

[b] Here *s* = a mere hissing.

was made ready. I went about the country, from mountain to village, beneath the sheds and trees, offering all an opportunity to join me. Returning home I thought I saw my brother when I was in a trance. I tried to grasp him and my arms embraced nothing but myself. I somehow caught in my palm what I thought to be his power; turning this over I found it to be but a creation of my imagination, and again I was disappointed. I was unkempt and rough, and my tears moistened the land.

The plan occurred to me to ask Nasia, the old woman magician, for aid. Thinking that I saw her I ran toward the eastward and finally reached her. I said "Yes, you who make the bow of the Apache like a kiâhâ and crush his arrowheads, you who paint triangles and curves on the kiâhâ bottoms with the arrow foreshafts of the Apache dipped

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ĭp skâvât. Âvaoʇ hᴜtcᴜɩ nymâ-âtkʻ ᴜlᴜtak kŏntak nymâ-â hopûtak
then full. It was alone my head skin I was my hair loose

ap isĭ kai kia-ataʇk siâm isitcᴜka. Âvaoʇ hᴜtcᴜɩ nykârsᴜva kŏnt
there very make sandal string right put up. It was alone my skull I was

hᴜtcᴜɩ nyᴜ-ût ap vaĭkĭtkʻ i ĭk sᴜnavaman nyiâk. Iworsanyĭk
alone me blood there put in drink intoxicated talk. Arose

tcᴜtcᴜwᴜʇ tcotcovĭtkʻ âĭtkʻ ikᴜxiamhĭ mamtaip iawĭs kŏntᴜk âĭtk
lands hills after slowly go ashes thrown I was after

ikᴜxiamhĭ. O-os ᴜ-ᴜktak ᴜta ikᴜxiamhĭmûk tcom nyᴜ matciamahimûkʻ
slowly go. Trees shadows in slowly go then my considering

pinakâ. Tcᴜwᴜʇ sᴜtapkʻ tam kopaɩ hᴜtcᴜɩwoa, kota ĭt kᴜ himûtam
unsuccessful. Land smooth on face down slide it was this kind of

tᴜtamai tcᴜkak amtcᴜt koewoa ihᴜtcᴜɩwoak nyparsâ kᴜ kiowoa.
going our above came there from down slide my breast stand.

Kŏnta an tcom kâmûk antaprs ᴜtcᴜɩ nykâm. Hasĭtcok pᴜk nymatkʻ
I was about try embrace I was alone me embrace. Somehow take my palm

ᴜta woak a-ai wopak tcom tcᴜtcᴜkak âva hapta nyᴜĭt hâkĭm tcoĭ-ĭk
in throw all throw then examine it was sight of disagreeable sort

kᴜs kᴜ-ᴜkᴜny rsâiktak. Woĭhya stcoktak mâ-â sikĭvânyk. Ahᴜ-ᴜ,
kind of good sorrow. Face dirty head rough. Yes,

kônyûks anytcôm sirsâĭktak taktcĭtkʻ nyᴜlĭt. Piam haĭ-ĭtco iâ-âksûn
guess me then much misery embrace thought. But here something

tampʻ ᴜolĭntcʻ kᴜs kᴜ-ᴜk rsâiktaktc amtcᴜt â-âkatc kokoiʌa sisĭʌaʇ
are on being held kind of good misery from tears down trembled

ihohotktc wᴜtcâ tcᴜwᴜʇ va-akanûk tcᴜ. Kâva ĭt hapot tcoĭ-ĭkam
descending under land damp place. It was this thing class

mᴜntatcoĭ kônta ipᴜx mᴜk sisiaatkʻ parsâ woa kᴜ Nasia âks makai.
my plan it was took far east front of throw kind of Nasia old woman magician.

Kŏntak hap tcoĭ-ĭkan mamtcᴜk hᴜk woĭ stcᴜkam taĭ-ĭwonyk ap
I was that class guessing that toward dark sat there

sᴜpapak(ĭ) tcᴜmâ-â. Anya hap kaiitam wᴜmatc nyiâk. Ahᴜ-ᴜ,
slowly covers. I was that loud with talk. Yes,

kopava apĭm olĭntc. Â-âp kat sʻiâm vapûkaʇ wᴜpâkĭt. Â-âp
you there hold. Apache bow right reed artificial likeness. Apache

o-o kop kaikᴜirsontc sʻiâm isiâmmakĭʇat. Â-âp vât kopᴜk. A-âp
arrow you crushed right put back on. Apache his at take. Apache

ᴜ-ᴜt katc sʻahamasma mo-omovĭʇtc â-âhântc hᴜkatc hᴜk ᴜkiâhâ
blood with beautiful triangles painting with that his kiâhâ

sĭsᴜvinam kᴜo(f)ᴜrsp. Â-âp ᴜ-ᴜtkatc sʻahamasma ka-akâɩ iâ-âhânû(k)
very hard more weight. Apache blood with well look curved painted

in his blood, you who twist the hair of the Apache and tie your kiâhâ with it." Thus I addressed her and she gave me a bundle of power which I grasped under my arm and ran with it to my home.

I thought of Vikârskam and prayed for his aid. When I finally reached him I said, "Yes, your house is built of Apache bows and bound with their arrows; you use his bowstrings and sinew to tie these withes. You use Apache headdresses and moccasins to cover your house. Within it you have square piles of Apache hair. At the corners of the piles cigarettes give off wreaths of smoke, resembling white, black, glittering, purple and yellow blossoms." Thus I spake and he gave me power which I carried away beneath my arm.

I thought of South Doctor and finally prayed to him. I said to him, "Yes, you who can make the Apache bow as harmless as a rainbow, his arrows like the white tasseled grass, his arrow shafts like soft down,

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ᴜkiâhâ.	Â-âp	kop	kŏp	sʻâkrsp	imulᴜtcotc	hᴜkatc	sîs	iâ-âmp	ipᴜphᴜ.
his kiâhâ.	Apache	hair	you	left	make run	with	very	right	tighten.

Sʻha-ap	anya	ikaĭtam	wᴜmatc	nyiâk	kota	hastco	skᴜ-ᴜkam	ak	sĭs
Way	I	noise	with	talk	it was	what	good	said	very

kavitcĭm	nyhᴜkrsp(ĭ)	ĭtak	siskavitcĭm	hᴜkrsk	am	tai-ĭwors.	Ap
narrow	me hugged	I that	very narrow	hugged	there	go out running.	There

kuĭrsk	tcᴜx	iahapᴜnytco.	Âva	ĭt	tam	kᴜs	tcohokom	sikâlktc	katc.
stepped	bound	here approach.	It was	this	on	kind of	darkness	round	lay.

Âva	ᴜta	sʻiâ-âmp	ᴜolĭntc	kᴜ	vidârskam	makai.	Kŏntak	hap
It was	in	right	being held	kind of	down nest	magician.	I was	that

tcoĭ-ĭkam	sᴜpapaki	tcᴜmâ-â.	Anya	hap	kai-itam	wᴜmatc	nyiâk.
class	slowly	correct.	I	that	loud[a]	with	talk.

Ahᴜ-ᴜ,	kopava	apĭm	olĭntc.	Â-âp	kat	sʻiâ-âm	sikikiâ.	Â-âp	o-o	katc
Yes,	you	there	hold.	Apache	bow	right	bend too much.	Apache	arrow	lay

kaisipirsp.	Â-âp	kia-aɹak	Â-âp	tatakatc	sîs	vinam	woɹ.	Â-âp
across bind.	Apache	bowstring	Apache	sinew	his	tighten	knot.	Apache

vanam	Â-âp	taɹârsakatc	simai-ĭtcontc	kᴜx.	Hᴜk	ᴜɹak	Â-âp	kops
headdress	Apache	sandals	with cover	stand.	That	in	Apache	hair

tcotcopolĭmp	ia-aks.	Tcotcopolĭɹ	ap	tcotc	â-âvaptck(ĭ)	tatantc	hᴜtcᴜɹ
squarely	piles.	Made corners	there	stands	cigarettes	knees	alone

kodrsantc	kᴜ	nanûkâ	masma	ᴜhiasĭtahĭm.	Stâtam	ᴜhiasĭtahĭm
smoking	kind of	different	colors	blossoms.	White	blossoms

stcotckom	ᴜhiâsĭtahĭm	sᴜnanafkĭm	ᴜhiâsĭtahĭm	sᴜpitᴜmᴜkĭm
black	blossoms	glittering	blossoms	dirty

ᴜhiâsĭtahĭm	sʻoa-ama	ᴜhiâsĭtahĭm.	Sʻha-ap	anyaĭ	kaiitam	wᴜmatc
blossoms	yellow	blossoms.	Way	I	noise	with

nyiâk.	Kŏta	hastco	skᴜ-ᴜkam	ak	sĭskavĭtcĭm	nyhᴜkrsp(ĭ)	kŏntûk
talk.	It was	what	good	tell	very narrow	me hugged	I was

sĭskavĭtcĭm	hᴜkrskʻ	am	tai-ĭwonyûk	kaiĭrsp	ĭnataki.	In	kᴜ	Vakolo
very narrow	hugged	there	go out running	straddle	came.	In	kind of	South

Makai	kŏntak	hap	tcoĭ-ĭkam	sᴜpakak(ĭ)	tcᴜmâ-âk	anya	hap	kai-itam
Doctor	I was	that	class	slowly	covered	I	that	loud

wᴜmatc	nyiâk.	Ahᴜ-ᴜ,	kopâʌa	apĭm	olĭny.	Â-âp	kat	kopa	kᴜs
with	talk.	Yes,	you	there	hold.	Apache	bow	you	kind of

kᴜ-ᴜk	kiâhâɹ	wᴜpâkĭt.	Â-âp	o-o	kopa	kᴜs	stâta	moɹatkam	wᴜpâkĭt.
good	rainbow	liken.	Apache	arrow	you	kind of	white	tassel	liken.

Â-âp	vât	kopa	kᴜs	kᴜ-ᴜk	vik(ĭ)	wᴜpâkĭt.	Â-âp	ors	kopaprs	pĭt
Apache	arrow-shaft	you	kind of	good	down	liken.	Apache	arrow-head	you make	mud

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[a] In this manner or in this wise, what was said or how the voice is modulated.

his arrowheads like thin dry mud, his arrow poison like water fern upon the pools, his hair like rain clouds."

Thus I spake, and he gave me power which I grasped under my arm and journeyed westward with four slackenings of speed. The home magician gave me a seat of honor. The cigarette smoked, and I took it and, drawing in a cloud of smoke, I prayed to Old Woman Magician, saying, "Yes, you make the Apache bow like a game ring; you crush his arrow shafts and make headbands of them; you split his arrow foreshafts, color them with Apache blood and make game sticks of them; his arrowheads you make like pottery paddles; you make a girdle of Apache hair." Thus I spake and he gave me his power, which I caught under my arm and ran home, with four slackenings of speed. The home magician gave me a seat of honor. The cigarette smoked, and I took it and, drawing in a cloud of smoke, breathed it forth in the direction of the enemy. The power grew and shone on

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kâmaɩk wᴜpâkĭt. Â-âp hinatc kopaprs kᴜs kᴜ-ᴜk mamathâʇ wᴜpâkĭt.
thin liken. Apache arrow poison you make kind of good water plant liken.

A-âp kop kopa siâ-âm vi-ĭtcwoɩ wᴜpâkĭt. Sʻha-ap anyaĭ kai-itam
Apache hair you right (?) liken. Way I loud

wᴜmatc nyiâk kota hastco skᴜ-ᴜkam ak siskavĭtcĭm nyhᴜkrsp(ĭ)
with talk it was what good told very narrow me hugged

kŏntak sĭskavĭtcĭm hukrsk am taĭwonyûk am hotĭnyĭk woĭ ki-ĭkap
I was narrow hugged there go out running there west toward four

rsârs kᴜ Aks Makai supapak(ĭ) tcᴜmâ-âk anya hap kai-itam wᴜmatc
renewals kind of Old Woman Magician slowly covered I that loud with

nyiâk. Ahᴜ-ᴜ, kopova apĭm olĭny. Â-âp kat sʻiâ-âm haxoatc s iâ-âm
talk. Yes, you there hold. Apache bow right make a ring right

mᴜlĭtcĭtakŭtʻ wᴜpâkĭt. Â-âp o-o kop ki-ĭrsonytc ᴜkoawᴜtcâ sikikoat.
runner liken. Apache arrow you crush his forehead below very circle.

Â-âp vât kop taprsatc Â-âp ᴜ-ᴜtkatc paprsâ iwᴜpᴜkântc sʻiâ-âm
Apache arrow foreshaft you split Apache blood with in front of redden right

kâ-âmhairsakot wᴜpâkĭt. Â-âp ors kopa kᴜs kᴜ-ᴜk ha-atakŏt
a game like. Apache arrow you head kind of good instrument used for pottery paddle

wᴜpâkĭt. Â-âp kop kopa sʻiâ-âm isikisa-a. Sʻha-ap nyaĭ kai-iam
liken. Apache hair you right bark girdle. Way I loud

wᴜmatc nyiâk. Kaoʇ ᴜwᴜ-ᴜwᴜe kokokam kŏta pinyhoʌĭtct
with talk. It was facing points it was not me prevent

sĭskavĭtcĭm nyhᴜkrsp(ĭ) kŏntak sĭskavĭtcĭm hᴜkrsk am tai-ĭwonyuk
very narrow me hugged I was very narrow hugged there go out running

am wᴜtcom ki-ĭk ap rsârsk makai nata tcᴜmûk hokĭt an takûtâ.
there to four there renewals magician fire covered edges there release.

Smakaitkam â-âtam sivaksitkʻ tam tarsᴜwoa. Avaoʇ makai oatckʻ
Expert Magician people place prepared with something spread to sit on on sitting. It was magician cigarette

tântc hᴜtcᴜɩ koʇrsanyĭtc kᴜk. Kŏntak ap sihâʌâk am nyâpûtak
knee alone smoking stand. I was there inhale there my enemy

woĭ siʌostanûk taihiwoa. Kŏta am kᴜs tâtam ᴜtcotcoahĭmûk ap
toward puffed sat. It was there kind of white erected there

and on until it slowly disclosed the enemy. The Pima magician desired that the earth move, the trees take on their leaves, the land softened and improved, that all be straightened and made correct. The place was one where food was increased and they were gathered about it. Their springs were made larger and they were gathered about them. Their game was gathered together. Some of the enemy were in the west and they said, "We know that harm may come to us if we go to that place, but we will not heed our own misgivings." They started on their journey and camped on the way. In the morning they arose and continued, reaching their friends' camp during the day, where they saluted them. In the distant east were other enemies who heard that their friends were gathering. When they heard of it they said, "We know that harm may come of it if we go to that place,

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sᴜpapak(ĭ) tcᴜmâ-âk nyuâpûta. Tcᴜwᴜɿ hokĭt ap sikaɿ ihi os ap
slowly covered me enemy. Land edge there around came tree there

kᴜ-ᴜkam shahaktcotk' wᴜtcâ tcᴜwᴜɿ mâikatk' s'aptahatcotk'
stand select a tree with many leaves under land softened satisfied

rsᴜlᴜtcotk' woĭtcotk' ivantckᴜwoak hᴜk tam ap taktâ. Âvak
straight toward jerked that on there release. It was

hastco kai-ikam matcŏm sĭstaɿanyĭm katc ᴜ-ᴜlĭt kŏnt hᴜk tam ap
what plants with seed considered very wide lay thought I was on there

sihᴜmap ioɿ. Rsârsânûkam rsorsokia tcum sĭstatanyĭm wᴜtck' ᴜ-ᴜlĭt
together hold. Springs waters then very wide lay he thought

kŏnt hᴜk tam ap sihᴜmap ioɿ. Hastco âimᴜtᴜtam matcŏm
I was that on there together hold. What walking considered

sĭstatanyĭm âimᴜlĭk ᴜ-ᴜlit kŏnt hᴜk tam ap sihᴜmap ioɿ. Kŏta am
very wide haunts thought I was that on there together hold. It was there

tcŏm ka hotĭnyĭk takĭŏ takam kᴜs mas sᴜnyâpûta. Ωmokikatc ot
then here west toward sitting kind of kindly appearance me enemy. His dead he

pik ᴜ-ᴜlĭttamtc am tcŏm kaiâk pi-ĭnakâk worsanyk himûk hᴜpai
like he thought there then heard impossible arose go somewhere

tcᴜwᴜɿ matcolĭtk' tam kᴜrsk kâĭ. Imasĭ kot worsanûĭk himûk tataf
land considered carefully on fall sleep. Next morning he arose go sun

hᴜpai tcok tciviak skai-ĭtamp ᴜimû. Âva kamᴜk sialiĭtk ap uolĭntc
somewhere there arrive very loud (?). It was distant east there being held

kᴜs mas sᴜnyâɿûta. Ωmokikatc ot pik ᴜ-ᴜlĭttamtc am tcŏm kaiâk
kind of friendly appearance me enemy. His dead he like it he thought there then heard

pi-ĭnakâk worsanyĭk himûk hᴜpai tcᴜwᴜɿ matcolĭtk' tam kursk kâi.
impossible arose go somewhere land considered carefully on fall sleep.

Imasĭ kŏt worsanyĭk himûk tataf hᴜpai tcok tciviak skai-ĭtamp ᴜimû.
Next morning he arose went sun somewhere where came very loud (?).

Âvaoɿ kᴜ tâhâkiho koĭ-ĭrsâm kᴜtars sisi(f)takatc no-omovĭtc pᴜm
It was kind of cochineal dye kind of sun rays headdress triangles he

â-âĭ kak sivantckᴜwomtc hᴜkatc sisiâmp ᴜtcᴜtcᴜhitc katc. Kota
figured that jerked with right it covered lay. It was

ᴜta hᴜx isikuĭrsk kᴜxiwoak nyᴜ viapa kᴜ-ᴜlᴜka. Tcᴜwᴜɿû
in already firmly stepped stand me boy reared. Land

mᴜtᴜtam, o-ofĭk ta-atam ᴜwᴜpâkĭtk' nyᴜnyĭk tam ap ᴜiwoak ap
running birds flying liken fly on there alighted there

but we must go." They started on their journey and camped once before arriving and saluting their friends. They took sun's rays and painted triangles on their blankets.

While this was happening among them my young men were preparing to fight. They rushed upon them like flying birds and swept them from the earth. Starting out upon my trail I reached the first water, whence I sent my swiftest young men to carry the message of victory to the old people at home. Before the Magician's door the earth was swept, and there my young men and women danced with headdresses and flowers on their heads. The wind arose and, cutting off these ornaments, carried them to the sky and hung them there. The rain fell upon the high places, the clouds enveloped the mountains, the torrents descended upon the springs and fell upon the trees.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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pia-atco tatkitcotkʻ ap sᴜtapam pᴜĭ. Tait nyᴜ vâkĭta skoeʌâɿam
nothing wrestle there smooth take. That this me trail hollowed

ᴜtcᴜ kŏntûk âĭtkʻ am ki-ĭkap rsârs. Ḥokĭtkâ rsotakĭ tam si
laid I was after there four renewals. Edge water on very

hᴜmapt ol(d). Amtcᴜt mamtcᴜk am tcotcoaa kᴜs stco-otcoaatcmakam
one make. There from guess there stand kind of swiftest

nyᴜ vipiâpka. Kŏta ki-ĭkap rsârsk mᴜlifkai-ĭ kai-ĭtc kᴜlivi-ĭkam
me boy. It was four times renewals came running notify old man remain

âks vi-ĭkam. Âva am makai kitcĭk amᴜk tcᴜwᴜɿ tcoĭ-ĭstc katc.
old woman remain. It was there magician door there land powdered lay.

Kotak tam mᴜmᴜtak tcitcivi kᴜs kᴜ-ᴜk nyᴜ viapâkᴜ-ᴜlka kᴜs
It was on run play kind of good me boy reared kind of

kᴜ-ᴜk nyᴜ tcᴜhyaka wᴜm mawârsk tam mᴜmᴜtak tcitcivi. Kᴜs
good me daughter with clasping hands on run play. Kind of

kᴜ-ᴜk nyᴜ viapâkᴜ-ᴜlka kᴜs kᴜ-ᴜk paihiwoatc siɿtat kᴜs kᴜ-ᴜk
good me boy reared kind of good tail touch kind of good

nyᴜ tcᴜnhyaka kᴜs kᴜ-ᴜk tâɿrsak(ĭ) ᴜkoa wᴜtca kikoatkʻ wᴜm
me daughter kind of good foam her forehead under crown with

mawarsk tam mᴜmᴜtak tcitcivi. Kŏtak hᴜwᴜɿkatc am sivanyᴜkumiak
clasp hands on run play. It was his wind there broken

tamatcĭm parsâ pia-atcokam an hahaɿrs. Amtcᴜt ko-okoewa si-ĭsiʌâɿ
spy near by nothing there sticks. There from down flames

ihohotkʻ kᴜvipkam sisiatcotcokam tcᴜtcᴜwᴜɿ tco-otcovĭtkʻ tam am
descended surviving powerful magicians lands hills on there

kokokoa. Amtcᴜt ko-okoewa si-ĭsĭʌâɿ ihohotkʻ kᴜvipkam
touches. There from down flames descended surviving

sisiatcotcokam tâta-ak kokok ap rsarsai-ĭwa. Amtcᴜt ko-okoewa
powerful magicians mountains peaks there hang. There from down

si-ĭsiʌât ihohotkʻ kᴜvipkam sisiatcotcokam rsârsânûkam rsorsok(ĭ)
flames descended surviving powerful magicians springs waters

vᴜfᴜtcĭm tam kokokoa. Amtcᴜt ko-okoewa si-ĭsiʌâɿ ihohotk
laying on touched. There from down flames descended

kᴜvipkam sisiatcotcokam o-os kokok ap rsarsai-ĭwa. Sʻha-ap hap
surviving powerful magician trees tops there hang. Way that

hᴜmsâ ᴜlĭtkʻ tatcoa nanûkâ tcoi-ĭkam inyi-ĭmĭk(ĭ) kotc hᴜmo hap
you think plan different sorts my relatives we now that

paɿma tâta hᴜk paɿ rsâĭka natc apâhâpta kaihâkĭm kaĭtc.
lazy make that bad slave way right noise said.

FIRST NIGHT ON THE WARPATH, FIRST SPEECH

We have come thus far, my brothers. We have already laid our plans. With magic power the trail is made easy, bordered with flowers, grass, and trees. The enemy saw the apparent bounty of nature and assembled, laughing, to gather the seeds and plants. It was the power of the distant magician which made the enemy enjoy his fancied prosperity. In the center of our council ground the fire burned and, lighting a cigarette, I puffed smoke toward the east. Slowly a vision arose before me, a white cane before a whitish house. I grasped the cane and thrust it into the corner of the house and there came forth a kind of white water. Afterward there came forth a kind of white dragon flies, which circled about four times before they sank. In the south stood a blue house with a blue cane before it. Thrusting

Iat tăva tcᴜtcka nanûkâ tcoĭ-ĭkam nyi-ĭmik(ĭ). Hᴜk(ĭ) attavaĭ natâk
Here we came various classes my relatives. Already we finished

hai-ĭtcot aka. Hᴜk(ĭ) isĭvakĭtkʽ tcᴜ. Konta ĭm sia-lĭk takĭŏ kᴜs tâtam
something tell. Already planned trail placed. I was in east direction kind of shining

hiasĭtkʽ am nyᴜ ʌâkĭta hokĭt am takĭtâ. Kota am nyᴜ ʌâkĭta âĭtk
artificial flower there my trail edge there dropped. I was there my trail after

kᴜ nanûkâ masma ᴜhiasĭtahĭmûk ap katcĭm tcᴜwᴜɹᴜ sᴜpapaki tcᴜmâ-â.
kind of different appearance like a wave flowers came there laying land slowly cover.

Kot ap katcĭm tcᴜwᴜɹᴜ kᴜnanûkâ masma hiâ. Ap kᴜkam os
That there laying land kind of various kinds full-blown flowers. There standing tree

kᴜnanankâ tcoi-ĭkam hiâ. Kota am tcᴜm nyᴜĭ kᴜny âpûtak hastco
various classes full-blown flowers. I was there then see my enemy what

skᴜ-ᴜkam ᴜɹ(d)ĭtkʽ am ᴜta tcorsal ihᴜhᴜmihâ.[a] Kaot mᴜk mamakai
good thought there in slowly he laughed. It was far magicians

tadrsa pamûtaktcʽ sʽha-apai ᴜtcoktcʽ. Âva ĭm tcᴜwᴜɹ sʽᴜtafĭtcotcʽ
placed unite correct result. It was in land mark center

kᴜtânɹam hâtai tᴜnata katc. Hᴜk woĭ am kᴜkᴜk oatck(ĭ) tantc hᴜtcᴜɹ
kind of white stone our fire lay. That toward there standing cigarette knee itself

koɹrsantc kᴜk kontak ap sihâvâk am sia-alĭk woĭ si-ĭphᴜewoa. Kota
smokes stand I was there inhale there east toward exhale. I was

am kᴜs tâtam ᴜtcotcoahĭmûk sialĭk sᴜpapak(ĭ) tcᴜmâ-â. Âva apa kᴜk
there kind of white stand east slowly cover. It was there stand

kᴜtânɹâm va-akĭtcᴜk parsa ap kᴜx kᴜtânɹam tciâĭkot. Kontak ipûk
whitish house before there stand whitish cane. I was grasp

hᴜkatc ap itcoɹkʽ ap sitcoa-akat. Kota ap nyᴜiâpă kᴜs tâta rsotak(ĭ).
with there made corner there stick. I was there came out kind of white water.

Hᴜk âĭtkʽ ap nyᴜĭapa kᴜs tâta vaktcᴜtcᴜɹhâpĭ. Am ki-ĭkhâ si-ĭskat
That after there came out kind of white dragon flies. There four times around

hihimûk am koavĭt tcotcp(ĭ). Ĭm katcĭm takĭŏ kᴜs tatk(ĭ) va-akĭ kᴜx
going there down sink. In laying direction kind of blue house stand

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[a] A "half laugh; more than a smile and less than a hearty laugh."

the cane into a corner there came out a blue water and then blue dragon flies, which flew about four times and then went back. In the west stood a black house with a black cane before it. This I thrust into a corner and there came forth a black water followed by black dragon flies, which flew around four times and then sank down. In the north stood a yellow house with a yellow cane before it, which I took and thrust into the corner. There came forth yellow water followed by yellow dragon flies, which circled about four times and then sank down.

On the mountain tops was a yellow spider magician, upon whom I called for help. He went to the enemy, darkened their hearts, tied their hands and their bows, and made them grow weak as women. Then he pushed us on to destroy the enemy. We rushed upon the

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tcᴜk parsâ ap kᴜx kᴜs tatk(ĭ) tciâĭkot. Kontak ipᴜk hᴜkatc ap
in front stand kind of blue cane. I was grasp with there

itcoɹkʻ ap sitcoa-akat. Kota ap nyᴜiâpa kᴜs tatk(ĭ) rsotakʻ kᴜk âĭtkʻ
made corner there stick. I was there came out kind of blue water that after

ap nyᴜiâpa kᴜs tatk(ĭ) vaktcᴜtcᴜɹhâp(ĭ). Am ki-ĭkhâ si-ĭskâl hihimûk
there came out kind of blue dragon flies. There four times around going

am koavĭt tcotcp(ĭ). Ĭm hoɹĭnyĭk takĭŏ kᴜs tcok va-akĭ kᴜk tcᴜk
there down sink. In sunset direction kind of black house stands in

parsâ-âp kᴜx kᴜs tcok tciâĭkot. Kontak ipᴜk hᴜkatc ap itcoɹkʻ ap
front of there stands kind of black cane. I was grasp with there made corner there

sitcoa-akat. Kota ap nyᴜiâpa kᴜs tcotckʻ rsotakʻ kᴜk âĭtkʻ ap nyᴜiâpă
stick. I was there came out kind of black water that after there came out

kᴜs tcotckʻ vaktcᴜtcᴜɹhâpĭ. Am ki-ĭkhâ si-ĭskâl hihimûk am koavĭt
kind of black dragon flies. There four times around going there down

tcotcp(ĭ). Ĭm nanûk(ĭ) âĭt takĭŏ kᴜs oam va-akĭ kᴜx tcᴜk parsâ-âp
sink. In north field direction kind of yellow house stands front

kᴜx kᴜs oam tciâĭkot. Kontak ipᴜk hᴜkatc ap itcoɹkʻ ap sitcoa-akat.
stands kind of yellow cane. I was grasp with there made corner there stick.

Kota ap nyᴜiâpa kᴜs oa-am rsotakʻ kᴜk âĭtkʻ ap nyᴜiâpa kᴜs oa-am
I was there came out kind of yellow water that after there came out kind of yellow

vaktcᴜtcᴜɹhâp(ĭ). Am ki-ĭkhâ si-ĭskâl hihimûk am koavĭt tcotck(ĭ).
dragon flies. There four times around going there down sink.

Âvak âtûk ap ᴜolĭntcʻ kᴜs oam tâkûtât makai. Kontak hap tcoi-ĭkam
It was near there being held kind of yellow spider magician. I was that class of

mamûtcᴜk ap imûk rsârsoa tap sĭnyhâĭ-ikᴜĭ-itam ᴜtatkʻ amtcᴜt ki-ĭkhâ
guess there address cry he friendly felt from four times

skawoɹ tahiwoak ap sᴜpapak(ĭ) tcᴜma-a kᴜny â-âpûta. Hᴜx ipimaskâ
crouch set there slowly cover my enemies. Already not visible

ipûtatc kakhai wopotkʻ nânâvĭtc kakhai wopotkʻ kat kiattatc kakhai
his soul crossed tied his hands crossed tied bow string crossed

wopotkʻ ataprs hastco pat ʌᴜpâtk ap woa. Hᴜk âĭtkʻ inyoĭhai kont
tied he made what bad like there throw. That after me push I was

hᴜk âĭtkʻ ita-ak ap kᴜrsk ap pia-atco tatkitcotkʻ ap sᴜtapam pᴜi.
that after jumped there fall there nothing wrestle there smooth take.

An wᴜkatc katcĭm nanûkâ tcoi-ĭtckatc si-inasĭk sᴜpapak kaʌoɹkatkʻ
About around laying various belongings gathered slowly grouped

Apaches and killed them without difficulty. With gladness in my heart I gathered the evidences of my victory and turned toward home.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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pᴜk opam ha-ahâkinyûwoak nytcᴜwᴜɹᴜka tam oa-apa. Hᴜk hᴜkatc
take homeward face turned my land on brought. That with
am simai-ĭrsk tcᴜk nytcᴜwᴜɹᴜka. Sʻha-ap hap hᴜmsâ ulĭtkʻ tatcoa
there covered placed my land. That way that you thought desired
kotc hᴜmo hap padma tâtanûk pat rsâika natc apahâpta kai-ihâkĭm
we now that lazy made bad slave way right noise
kai-itc.
said.

FIRST NIGHT ON THE WARPATH, SECOND SPEECH

We have come thus far, my brothers. I prayed to the Ocean, to the distant Magicians, and to Down Roll[a] to grant me power. Sun extended his power to me as a descending trail along which the various villages gathered with greetings to each other. A gray headdress was placed upon me. A blue haze enveloped and concealed me as in a garment; in this I was borne along.

I called upon Yellow Raven, who came gladly to my aid. Four times he with crackling gashed the land. Drawing blood from the enemy he sprinkled it in drops upon the land.

On the mountain top was Yellow Spider Magician upon whom I

Iat tava tcᴜtcka nanûkâ tcoi-ĭkam nyi-imĭk(ĭ). Konya vaprs
Here we came various classes my relatives. I was there

matai-ĭtc ᴜta kopaɪ katc mᴜk vavanyĭm imĭtc rsoak. Mᴜk mamakai
ashes in face down lay far extending my cry. Far magicians
lying

tadrsa pamûtak imĭtc rsoak. Vik Iaɪ(d) Makai imĭtc rsoak. Tâva
placed unite my cry. Down Roll Magician my cry. It was

kᴜ vi-ĭtckŭt itcᴜrsatk' ᴜᴧâkĭta skoeᴧâʇam itcᴜ. Kotᴜk âĭtk' am
kind of deer ascend his trail down placed. He then after there

ᴜiatcᴜk tcᴜwᴜʇâ mᴜtᴜtamûk skai-itamp ᴜim.[b] Paĭtcp' ᴜiatcᴜk o-ofĭk
grouped land running loud naming. Further grouped birds

ta-atamûk' skai-itamp ᴜĭm. Am paĭtcp ᴜiatcᴜk tcᴜwᴜʇâ mᴜtᴜtamûk
flying loud naming. There further grouped land running

skai-itamp ᴜim. Paĭtcp' ᴜiatcᴜk o-ofĭk ta-atamûk' skai-ĭtamp ᴜĭm.
loud naming. Further grouped birds flying loud naming.

Vatai-ip ᴜptcᴜrsatck' kᴜs kâmak(ĭ) ᴜsiᴧᴜta ihodonyĭtk hᴜkatc
They were rising kind of gray head dress bring down with

sikopaɪ pᴜny atc. Vatai-ip ᴜptcᴜrsatck' kᴜs tcᴜtak(ĭ) ᴜkâmhaiᴧakĭta
face down myself put around They were rising kind of blue hazy
throw neck.

ihodonyĭtk ᴜta pimaskâ myolĭnûk ĭnyû pᴜpᴜhĭ. Âva ĭt tam kᴜs
bring down in invisible me held me carry. It was this top kind of

oam haᴧanta kontak hap tcoĭ-ĭkam mamûtcᴜk ap imûk rsûrsoa kotap
yellow raven magic I was that sort of guess there naming cry it was

sĭnyhâĭ-ikuĭ-itam ᴜtatk' ki-ĭkhâ am ᴜta sikâkâfk ihodonykᴜk
he me friendly felt four times there in crackling bring down

tcᴜwᴜʇ an katcĭm kakhai sikᴜofdrs. Hᴜmatckam ap âĭmᴜtᴜtam
land about laying crossed gashed. People there moving

hᴜk ipimaskâ ᴜ-ᴜʇ itcᴜrsᴜtctk' hâhâtai tatᴜʇam s'ahamasûma
that invisible blood bring up stones setting fine appearance

isipanymat. Hᴜk âtûk' ap ᴜolintc kᴜs oam tâkûtât makai. Kontak
fall in drops. That side of there he stays kind of Yellow Spider Magician. I was

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[a] Living in the ruin at Tempe.

[b] Imitc, past tense; ᴜim, present. Both convey the meaning of addressing by naming speaker's relationship and person addressed.

called for help. He went to the enemy, darkened their hearts, tied their hands and their bows, made them grow weak as women. Then he pushed us on to destroy the enemy. We rushed upon the Apaches and killed them without difficulty. With gladness in my heart I gathered the evidences of my victory and turned toward home. There I left my firebrands, and I left my knife that the enemy should know that destruction was impending. The sharp stone was left there with which to cut his hair. The land thundered, the darkness trembled, the mountain roared, the trees waved; it was difficult for me to remain under such conditions. One of the enemy came running to that place. He slept a part of the night; but at length fled in terror with a light to seek a hiding place in the rocks.

In the evening Blue Bird sang, because he was glad. Shaking his feathers he transformed the land into a habitable world again, as smooth as the moss under the bushes. In the evening Yellow Bird in the gladness of his heart sang, shaking his yellow feathers.[a] Mountain

hap tcoĭ-ĭkam mamûcᴜk ap imûk rsârsoa tap sĭnyhâĭ-ikᴜĭ-itam
that sort of guess there naming cry he me friendly

ᴜtatkʻ amtcᴜt ki-ĭkhâ skaʌoɩ tahiwoak ap sᴜpapak(ĭ) tcᴜmâ-â kᴜny
felt from four times crouch set there slowly arrive my

â-apûta. Hᴜl ipimaskâ ipᴜtatc kakhai wopotkʻ nânâvĭtc kakhai
enemy. Already invisible soul crossed tied hands his crossed

wopotk kat kiatûtatc kakhai wopotkʻ ataprs hastco pat ʌᴜpâtk ap
tied bow string crossed tied he made what bad like there

woa. Huk âĭtkʻ inyoĭhai kont hᴜk âĭtkʻ ita-ak ap kᴜrsk ap
throw. That after me push I was that after fly there fall there

pia-atco tatkitcotk ap sᴜtapam pᴜĭ. An wᴜkatc katcĭm nanûkâ
nothing wrestle there clean catch. About around laying different

tcoi-ĭtckatc si-ĭnasĭk sᴜpapak kaʌoɩkatkʻ pᴜk opam ha-ahâk ĭnyᴜwoa.
occupations gathered slowly grouped catch turn face me home.

Hᴜk tam ap takᴜtâx nyᴜ kotck(ĭ) vi-ĭtak, tafkoan smo-okŭk tam
That top there release my brand remaining. flint sharp on

ap takûtâk hᴜkatcûk ᴜkikiat hoɿaʌâkihâk ak hap tco. Hᴜkatcûk
there release with abandoned disturb told that made. With

ᴜkop hixiʌânhâk ak hap tcok hᴜk tam ap takûtâ. Kotak hᴜkatcûk
hair cut roughly told that made that on there release. It was with it

tcᴜwᴜɿ am ᴜta sipᴜpᴜtkʻ ᴜtcᴜ. Stcohokmom am ᴜta sikikifk
land there in roar lay. Darkness there in tremble

ᴜtcᴜ. Tâta-ak tcotcĭm am ᴜta sirsarsafk ᴜtcotcoa o-os tcotcĭm
lay. Mountains stand there in echoed stands trees standing

am ᴜta simokᴜofk ᴜtcotcoa-akᴜk tam pita hodontam ᴜtco. Kota
there in waved somebody placed in a standing position on not camping place make. It was

hᴜmakâ vi-ĭkam nyᴜâpûta hᴜpaitcᴜt mᴜtatc hᴜk tam kᴜrsk tcum
one remaining me enemy wherefrom running that on fall then

kârsk hᴜ-ᴜs tcohok ᴜta pi-inakak kotkʻ hastcoi-ĭkam kaʌaɩkʻ ap
sleep night part of night in can not stand fire what sort of hollow there

itcᴜm vakiamhĭ. Kota hodonûk hᴜʌatcot-makai sʻhᴜx ᴜtatkʻ kox.
he enter. It was evening Blue Bird Magician glad filled sing.

Kus tcᴜhᴜtak(ĭ) ᴜwâpâ ikik(ĭ). Kotak hᴜkatcûk tcûwᴜɿ sʻahamasma
Kind of blue his feathers shake. It was with it land fine appearance

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[a] The yellow flowers that color the mountains.

tucked these feathers under his belt to improve his appearance. In the evening glad Mocking Bird[a] sang and shook his white feathers which made white the earth.[b]

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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mamathâtkʻ ᴜtcᴜ. Kota hodonûk vatcokok makai sʻhᴜx ᴜtatkʻ kox
water plants lay. It was evening Yellowish Magician glad felt sing
kᴜs oa-am ᴜwapâ ikikĭ. Kotak hᴜxatcûk tâta-ak tcotcĭm sʻahamasma
kind of yellow his feathers shake. It was with it mountain stand fine appearance
sʻoa-am hihifᴜrspatakûtc tcotc. Kota hodonûk rsok makai sʻhᴜx
yellow tuck under stand. It was evening Mocking Bird Magician glad
ᴜtatkʻ kox kᴜs tata ᴜwâpâ ikikĭ. Kotak hᴜxatcûk tcᴜwᴜɿ wᴜskâ
felt sing kind of white his feathers shake. It was with it land all over
tânâtkʻ ᴜtcᴜ. Sʻha-ap hap hᴜmsâ ulĭtkʻ tatcoa kotc hᴜmo hap paɿma
white lay. Way that you thought desire way now that lazy
tâtanûk pat rsâĭka natc apahâpta kaihâkĭm kai-ĭtc.
made bad slave way proper noise set.

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[a] People.

[b] With sunshine.

THE WARPATH, FIRST SPEECH

We have come thus far, my brothers. I went from village to village, telling you to be ready. You came to our village and ate our humble fare and drank from our ollas. As the blue shadows of evening began to fall we gathered in a circle and neglected our usual duties. The next day at nightfall we again gathered and repeated the ceremonies of the first evening.

To-night our medicine-man shall render the darkness yellow and gray, so that we may become invisible to our enemies. He examines his equipment, his shield and club, his sandal strings and the netting of his gourd canteen are tightened, his headdress is moistened and shaped, his black paint is renewed that he may be properly painted

Iatʻ tava tcᴜtcka nanûkâ tcoĭ-ĭkam nyimĭkĭ. Sʻha-ap ant, hᴜms,
Here place we various classes relatives. That I, yes,
itâta, os nyᴜ molᴜna wᴜsk ap iwoetahĭ ka-am smatcʻ âit himûk am
do tree me broken all there distribute there know after going there
ᴜtcᴜmâ-âk himûk am ᴜtcᴜmâ-â. Kota hᴜpaitcᴜt mᴜɟᴜtam nyimĭkĭ
arrive going there arrive. It was where from running relatives
atavaĭ tcivĭa. Âvaprskam katc hᴜk hastcony pat hohokĭ katc
had came. He was lay that what my bad food lay
ᴜkᴜkosĭt. Rsotakĭ nyᴜ vasĭpĭtc ĭp ᴜvavĭnyĭt. Kota imasĭ, kota
he eats. Water me take with he quenched. It was morning, it was
itany ipᴜm hᴜtcᴜlᴜwa kᴜs tcᴜtakĭ nyhoɟĭnyĭk kᴜs tcᴜtakĭ nyhakoata
now you slide kind of blue me evening kind of blue me ring
kontak hap tcoĭ-ĭkam takutâkʻ hᴜk ᴜta am sʻiâm vakĭtkʻ tarsᴜwa.
with that that sort of release that in there right enter placed.
Kota imasĭ kota itany ipûm hᴜtcᴜlᴜwa kᴜs tcᴜtakĭ nyhoɟĭnyĭk
It was morning it was now you slide kind of blue evening
kᴜs tcᴜtakĭ nyhaxoata kontak hap tcoĭ-ĭkam takutâkʻ huk ᴜta am
kind of blue me ring with it that sort of release that in there
sʻiâm vakĭtkʻ tarsᴜwa. Kota-ama pi-ipᴜk nyᴜnyâ konta iworsanyĭk
right enter placed. It was the in breathless silent I was arose
tcᴜwᴜɟ tciakâsĭk sikᴜĭrsk kᴜkiwa. Kota ama makai tcokakĭ ikᴜĭ
land rock shelter stepped stood. It was then magician darkness fell
ᴜhokĭt an oama ᴜhokĭt an m'ata[a] takʻ si-ivantckᴜwakʻ hᴜkatc sĭs
side by side there yellow side by side there ashy that jerk with very
iâ-âmp maĭ-ĭrsk tcᴜ. Anya hᴜk wᴜkatc am taktcʻ amhᴜnyᴜwă.
good covered placed. I was that around there sitting preparing.
Nyᴜ kaʌat masĭt ors rsâpatkʻ nyᴜ wᴜntahĭm. Nyᴜ kaĭkĭa
Me shield renew stick short me together. Me sandal
sivinukutcot nyᴜ vakâ sisûvinam pihiwûk. Nyᴜ sivᴜta sihiavtckʻ
strings tighten me gourd tightening envelope. Me headdress soften
woehyâ nytcokolĭtc ap ᴜta ip sĭntatak, hᴜk wᴜkatc amûtaktcʻ
face me black paint there in with spread, that around sitting

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[a] A guttural expulsion of breath follows *m'*.

for the last journey if he should take it. He extends his hands toward the four cardinal points that he may foretell the result of the expedition. We went into the enemy's country and our scout saw the animals running, which the Apaches have started, and he trails them until he comes upon the Apaches warming themselves about their fire.

The scout upon the back trail reports no enemy in sight. The scout in the direction of the enemy, the scout at the west, and the scout at the north report and again return to their posts. From the south the animals come and I have wondered what is happening there. All is silent in that quarter; the land, the mountain, the beasts, the trees are quiet.

The scout from the north reports that he has discovered an old man and a young one. The scout said, "I went out and took my stand in an advantageous position where I could see in all directions. From

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haĭtcok malĭk kaihyam. Kota sia-alĭk takĭŏ tcᴜt kᴜrsk avaipᴜng
something listen. It was east direction from fall he was
akĭt. Ĭm kᴜrsotak(ĭ) worsᴜtak takĭŏ tcᴜt hastco vâpâkam ᴜkâkûta
telling. In much water origin direction from what hairy killing
hĭmûk itcᴜtcĭtk ĭn pᴜm iaʌa. Ahᴜ-ᴜkrs, apa katc apâĭtc nyiatc
going ascended here them fell. Yes, there lay after looking
nyᴜi-ĭtanûk ap âĭthivaĭ ᴜmamasĭtam s'ha-apavaĭ ᴜtcoktcinûk
saw there after follow appears and disappears, moving rapidly that manner he made
tcoĭ-ĭtckatc p'any avai-ikaĭtc mokiak'tc' kᴜl katc pᴜny hokatcĭt. Ĭm
property I thus tell sitting big lay me warming. In
rsᴜlĭtcotk' ta-ak ĭn kᴜrsk âvaĭ-ĭpᴜny akĭt. Ĭm kᴜ vâk worsûtak
straightened fly in fall he me told. In kind of trail appeared
takĭŏ tcᴜt ta-ak ĭm kᴜrsk âvaĭ-ĭpᴜny akĭt. Ahᴜ-ᴜkrs, apa katc ap
direction from fly in fall he me told. Yes, there lay there
âĭtc nyiatc nyᴜĭ-ĭtank ap âĭthĭvaĭ ᴜmamasitam sha-apâvaĭ ᴜtcoktcĭnûk
after looking seeing there after appear that manner he does
tcoĭ-ĭtckatc pany avaĭ-ĭkaitc mokiaktc' kᴜlkatc pᴜny hokatc. Ĭm
property I manner tell sitting big lay me warming. In
hoɩinyĭk takĭŏ tcᴜt ta-ak ĭm kᴜrsk âvai ipᴜny akĭt. Ĭm kᴜ Pa-ak
west direction from fly in fall he me told. In kind of Eagle
kârs takĭŏ tcᴜt ta-ak ĭm kᴜrsk âvaĭ-ĭpᴜny akĭt. Ahᴜ-ᴜkrs, apa katc
nest direction from fly in fall he me told. Yes, there lay
ap âĭtc nyiatc nyᴜĭ-ĭtank ap âĭthivaĭ ᴜmamasĭtam s'haapâvai
there after looking seeing there follow appear and disappear, moving rapidly that way
ᴜtcoktcĭnûk tcoĭ-ĭtckatc pa-any avaĭ-ĭkaitc mokĭaktc kᴜlkatc pᴜny
he does property I told sitting big lay me
hokatcĭt. Ĭm kᴜ rsotakĭ worsûtak takĭŏ tcᴜt ta-ak ĭm kᴜrsk âvai
warming. In kind of water origin direction from fly in fall he
ĭpᴜny akĭt, p'any avaĭ-ĭkaĭtc kos has ᴜtco. Tcᴜwᴜɩ tâtâlĭm katc os
me told, I said how what do. Land stationary lay tree
tâtâlĭm kᴜx tâ-âta-ak tâtâlĭm tcotc hastco vâpâkam tâtâlĭm â-âimᴜlĭk.
stationary, stand mountain stationary stand what with hair stationary undisturbed.
Ahᴜ-ᴜkrs, hap a-atcok'tc' kahĭm hiap kᴜkiwahai s'ha-akok iᴜwoan
Yes, there stay direction stand turn and look some one
pâvaĭ-ĭ ᴜtcoktcĭnk tcoĭ-ĭtckatc p'any avaĭ-ĭkaitc mokĭaktc kᴜlkatc pᴜny
manner he stays belongings lay I said sitting big lay me
hokatcĭt. Ĭm kᴜ Pa-ak kârs takĭŏ tcᴜt ta-ak ĭm kᴜrsk avaĭ-ĭpᴜny
warming. In kind of Eagle nest direction from fly in fall he me

the west something told me that there were an Apache and his nephew there who killed some game and carried it home, to return at once for more." "Yes," I said, "like foolish children, they wish to die with their daughters, sons, and valuable property." From the east a scout came to tell me that in the brulés the tracks of the Apaches show plainly. "Yes, like foolish children, they wish to die with their daughters, sons, and valuable possessions."

Now a man with the strength and agility of the wildcat crept upon them from that side. And one with the sinuous silence of the gray snake glided upon them from the other side. Another crept up behind the shelter of the trees. Render yourselves invisible upon the gray earth! Crawl through the arroyos, advance slowly. I select a patient aide, telling him what he shall do. He called loudly to another

akĭt. Ahᴜ-ᴜkrs, hapa-atcoktc' kahĭm hiap kᴜkiwahaĭ s'ha-akok iᴜwoan
told. Yes, there stay direction stand turn and look some one
pâvaĭ ᴜtcoktcĭnûk tcoĭ-ĭtckatc pa-any avaĭ-ĭkaĭtc mokĭaktc kᴜlkatc
manner he stays belongings lay I said sitting big lay
pᴜny hokatcĭt. Aik wᴜsk ap kakaitcĭtk' hᴜmiap ᴜolᴜnan kony am
me warming. Now all there notify gather crowd I there
iworsᴜnyhi haĭ-ĭtcova am tcotan p'any avaĭ-ĭkaitc mokiaktc kᴜlkatc
arose something understand I manner sitting big lay
pᴜny hokatcĭt. Kotava vâhâ wᴜsk ap kakaĭtc kotavaĭ-ĭ hᴜmiap ᴜoɫ.
me warming. It was true all there notify there were gather crowd.
Konta iworsanyĭk tcᴜwᴜɫ tciâkâsĭk sikᴜĭrsk kᴜkiwa. Ĭm hotĭnyĭk woĭ
I was arose land rock shelter stepped stand. In sunset toward
s'hovĭtam mawak sialĭk woĭ s'hovĭtam mawak rsᴜlĭtcotk s'hovĭtam mawa.
selfish reach for east toward selfish reach for straight selfish reach for.
Kota ĭm hoɫĭnyĭk takĭŏ tcᴜt ta-ak ĭm kᴜrsk âvaĭ-ĭpᴜny akĭt. Â-âp hᴜk
It was in sunset direction from fly in fall he me told. Apache that
ᴜtcotcoɫ wᴜmᴜk ᴜmoa-a hᴜmo ĭm ĭmât kâkhâ ataĭ imât. Ahᴜhᴜ a-alva
her nephew with game now in carry twice they carry. Yes, children
naɫa ᴜki apst oa-apaĭm ᴜovitak sᴜʌᴜmam ᴜalĭtak sᴜʌᴜmam skᴜ-ᴜk
crazy his house there fetch daughter coax his son coax good
hastco ᴜtcoĭ-ĭtak sᴜʌᴜmam. Ĭm sialĭk takĭŏ tcᴜt ta-ak ĭm kᴜrsk avaĭ-ĭ
what his things coax. In east direction from fly in fall he
pᴜny akĭt. Ĭn kᴜs vâpâĭk tamûk vâpâk moĭ-ĭpa-atoa hastco
me told. In kind brulé top trails many appeared what
pᴜĭhyamkotatc sʌᴜtcitckamaĭp ᴜmasĭt. Ahᴜhᴜ, a-alʌa nâta ᴜki apst
gathered places fresh appears. Yes, children crazy his house there
oa-apaim ᴜofitak sᴜʌᴜmam ᴜalitak sᴜʌᴜmam skᴜ-ᴜk hastco ᴜtcoĭ-ĭtak
bring his daughter coax his son coax good what things
sᴜʌᴜmam. Kota-ama hᴜmakâ vi-ikam nyᴜ viapâkᴜ-ᴜlᴜka ta-ama
coax. It was then one remainder me son then
kᴜofhâ stcoviatkam tcok(ût). Hᴜmakâ hâtai mâ-âtcotk' kaipanyĭm.
wild cat sly assume flesh. One stone head came crawling.
Ata-ama hᴜmakâ vi-ĭkam nyᴜ viapâkᴜ-ᴜlᴜka ta-ama shâmakĭ vamat
And then one remainder me son then gray snake assume
tcokût. Hᴜmakâ osᴜkatc mâ-âtcotk' kaipanyĭm. Ata-ama hᴜmakâ
flesh. One tree his head came crawling. And then one
vi-ĭkam nyᴜ viapâkᴜ-ᴜlᴜka ta-ama skâmakĭ tcᴜwᴜɫ tcokût. Hᴜmakâ
remaining me son and then gray ground assume flesh. One
vi-ĭrsany mâ-âtcotk' kaipanyĭm. Kōnyak âltc ipkᴜkhĭm. Awaoɫ sĭstco
small arroyo head came crawling. I was after advancing slowly. It was very

to accompany him to see what shall happen. He reached a gap in the mountain and peeped through. Calling to his companion he told him to look and see what is before them. There they saw a fire built by a stump and an old Apache cracking bones. A boy was shouting and a girl was laughing. When he heard this he sent his companion to tell us to hide and remain hidden until he gave the call of the road runner. We heard the messenger coming and thought it was the Apaches, so that we caught up our belongings. Our leader said that some of our friends must have shown themselves, which would cause the Apaches to take the alarm and to depart. As we listened the sun went down and the messenger arrived. He told us to hide and our

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papkĭkam nyimikĭ kontak mamᴜtcᴜk am kuĭk âʌa ᴜwᴜmkam akĭt.
patient my relatives I was guessing there appoint and his companion told.
Âĭk rsasĭkotc vâphai hai-ĭtco va-amtctan pʻata kai-ĭtam tcᴜtcᴜ. Atava
Hurry then we run something understand he loud said. Then
vâhâ vâpk toa-akatc rsa-aɩkʻ am spa-apak(i) ikoatcĭtk ᴜʌᴜmkam akĭt.
true run mountain like his gap there slowly peeped his companion told.
Âĭk miak i-iolĭn kony am ĭnytcᴜ ʌᴜlĭthĭ haitco vă-amtctan pata kaitam
Hurry here hold I there raised something understand just as loud
tcᴜtcᴜ. Tava vâhâ miak i-ĭoɩ(t). Ta-am i-itcᴜʌᴜɩitkʻ tcᴜm nyᴜĭ kota
said. That true here hold. And then he raised there saw then
hᴜmakâ orsân ap atavaĭ ĭnaĭ. Hᴜk ᴜɩak â-âp kᴜli sʻap kaitam a-a
one stump there built fire. That in Apache old right sound bones
rsâny skᴜ-ᴜk viapâĭ sʻap kai-ĭtam rsavaɩ hinᴜkʻ skᴜ-ᴜk tcᴜhya
pounding good boy right sound adult condition shout good girl
sʻap kai-ĭtam rsavaɩ tcᴜtcĭak, kotaam tcᴜm kayâk ᴜʌᴜmkam akĭt.
right sound adult condition laugh. then there heard his companion told.
Kamai opam kᴜksĭmhai hᴜpaĭt imik(i) tcᴜ-ᴜkhi akitank hᴜpai
There homeward fall at intervals where relatives found told where
hastcoĭ-ĭkam kâʌâɩkʻ ap itcom ᴜ-ᴜstân. Kony hapa tcoi-ĭkahĭm
somewhere hollow there try hid. I here was like
hiwᴜkatc pitcimĭthai tcᴜwᴜɩ tcᴜmihiakhaĭ hᴜ-ᴜs tcohok ᴜta
around lay going around earth covered little dark in
hastcoĭ-kam kâvâɩĭk ap haprs itcom hᴜmᴜ kakan. Kotava vâhâ opam
what kind hollow there will you look. He then true homeward
kᴜksimûk woitcok tcorsaɩ tcovĭnyhĭm. Kota katho nyᴜ wᴜkatcûk
fall at intervals straight slowly chortling. Then there me behind
hastco pat koa-aki tatᴜkᴜ varsai tatᴜkᴜ.
what bad firewood wrestle grass wrestle.

Rsam piatcᴜ-ûk hai-ĭtco kai-iham na-aks hᴜpaiva ᴜtcᴜkĭ hᴜkt
Silent nothing something listen might where showed our
imik(ĭ) tᴜwoi tcorsal tcovĭnyhĭm pʻata kai-itam tcᴜtcᴜ. Kotaʌa vâhâ
relatives to us slowly chortle not loud kept saying. Then true
rsam piatcᴜ-ûk hai-ĭtco kai-iham kotak tataf vaprs kam tcŏm kᴜvĭtp
silent nothing something listen that sun westward glance
kotak ᴜta vai-ĭ tcivĭa. Haspkʻ ᴜmakĭtan nanûkâ nyimĭk(ĭ) na-anysapa
then in here came. Undecided told various relatives I guess right
tcivĭa. Kotrs hapa tcoi-ĭkaihĭmhai hᴜpai hastcoi-ĭkam kâvâlĭk ap
came. Perhaps we in same condition where what kind hollow there
itcŏm tᴜ-ᴜstăn pʻata kai-itam tcᴜtcᴜ. Kava vâhâ hastcoi-ĭkam
try hide not loud kept saying. It was true what kind
kâvâɩĭk ap isiatᴜvintc tai-ihĭm. Ka-am hap tcoi-ĭkahimtcʻ worsanyĭk
hollow there retreat sitting. There there was in that condition arose
wᴜkatc pitcĭmĭtahĭmûk tcoi-ĭkam nyᴜnarsûnahimûk hᴜ-ᴜstcohok ᴜta
around going around kind examine in the night into

scout would come for us during the night. We went and concealed ourselves in a cave. The scout came for us and we mistook him for the Apaches and wrestled with the grass and stones in our efforts to conceal ourselves. Our leader said we must be quiet and listen, for it was our friend that was coming. He said he came carefully so as not to give the alarm, but that there were no rocks or trees about the camp of the Apache, so the medicine-men must cause darkness with a yellow and gray edge that will render the warriors invisible.

The medicine-man threw his spell upon the enemy and they slept. The Apache dreamed, and when he awakened he thought it was true that his younger brother and his uncles had been killed. Again he dreamed, and when he awakened he thought, "Did I eat food that I never saw? Did I drink water that I never saw? Things that I never saw have I used for clothing?" When he thought of these things he was frightened and tried to hide himself.

I sent the men with shield and club in two parties in the east and west direction to meet at the camp of the Apaches. Some went straight with me. There, gathered about a stump, are the Apaches. When

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tᴜwoe	rsamonyĭm.	Kota	katho	nyᴜ	wᴜkatcûk	hastco	pat	koa-ak(ĭ)
us	making noise.	It was	behind	me	at that place	what	bad	firewood

tatᴜkû	varsai	tatᴜkû.	Rsam	piatcᴜ-ûk	hai-ĭtco	kai-iham	na-aks
wrestle	grass	wrestle.	Silent	nothing	said something	listen	might

hᴜpaiʌa	ᴜtcᴜkĭ	hᴜkt	imik(ĭ)	tᴜwoe	rsamonyĭm	pʻata	kai-itam
where	showed	our	relatives	us straight	making noise	not	loud

tcᴜtcᴜ.	Kotava	vâhâ	rsam	piatcᴜ-ûk	hai-ĭtco	kai-iham	kotak	ᴜta
kept saying.	It was	true	silent	nothing	said something	listen	that	in

vaĭ	tcivĭa.	Haspk	ᴜmakĭtan	nanûkâ	nyimik(ĭ)	na-amysapa	tcivĭa.
here	came.	Undecided	told	various	relatives	guess right	came.

Pia-âva	wᴜkatc	hâtai	ta	pia-âva	wᴜkatc	os	kᴜ-ᴜk	pʻata	kai-itam
Not good	around	stone	sitting	not good	around	tree	stand	not	loud

tcᴜtcᴜ.	Kota-ama	makai	tcokak(ĭ)	ikᴜĭ,	ᴜhokĭt	an	oama	ᴜhokĭt
kept saying.	And the	magician	darkness	fall,	side by side	there	yellow	side by side

an	mata.	Kotak	ivantc(ᴜ)kovak	hᴜkatc	sĭsiâmp	maĭrsk	tcᴜ.	Kotak
there	ashy.	That	jerked with	very	right	covered	placed.	That

ᴜta	am	kᴜrs	karsk	aim	paɹâtp	ᴜtcᴜtckihĭm.	Hᴜ-ᴜs	tcohok	ᴜta	am
in	there	fall	sleep	there	perhaps bad	of himself dreampt.	Some	night	in	there

Ĭnyiak	hap	utatam	rsat	ᴜtco	tâva	hᴜkiaĭ	pᴜĭkûn	siᴜ-ᴜhûkĭ
waked	that	felt himself	how	do	it was	long ago	catch him	older brother

nydrsᴜpĭtc	hûntata	nyhaki	vat	hĭk	tcivĭa.	Kᴜpĭny	nyᴜita
younger brother	mother's younger brother	father's younger brother	I guess	he	came.	Nothing	seen

hᴜmatckam	vant	hĭk	rsakĭt	ai-ĭmᴜ.	Kᴜpĭny	nyᴜita	hastco	hohokĭ
people	guess	got in	among	going.	Nothing	seen	what	food

vant	hĭk	ho.	Kᴜpĭny	nyᴜita	rsotak(i)	vasip(ĭ)	vant	hĭk	i.	Kᴜpĭny
guess		ate.	Nothing	seen	water	take	guess		drink.	Nothing

nyᴜita	hastco	tcoi-ĭtak	vant	hĭk	tcoi-ĭtʻtʻ.	Hap	ata-atatkʻ
seen	what	property	guess		own.	That	he thought

amahavapkʻ	mok	katc.	Awaoɿ	kaof(w)k	takakam	kŏnt	am	ᴜta	taf
there then	died	lay.	It was	hard	rooted	I	there	in	split

tapanûk	sia-alĭk	takĭo	pitcimĭtkʻ	hotĭnyĭk	takĭŏ	pitcimĭtkʻ	sʻiâmp
in half	east	direction	go around	sunset	direction	carry around	right

ᴜnam.	Kontak	hastco	pat	wᴜm	rsᴜlitcut	ita.	Apai-ĭ	hᴜmakâ
meet.	I was	what	bad	with	straightened	jump.	Up there	one

our men heard of this from a messenger they sprang upon the enemy. We killed one who slipped upon the grass and fell down hill and another who stumbled upon a branch. We cleaned up everything about the Apache camp. Animals and birds alone remained to prey upon the dead.

I turned back and my trail was downward. I reached home after slackening speed four times. When at the first drinking place I sent four of my sons to give notice of our approach. They told the old men and the old women at the villages and they rose and cleaned their faces and brushed their hair smooth. Then I came bringing the evidences of my victory. My land rejoiced with me and the mountain donned its headdress, the trees took on gladness. We notified our relatives to the east, west, and south, that we might rejoice together.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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orsân ap pʻata kai-itam teᴜteᴜ. Kontak âĭtkʻ ita-ak ap kᴜrsk
stump there not loud kept saying. I was after jumped put against foot
ap pia-atco tatûkĭtcotkʻ ap sᴜtapam pᴜĭ. Kaoʇ ᴜtcĭnykatc stco
there nothing wrestle there smooth catch. It was his mouth with expert
moa-atkamtcʻ ap ki-ĭrsk ap itcᴜʌaĭm. Kaoʇ ᴜhotckatc stco
killing there bite there drag. It was his nails with expert
moa-atkamtcʻ ap hokrskʻan itcᴜʌaĭm. An wᴜkatc katcĭm nanûkâ
killing grasp there drag. There around laying various
tcoi-ĭtc(ĭ) katc sinasĭk sᴜpapak kaʌoɪ(d) katk pᴜkᴜ opam ha-ahok
powdered ground lay gathered slowly group took homeward face
inyᴜwa. Kota it nyᴜ wâkĭta skoiwaɪam ᴜtcᴜ. Kontak âĭtkʻ ap
I. That this me trail steep incline placed. I was after there
ki-ĭkap rsârs. Kaoʇ rsotakiᴜ nyi-ĭköttcʻ kanvarsan pᴜkᴜkrsa kont
four renewals. It was water drinking place near by fall I was
hᴜk ᴜta am kᴜrsk am i. Kaoʇ kᴜs tcootcoa-atcmakam hᴜnyᴜ
that in there fall there drink. It was kind of swiftest my
vipiâpka kont hamam tcᴜk am hatcotcoa-a. Kota ki-ĭkap rsarsk
youths I was had found there appointed. That four renewals
mᴜlĭfkai ikai-ĭtc kᴜlĭ vi-ĭkam âks vi-ĭkam. Kota kat si-ĭtatakrsk
center running to old remainder female remainder. That there put hands
ivamĭk ᴜwoĭhia mawoak kamiᴜtakoa ᴜhakvâtûtak ᴜta mawoak kam
arose his face touch rub off his mistletoe like head in put hand brush
kaniᴜtap ka. Konyak âĭtckʻ kᴜs sʻaptahatkam nyᴜ moa-a oa-atc
smooth. I was after kind of good feelings me killing holding
antavai-ĭ oa-apa. Hᴜk hᴜkatc am simai-ĭrsk tcᴜk nytcᴜwᴜɪûka
then brought. That with there covered placed my land
nytâta-aka isisisʌᴜtatc os nyᴜ kᴜ-ᴜrsa isitaktcotk isikok(ĭ).
my mountain very headdress tree my planted grasp put on top.
Hotĭnyĭk takĭŏ takam tᴜimĭk(ĭ) kaitanûk sᴜmatchait imᴜtan
Sunset direction sitting our relatives notify inform address
katcĭm takĭŏ takam tᴜimĭk(i) kaitanûk sᴜmatchait imᴜtan sia-alĭk
laying direction sitting our relatives notify inform address east
takĭŏ takam tᴜimĭk(ĭ) kaitanûk sᴜmatchait imûtan. Sʻha-ap
direction sitting our relatives notify inform address. That way
hapûk hᴜmsâ ᴜlĭtk tatcoa kotc hᴜmo hap patmatâtan hᴜk pat
that you think desires for now that lazy make that bad
rsâika natc apahâpta kaihâkĭm kai-ĭtc.
slave guess on which noise said.

THE WARPATH, SECOND SPEECH

We have come thus far, my brothers. The land about us is truly our own. On my way hither I have slackened speed but four times. The trail led to the white reed, with which I made four passes downward, but there were four layers of earth and I could not reach them all. I made four passes upward, but there were four layers of sky and I could not reach them all. I stood in the center of the world and looked about me. To the westward extended the black trail as far as the base of the black reed. I made four passes downward and four passes upward as before. Again I returned and stood in the middle of

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Ia-ataʌa tcᴜ-ᴜtcka nanûkâ tcoi-ĭkam nyi-ĭmĭk(ĭ). Kâvaot nyᴜ
We have come various classes relatives. It was me

tcᴜwᴜtûka kontak kuĭrsk ĭm kᴜkiʌak ĭm aai nyᴜnhâk tcᴜm nyᴜĭ.
land that stepped on in stood in looking around then saw.

Ĭm sialĭk woi kus toa han(y) tcᴜkrsantalĭk katc kont hᴜk âĭtkʻ
In east toward kind of white my drawn line lay I that after

am ki-ĭk pʻtcᴜkak ap tcᴜ-ᴜmâ-âk tcᴜm nyᴜĭk ap rsânt ap kᴜk
there four coming there covered then saw there base there stand

kᴜs toaha vapkʻ. Kont ap rsânt ap mawoak ĭm koavĭt itakĭŏ
kind of white reed. I was there base there reach in down strip

kaĭt tcᴜwᴜʇ ki-ĭk ap ᴜtam katc kak am pia-is kontak am
this land four there on top of another lay this there not rich I was there

pihᴜkaitcotkʻ am tcᴜx itakĭŏ kaĭt tamkatcĭm ki-ĭk ap ᴜtam katc
mistaken there bound strip this above laying four there on top of another lay

kak am pia-is kontak am pihᴜkaitcotkʻ am opam hap intcok ĭm
this there not rich I was there mistaken there homeward that went as before in

tcᴜwᴜʇ sʻᴜtaf kᴜkiwoa. Am a-ai nyᴜnhâk tcᴜm nyᴜĭk ĭm hoʇinyĭk
land center stand. There look in various directions then saw in west

woi kᴜs tcok nyᴜ tcokrsantalĭk katc. Kont hᴜk âĭtk am
toward kind of black my drawn line lay. I was that after there

ki-ĭk pʻtcᴜkak ap tcᴜ-ᴜmâ-âk tcᴜm nyᴜĭk ap rsânt ap kᴜk
four going there there covered then saw there base there stand

kᴜs tcok vapkʻ. Kont ap rsânt ap mawoak ĭm koavĭt itakĭŏ
kind of black reed. I was there base there reach in down strip

kaĭt tcᴜwᴜʇ ki-ĭk ap ᴜtam katc kak am pia-is kontak am
this land four there on top of another lay this there not rich I was there

pihᴜkaitcotkʻ am tcᴜxitakĭo kait tamkatcĭm ki-ĭk ap ᴜtam katc
mistaken there bound strip this above laying four there on top of another lay

kak am pia-is kontak am pihᴜkaitcotkʻ am opam hap intcok
this there not rich I was there mistaken there homeward that went as before

ĭm tcᴜwᴜʇ sʻᴜtaf kᴜkiwoa. Am a-ai nyᴜnhâk tcᴜm nyᴜĭk
in land center stand. There in various directions looking then saw

the earth. Looking about me I saw in the south[a] the Sea god, to whom I loudly cried for swiftness, dreams, visions, magic bow and arrows, immunity from cold, thirst, and hunger, and accuracy of aim. These favors he gave me tied in a bundle and I bore them away to my home. In the north were the four living streams[b] stretching in a line, behind which sat the Apache magician. His camp fire shone out upon a reddish reed, which I went and easily pulled out, though I thought I could not. With this reed I scattered the fire, destroyed his food and water. I did this because I feared him, yet when I had finished I was not satisfied. I returned to my home and stood in the center of the land. Again I looked around me and saw in the heavens Talking Tree.

avarsan hᴜt vâta katc kont hᴜk woĭ iahap nyᴜ tcotcohimûk
there then that laid lay I was that toward here me coming

ap sᴜpapak(ĭ) tcᴜᴜmâ-â. Anya-am sĭsk ai-itam imᴜtc rsoak. Kota
there slowly covered. I was very loud address cry. This

pĭnyᴜ hovĭtc kᴜ nanûkâ tcoi-ĭkam ᴜkᴜofkᴜtalĭk skᴜ-ᴜk tcᴜ-ᴜtcĭk(ĭ)
not me unselfish kind of various things his strength good dreams

tânalĭm haĭtco nyᴜita. S'apûkam kat kia-atkam sᴜlᴜ ta-atam vapk
visible something saw. Good bow string straight fly reed

tcoi-ĭta. Hᴜoʌastalĭk kostalĭk piohokĭstalĭk tcoatcmatalĭk sulĭwĭ
smooth. Inured to cold inured to thirst inured to hunger swift accurate of aim

talĭk. Hakĭa katcĭm nankoaa tcoi-ĭtcĭk pĭnyᴜhovitcĭtk' sĭskavĭtcĭm
Many laying various occupations unselfish very narrow

hᴜntak(ĭ). Kontak sĭskavĭtcĭm tak opam ha-ahâk ĭnyᴜ woa. Kaĭm
held. I was very narrow hold homeward face me toward. In this direction

nanûk(ĭ) âĭt woĭ kᴜ vipᴜkam rsorsok(ĭ) ki-ĭk apmâĭtam wᴜʌᴜftc
north field toward kind of remainders waters four successive stay

konyak kakhai am sikᴜkshĭm. Kainot wᴜkatc katcĭmtc hᴜk
I was across there falling. In this around lay stay that

wᴜkatcûk makai am ta. Ha-as siʌăt mᴜhᴜtam nata. An wᴜkatcĭk
around about magician there sitting. Large flames light fire. About around

stcohokmom sitânâttc' katc, hᴜk hokĭt am am katcĭk' s'wᴜkiom
darkness shone lay that edge there there staid reddish

rsotakitc' hᴜk ᴜtca am kᴜ-ᴜk hᴜk kᴜs swᴜkiom vapk. Am
water that in there stand that kind of reddish reed. There

pihᴜpai miacᴜt hastcokatc tatcoi-ĭtcĭm tcoĭ-ĭk. Kontak hᴜk(ĭ)
nowhere near something powerless condition. I was that

sĭspathâk ᴜlĭtk hᴜk imᴜlivitahĭmk antaprssᴜpᴜtam antcᴜm
very determined thought that dodging toward I feared there I

pᴜk antaprskam hop(û). Antak hᴜkatc hᴜk makai nata am a-ai
grasp I did pulled out. Then with that magician fire there both

sikantat. Skâʌâkam hastco hohokĭtc ap iawoĭtc. Kᴜs vavĭnyĭkam
directions scattered. Cloying what plenty of food there thrown away. Kind of quenching

rsotakĭ vasĭpĭtc ap sivasĭpowĭtc. Antak am (p)rstcᴜm hᴜkaiitcotk
water take a drink there in a cup for some one who is absent empty. Then there make that resemble

tatcoa, kaowoʇ pihᴜkai-ĭ. Kont opam hapĭntcok ĭm tcᴜwᴜʇ
plan, it was not that. I was homeward just as before in land

s'ᴜtaf kᴜkivoak am a-ai nyᴜnhâk tcᴜm nyᴜĭ. Ava ittamatcĭm
center stand there both directions looking then saw. It was this above

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[a] Vata Kate.

[b] Vipûkam.

Branches extended in the four directions; that toward the west held the black wind, which came down upon me and, taking me by the hair in his grasp, carried me to the margin of the earth where he left me. This he did to render me hardy and brave. The branch toward the south bore the hurricane, which grasped and bore me to the edge of the world. He did this that I might become brave. The east branch bore the white wind, which came slowly down and grasped my head and swung me to the margin of the earth. He did this that I might become brave. The straight branch bore the licking wind, which grasped, swung, and slowly carried me to the edge of the earth. This he did to inure me to hardship. Now I thought that all was done, but it was not.

I returned to my home and stood in the middle of the land. Looking about I again saw above me Talking Tree, bearing on its western

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parsâ kᴜk hᴜnyiâktam os. Am a-ai s′nânâlĭtc kᴜk. Ĭm hotĭnyĭk
near that under kind talking tree. There both directions branches stand. In sunset

woĭ ĭmamahaktc hᴜk tam am kᴜk kᴜs tcok hᴜoʌᴜɭ(d). Amtcᴜt
toward branch that on there stand kind of black wind. There from

a-akrsp ihodonyĭk iany mâ-âtam nyᴜ rsak tamatcĭm parsâ ki-ĭk ap
down went down here overhead me grasp above near below four there

sinyᴜvitotk′ amtcᴜt sᴜpapak(ĭ) ĭnyᴜ hodontahĭmûk tcᴜwᴜɿ hohokĭt ap
me swing therefrom slowly me down land edges there

a-ai sĭnyᴜ kᴜkiolĭktc. Âvapihaskam haitco tathâk nyᴜaktc ap nyᴜ tco.
both directions me fix at edges. It was nothing what feel me told there me do.

Âva ĭm katck′woĭ ĭmamahaktc′ hᴜk tam am kᴜk hᴜk kᴜsiofhᴜwᴜɭ(d).
It was in ocean toward branch that top there stand that kind of bitter wind.

Amtcᴜt a-akrsp ihodonyĭk iany mâ-âtam nyᴜ rsak tamatcĭm parsâ
Therefrom down went down here head top me grasp sky near

ki-ĭkap sĭnyᴜ vitotk′ am tcᴜt supapak(ĭ) imyᴜ hodontahĭmûk tcᴜwᴜɿ
four times me swing there from slowly me lowered land

hohokĭt ap a-ai sĭnyᴜ kᴜkiolĭktc. Âva pihaskam haitco tathâk nyᴜ
edges there both directions me standing. It was nothing thing feel me

aktc′ ap nyᴜ tco. Ĭm sialĭk woĭ ĭmamahaktc′ hᴜk tam am kᴜk hᴜk
told there me do. In east toward branch that on there stand that

kᴜs toahᴜwᴜld. Amtcᴜt a-akrsp ihodonyĭk iany mâ-âtam nyᴜ rsak
kind of white wind. Therefrom down went down here head top me grasp

tamatcĭm parsâ ki-ĭkap sĭnyᴜ vitotk′ amtcᴜt sᴜpapaki′ inyᴜ
sky near four times me swing from slowly me

hodontahimûk tcᴜwᴜɿ hohokit ap a-ai sĭnyᴜ kᴜkiolĭktc′. Âva pihaskam
lowered land edges there both directions me stand. It was nothing

haitco tathâk nyᴜ aktc′ ap nyᴜtco. Sᴜld kᴜkam tam am kᴜk kᴜ
thing feel me told there me do. Straight standing on there stand kind of

vinyom hᴜwᴜld. Amtcᴜt a-akrsp ihodonyĭk iany mâ-âtam nyᴜ rsak
licking wind. Therefrom down lowered here head top me grasp

tamatcĭm parsâ ki-ĭkap sĭnyᴜ vitotk′ amtcᴜt sᴜpapak(ĭ) ĭnyᴜ
sky near four times me swing from slowly me

hodontahĭmûk tcᴜwᴜɿ hohokĭt ap a-ai sinyᴜ kᴜkiolĭktc′. Âva
lowered land edges there both directions me stand. It was

pihaskam haitco tathâk nyᴜ aktc′ ap nyᴜ tco. Hap atavaĭnytco.
nothing thing feel me told there me do. There finished tests.

branch the black lightning. This came in a thunderbolt, which split the earth and made a furrow toward the north as far as the Apaches. This caused the spirit of our youth to be strengthened. In a vision the location of the enemy was disclosed. The south branch bore the blue lightning, which descended to split the trees in all directions, rendering visible our enemies. In the east the white lightning descended to split and scatter the mountain in all directions, rendering visible the enemy. The straight stem bore the blue lightning, which descended in a bolt, splitting the sky in two parts and disclosing the plan of the Apaches. After receiving these powers I was pushed toward the enemy. I rushed upon the Apaches and killed them without difficulty. With

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Kontak amᴜrsptcᴜm hᴜkai-ĭtcotkʻ tʻtcoa kaoɿ pihᴜkaĭ-ĭ. Kont opam
I was there then that thing (or that) desires it was not that. I was homeward

hapĭnytco. Ĭm tcᴜwᴜɿ sʻᴜtaf kᴜkĭwoak am a-ai nyᴜnhâk tcᴜm nyᴜĭ.
just as before. In land center stand there both directions looking then saw.

Konta tamatcĭm woĭ inyiak tcᴜm myᴜĭ. Âva ĭt tamatcĭm parsâ kᴜk
I was sky toward look then saw. It was this sky near stand

hᴜk kᴜ myiâktam ostc am a-ai sᴜnânâldtcʻ kᴜk. Ĭm hoɿĭnyĭk woĭ
that kind of talking tree there both directions branches stand. In sunset toward

ĭnaldkʻ apta kᴜs tcok woehâm. Am ᴜɿa sikâponyĭk ihodonyk amt
branch there sitting kind of black lightning. There in explosion descended there

ᴜɿa sikᴜkioᴍoak hᴜk tcᴜwᴜɿ am kavĭtc sihioftanûk tᴜwoe katcĭm
in stand firm that land there narrow furrowed us opposite laying

tcᴜwᴜɿ tam am kokowoĭtc. Hᴜk âĭtkʻ hᴜk viapâĭ ipûtak am
land on there points reach. That after that youth soul there

sitânâlĭtkʻ aptco. Aptarsâ prsoɿ(d) hᴜk nyᴜ âpûtak hᴜki atava nyᴜ
visible that do. Disclose throw that my enemy that me

woitatkʻ haptco. Ĭm katckʻ woĭ ĭnaldkʻ apta kᴜs tatk(ĭ) woehâm. Am
for me made. In ocean toward branch there sitting kind of blue lightning. There

ᴜta sikâpânyk ihodonyĭk o-os aptcotcĭm am ᴜta sitafᴜtrsk am a-ai
in explosion descended trees standing there in split there both

sĭnyᴜntc. Aptarsâ prsoɿ(d) hᴜk nyᴜ âpûtak hᴜk(ĭ) atava nyᴜ woetatkʻ
directions throw. Disclosed through that my enemy that me for me

haptco. Ĭm sialĭk woi ĭnaldkʻ apta kᴜs toaha woehâm. Am ᴜta
made. In east toward branch there sitting kind of white lightning. There in

sikâpânyk ihodonyĭk tâ-âta-ak tcotcĭm am ᴜta sikamtrsk am a-ai
explosion descended mountain standing there in split there both directions

sinyᴜntc. Aptarsâ prsoɿ(d) hᴜk nyᴜ âpûtak hᴜk(ĭ) atava nyᴜ
thrown. Disclosed through that my enemy that me

woetatkʻ haptco. Sᴜɿ(d) kᴜkamt apta kᴜs stcᴜtak(ĭ) woehâm. Am
for me made. Straight standing sitting there kind of blue lightning. There

ᴜta sikapanyĭk ihodonyĭk hᴜk tᴜtamatcĭm am ᴜta sikâmûtanûk ap a-ai
in explosion descended that our sky there in split there both directions

sitarswoa. Aptarsâ prsoɿ(d) hᴜk nyᴜ âpûtak hᴜk(ĭ) atava nyᴜ
fly apart. Disclosed through that my enemy that me

woetatkʻ haptco. Hᴜk âĭtkʻ inyoĭ-ĭhai. Kont hᴜk âĭtkʻ ita-ak ap
for me made. That after me pushed. I was that after jumped there

gladness in my heart I gathered the evidences of my victory and turned toward home.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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kᴜrsk	ap	pia-atco	tatkĭtcotk	ap	sᴜtapam	puĭ.	An	wᴜkatc	katcĭm
fell	there	nothing	wrestle	there	smooth	take.	About	around	laying

nankâtcoĭ-ĭ	tcikatc	simasĭk	sᴜpapak(ĭ)	kawoıkatk	pᴜk	opam	ha-ahâk
various	belongings lay	gathered	slowly	grouped	grasp	homeward	around

ĭmyᴜ	woa.	Hapûk	hᴜmsâ	ᴜlĭtk	tatcoa	nankâ	tcoĭ-ĭkam	nyᴜ	imĭk(ĭ)
me	toward.	You	now	thought	desire	various	sorts	me	relatives

kotc	hᴜmo	hap	patmatâtan	hᴜk	pat	rsâĭka	natc	apâ-âpta	kaihakĭm
we	now	that	lazy make	that	bad	slave	us	right	discord

kai-itcĭtan.
said.

THE WARPATH, THIRD SPEECH

We have come thus far, my brothers. The evening has come when I complete my preparations for attacking the enemy. I have made them dislike their bows and arrows and made their magicians drowsy. Their wives and children are reproved and rejected. May they fall out among themselves. May they be unable to eat or drink. The time approaches when they shall die.

After the sun arose we left camp and went to the Sand Hills,[a] where we halted and held a council of war. Morning came quickly and again we went on. I brought my young men together to kill rabbits, rats,

Iat tava tcᴜtcka nanûkâ tcoi-ĭkam nyi-ĭmĭk(i). Tâva hoṭĭnyĭk ikᴜĭ
Here we came various classes my relatives. It was evening fall

kᴜny hᴜk ᴜta moĭ-ĭ nanûkâ tcoi-ĭtcĭk tam maĭ-ĭ tcᴜxitahĭm kᴜny
I that in many different sorts on there placed for I

â-âpûta. Katatc sʻâhatatctahĭm vapatckatc sʻâhâtatctahĭm kâkâĭṭû-
enemy. Bow his cause to dislike reed his cause to dislike be-

tahĭmûk kâsĭtahĭmûk sʻha-ap itâta. Kota hoṭĭnyĭk ikᴜĭ kᴜny hᴜk ᴜta
witch make sleepy proper make. It was evening fall I that in

moĭ-ĭ nanûkâ tcoĭ-ĭtcĭk tam maĭ-ĭ tcᴜxitahĭm kᴜny â-âpᴜta. Ofitatc
many different sorts on there placed for I enemy. Woman desire for

wᴜmatc vâĭmûtatc sʻâhâtatctahĭmûk alitatc kamkĭmtatc sʻâhâtatctahĭm
gather to lay with desire make dislike child his desire to embrace causes to dislike

kâkâĭṭûtahĭmûk kâsĭtahimûk sʻha-ap itâta. Kota hoṭĭnyĭk ikᴜĭ kᴜny
bewitch make sleepy proper make. It was evening fall I

hᴜk ᴜta moĭ-ĭ nanûkâ tcoi-ĭtcĭk tam maĭ-ĭ tcᴜxitahĭm kᴜny â-âpᴜta.
that in many different sorts on there placed for my enemy.

Wupa tcoi-ĭkam wᴜmatc âĭmᴜlᴜkatc wᴜmatc nyiakĭmtatc sʻâhâta-
Fellow-man sort of with accompany with address make

tctahĭm kâkâĭtᴜtahĭmûk kâsĭtahĭmûk sʻha-ap itâta. Kota hotĭnyĭk
dislike bewitch make sleepy proper make. It was evening

ikᴜĭ kᴜny hᴜk ᴜta moĭ-ĭ nanûkâ tcoi-ĭtcĭk tam maĭ-ĭ tcᴜxitahĭm kᴜny
fall I that in many different sorts on there placed for my

â-âputa. Hastco hohokĭmtatc rsotak(ĭ) vasĭpĭtc i-imtatc sʻâhâtatctahĭm
enemy. What eating desire for water drink drinking desire for make dislike

kâkâĭtᴜtahĭmûk kâsĭtahimûk sʻha-ap itâta. Ava ĭt kᴜhimûtam sʻhâtû-
bewitch make sleepy proper make. It was this kind of going

kaĭ-ĭp ᴜnâṭahitcai-ĭp kamo-o. Kontavai-ĭ ipᴜĭ siʌâṭ mᴜhᴜtam nyᴜ
hurry bend afternoon. I was catch flames burning my

kotak rsotakĭ nyᴜ vasip(ĭ). Varsun alhia tam atava ᴜtcᴜ siatcokam
stick water me drink. Yonder small sea sand on they lay magical

nyᴜ tcokakita kontûk tairsk tahiwoa. Am wᴜtcom tatcoĭp sᴜtatkĭm
my darkness I was press sitting. There before me thinking adjusting

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[a] Sand Hills in the Reservoir, a Hohokam reservoir a few miles north of the Double buttes.

and quails. About noon we moved on to Salt river and camped again in the evening. We had too much food and ate it half cooked. Next morning we journeyed on. I went swiftly along the dry water courses, where stands the cat's claw. I went past the rocks to camp at the ironwood trees in the evening and ate the left-over food half raw again. Continuing, I appointed a place of meeting and the day passed. Gathering my young men I told them to grasp their weapons and run forward. Crossing a small canyon they proceeded, killing deer and antelope, beyond the red hill. Knowing the location of the small springs, they went to the low mountain. Others I told to grasp their weapons and run in a westerly direction. They ran through bushes and met those who ran in a line along the dry water courses until they

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kᴜsĭm. Kota sʻhâtkai nyᴜ masĭtatc kontavaĭ ipᴜĭ siʌâɪ mᴜhᴜtam nyᴜ
difficulties. It was hurry me early morning I was take flames burning me

kotak. Kamaintalâ ipᴜpᴜhimûk varsun tcᴜtckikŭt am antaʌa tcᴜ.
brand. Before me soon carried yonder replace there I was placed

Kota prstcᴜm sikâl mᴜk tataf kotavai hᴜmap ioɪt kᴜny vipiâpka
It was then round running sun I was come together I youths

kᴜnya am ha-akĭt. Kota ap ikᴜkᴜkᴜk alnaktcʻ âĭmᴜtᴜtam alkikʻtcʻ
I was there told. It was there striking little ear moving little house

takam ala-antcta-atam tarspi ha-apam tâta. Varsan kᴜ mᴜtatam tam
sitting small feathers way perform. Yonder kind of running top

ataʌa ᴜtcᴜ siatcokam ntataɪka kontûk taĭrsk taihiwoa. Ha-akĭa nyᴜ-
they place magician my sun I was press sitting. Many my

moaa tâyak pa wᴜtcom itatcoĭp sᴜtatkĭm kᴜsĭm. Âva ĭt kᴜhimᴜtam
killing raw before swallow thinking adjusting difficult. It was this kind of going

sʻhâtkai-ĭp ᴜnâdahĭtciap kamo-o. Kontavaĭ ipᴜĭ siʌâɪ mᴜhᴜtam nyᴜ
quickly curved afternoon. I was grasp flames burning my

kotak rsotakĭ nyᴜ vasip(ĭ). Vâ-ârsany mᴜlĭnûk hohokĭt an alsopatkam
brand water me drink. Dry washes junction edges about cat's claw

vâ-âtkak konyᴜk âĭtcʻ pinatâĭ hap tcoĭ-ĭtcĭk. Alhâtai kᴜx piak
dry wash I was after unfinished there condition at the time of going. Small stone standing go around

antaʌa pĭtc. Alhâĭtkam tcotckʻ ap atava ᴜtcᴜ siatcokam ntcokakita
I was go around. Small iron tree standing there they placed magician my darkness

kontûk tairsk tahiwoa. Ha-akĭa nyᴜ moa-a tâyak pa wᴜtcom tatcoip
I was press sitting. Many me killing raw swallow before thinking

sᴜtatkĭm kᴜsĭm. Kota sʻhâtkai nyᴜ masĭtatc kontavai ipᴜĭ siʌât
adjusting difficult. It was quickly me early morning I was grasp flame

mᴜhᴜtam nyᴜ kotak(ĭ). Kamaint ala ipᴜpᴜhĭmûk varsᴜny tcᴜtckikŭt
burning my brand. Before I soon carry yonder ceremonial ground

am antava tcᴜ. Kota prstcom sikâl mᴜk tataf kotavai-ĭ hᴜmap iold
there I was placed. It was make round run sun it was unite

kᴜny vipiapka konya am ha-akĭt. Kota am rsarsk taitcĭtkʻ ipûm
my youths I was there told. It was there grasp ran up you

athai. Aɪ(d) rsarsûkĭk kakhaip ᴜkâkûtahimûk al ʌᴜk Kamaɪk
run after. Small canyons crossed they killing small red thin

Taxtcoi[a] ĭm iava. Ald rsotak(ĭ) worsᴜtak amtcᴜt takitâk takĭtâk aɪ(d)
end of in fall. Small water came therefrom release release small

hâtai kᴜx ap haahok i-iwoa hᴜk wᴜpᴜkatc. Konyak vi-ĭkam akĭtûk
stone standing there face home that first. I was remainder told

kᴜny vipiâpka kota am rsarsk hodon takĭŏ ipûm athai. Aɪ(d)
my youths it was there grasp sunset direction you run after. Small

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[a] Camel Back mountain, near Scottsdale.

reached the place where many yuccas stood. They proceeded in two lines, with a narrow interval between them. Unacquainted with the country they went forward, finding deer and antelope, which they killed. Camping on the summit of the small mountain they ate their venison half raw. There they made preparations for continuing, as the time fled swiftly on. Taking up my possessions and a supply of venison for the next day I went forward to camp at the small Gravelly Water. I renewed preparations when I halted at nightfall. Morning came quickly and I went on. During the next day I addressed my young men, telling them to go and kill mountain sheep. They went on to the spring under the kâm tree, where they camped and continued their preparations for war. Morning came quickly and I conjured the

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rsarsai-ĭkam âĭtkʻ ᴜrsarsaittahimûk aɪ(d) vaptâpat kitcĭk an ĭm iaʌa.
grassy after penetrate small shade abandoned door about in fall.

Aɪ(d) vâ-ârsany mᴜlinûk amtcᴜt takĭtâk takĭtâk aɪ(d) otûkoa taɹhak
Small dry washes junction therefrom release release small yucca setting

ap hahok i-iwoa hᴜk wᴜpᴜkatc. Ata ha-asp rsapalt nyᴜ vi-ĭ konta
there face home that first. It was small narrow me remainder I was

iwors hastco pat wᴜm. Hap horsp al(d) tcotcoi-ĭkam sitatakhĭm
arose what bad with. That way small appearance handle

ᴜtarspi matckʻ tatkû tcotck paphaikam nyᴜ viptckot tâta vâpkam nyᴜ
I not know wrestle black tails me deer white bellies me

viptckot ntarspĭ ha-apam tâta. Varsatc al(d) vapûk tam ataʌa ᴜtcᴜ
deer I not way make. Up there small reed top they stay

siatcokam ᴜtataɹka ĭtᴜk tairsk tahiwoa. Ha-akĭa nyᴜ moa-a tâyak pa
magician my sun I press sitting. Many my killing raw

wᴜtcom tatcoĭp sᴜtatkĭm kᴜsĭm. Âva ĭt kᴜhimûtam sʻhâtkaĭ-ĭp
swallow before thinking adjusting difficulties. It was this kind going hurry

ᴜnâdahitcaiĭp kamo-o. Kontavai ipᴜĭ siʌâɪ mᴜhᴜtam nyᴜ kotak
bend afternoon. I was grasp flame burning my brand

rsotak(ĭ) nyᴜ vasĭp(ĭ). Konyarsp koewoa sihᴜtcᴜɪwoehĭm. Aɪ(d)
water my drink. I was step down slide. Small

â-âtûkam rsotakĭ tam atava ᴜtcᴜ siatcokam ĭtcokakĭta ĭtᴜk tairsk
gravelly water top they placed magician my darkness I press

tahiwoa. Am wᴜtcom tatcoĭp sᴜtatkĭm kᴜsĭm. Kota sʻhâtkai-ĭ
sitting. There before thinking fixing difficulties. It was quickly

nymasĭtatc kontavaiĭ ipᴜĭ siʌâɪ mᴜhᴜtam nyᴜ kotak(ĭ). Kamaint ala
me early morning I was grasp flame burning my brand. Before I soon

ipᴜpᴜhimûk varsᴜny tcᴜtckikŭt am antava tcᴜ. Kota prstcom sikâɪ
carry yonder ceremonial place there I was placed. It was made round

mûk tataf kotavaiĭ hᴜmap ioɪ kᴜny vipiâpka kᴜnya am ha-akĭt.
run sun it was come together I youths I was there told.

Kotaprs am skavitcĭm nyᴜ pia-aɪ ĭtarspi matckʻ tatkʻ rsᴜm mâmam
It was there narrow me surround I not know wrestle kind heads

tᴜhᴜhᴜmakăt. Varsatc aɪ(d) kâm wᴜtcă rsânak ap atava ᴜtcᴜ
our ones. Up there small kâm (tree) under spring there they placed

siatcokam ĭtcokakĭta kontûk tairsk tahiwoa. Wᴜtcom tatcoĭp
magician my darkness I was press sitting. Before thinking

sᴜtatkĭm kᴜsĭm kota sʻhâtkai-ĭ nymasĭtatc kontak âĭmᴜlᴜkatc sʻâhâta-
adjusting difficulties I was quickly me early morning I was haunts his cause

tctahĭmûk katatc sʻâhâtatctahĭmûk vapatckatc sʻâhâtatctahĭmûk rsotakĭ
to dislike bow his cause to dislike reed his cause to dislike water

enemy's magician. May he not like his bow and arrows. In drinking, may he swallow but his image reflected in the water. May he grasp the branches of trees and fall under them exhausted. I sent my young men east, west, and toward the center. The scout to the east saw the freshly broken grass trodden by the enemy. He sent a messenger to inform us of his discovery and to state that he would report as soon as darkness fell. Hastening to make ready, those in the lead rushed forward. The scout to the west ran in, telling of the discovery of signs in a canyon in that direction. I sent two experienced men to investigate; they moved carefully forward and discovered a camp of Apaches. Like birds my young men swept down upon and surrounded the enemy. I sent my white power and my blue to aid them. After

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vasĭpĭtc siwᴜtcă olĭnûk tcᴜ. Kota ita-ak ᴜta am vataprs ᴜ-ᴜkᴜtak pa.
drink very under hold put. It was jumped in there fall his shadow swallow.

Avaot osᴜkatc mamhaktcʻ hᴜk isipᴜĭ kotak wᴜtcâ am kᴜrskai-ĭpop
It was tree his branch that grasp it was under there fall exhausted

kontak hap tcoi-ĭkam tcᴜm nyᴜi-ĭtâk ĭm sia-al woĭ wâpâĭ-ĭtcotkʻ hoɹĭ-
I was that sort then saw in east toward sent running sun-

nyĭk woĭ wâpâĭ-ĭtcotkʻ ᴜta wâpâĭ-ĭtc. Hᴜk âĭtkʻ kâĭ hᴜ-ᴜkĭa rsârs kota
set toward sent running in race. That after not yet any moves it was

sia-al takĭö tcᴜt ta-ak iakᴜrsk hastco wâpâkam kᴜĭkmiakatc o-ok ĭn
east direction from flew here fall what hairy traces take in

ĭrsoɹ(d). Kota am tcom nyᴜĭk nyi-ĭmĭk(i) am wᴜs tcᴜkaitam ᴜtatkʻ
throw. It was there before seen my relatives there all prompt one felt

am pi-ĭtcivĭx tcᴜ. Kota hodon takĭö tcᴜt ta-ak iakᴜrskaipᴜny akit.
there not allow see. It was sunset direction from flew here told fall me told.
each other

Hᴜmakâ rsakĭk isĭpĭtcimĭm tcoĭ-ĭk am âsûtakowoĭm tcoĭ-ĭk am âsûta-
One canyon turn like there end of hill may like there may be
touch

hama tcoĭ-ĭk. Avaot kᴜs kâmak(ĭ) tcokŭt makai kontak hap tcoi-ĭkam
sitting like. It was kind gray owl magician I was that sort

mamtcĭk ap imûk rsârsoa kotap sĭnhâĭ-itam ᴜtatkʻ worsanyĭk wᴜkatc
guess there ( ) cry I was friendly felt arose around

pitcĭmĭtahĭmûk ha-akĭa stcohokmomkatc maĭ-ĭrsk ap woak opam tcivĭak
going many darkness with covered there throw home- came
ward

nyᴜ akĭt. Kotak ᴜta hux isikᴜĭrsk kᴜkiwoa kᴜny viapâkᴜ-ᴜlka.
me told. It was in already stand firmly on stand my sons.

Tcᴜwᴜɹâ mᴜtᴜtam o-ofĭk ta-atam ᴜwᴜpâkĭtkʻ nᴜnyĭk tam ap ᴜiawa
Land running birds flying assume form fly on there alight

kavap(ûk)ʻ itcᴜʌᴜlĭtkʻ hᴜkatc ap inûk ap tatkʻ. Kaoɹ hᴜs tândâm nyᴜ
reed lengthen with it there inclose there wrestle. It was kind of white me

piahakŭt kontûk tcᴜx ihimtcotkʻ hᴜkatc ap âĭmᴜlkatc hokĭt ap tarsk
instrument I was bound go with it there ground his edge there set

hap tâta. Kaoɹ kᴜs tcᴜtak(ĭ) nyᴜ piahakŭt kontak tcᴜx ihimtcotkʻ
that make. It was kind of blue me instrument I was bound pushed

hᴜkatc ap âĭmᴜlkatc hokĭt ap tarsk hap tâta. Anta am vam hap
with it there haunts his edge there set that make. I there more that

inytcok pia-atco pᴜx imyᴜ mᴜlᴜnâkĭ. Kaoɹ taprs katatc kontᴜk pᴜk
same way nothing take me turn around. It was his bow I was catch
as before

ĭm tcᴜwᴜɹ sʻᴜtdaftcotkʻ kᴜrsk kai-ipop. Amtcᴜt mamtcᴜk am hat-
in land center fall exhausted. There from guess there make

destroying these Apaches I went on, but killed only an old woman.[a] I took their bows and then fell exhausted. Next I sent the swiftest young men to carry home the news of victory to the old men and women. With the news that I bring, the earth, the thunder, the night, the mountain, and the trees rejoice.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

cotcoa	stand them
kᴜs	kind of
tcotcoaatcmakam	swiftest
nyᴜ	me
vipiâpka	youths
kota	it was
ki-ĭk	four
ap	there
rsârs.	renewals.
Ata	They
mᴜlifkai	came running
kai-ĭtc	notify
kᴜlĭ	old man
vi-ĭkam	remainder
âks	old woman
vi-ĭkam.	remainder.
Konyak	I was
âĭtcʻ	after
kᴜs	kind
sʻap-tahatkam	good feelings
nyᴜ	me
moa-a	killing
oa-atc	held
antavaiĭ	I was had
oapa.	brought.
Tak	That
hᴜkatc	with
hᴜk	that
tcᴜwᴜɹ	land
am	there
ᴜta	in
sipᴜpᴜtkʻ	roared
ᴜtcᴜ.	self stay.
Tak	That
hᴜkatc	with it
stcohokmom	night
am	there
ᴜta	in
sikikĭfk	shake
ᴜtcᴜ	self stay
tâta-ak	mountain
am	there
ᴜta	in
sirsarsafk	echoed
ᴜtcotcoa.	stand.
O-os	Trees
tcotcĭm	standing
am	there
ᴜta	in
simokofk	shaking
ᴜtcotcoa.	stand.
Sʻha-ap	Way
hap	that
hᴜmsâ	you
ᴜlĭtkʻ	thought
tatcoa	desire
nanûkâ	different
tcoi-ĭkam	sorts
inyi-ĭmikĭ	my relatives
kotc	we
hᴜmo	now
hap	that
patma	lazy
tâtan	make
hᴜk	that
paɹ	bad
rsâĭka	slave
natc	we
apahâpta	proper
kaihâkĭm	noise
kai-ĭtc.	said.

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[a] "An arrow without feathers."

We have come thus far, my brothers. In the east there is White Gopher, who is skillful with his teeth. He was friendly and came to me after coming out to the surface four times on the journey. Looking in all directions he saw that a plan had been formed, in accordance with which he slowly approached the enemy, appearing at the surface four times during the journey. He gnawed the power of the enemy and sank their springs. He saw that the wind of the enemy was strong and he cut it up. He gnawed in short pieces their clouds. They had

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Iat tava tcᴜtcka nanᴜkâ tcoi-ĭkam nyi-ĭmĭk(ĭ). Ava ĭm sia-lĭk
Here we came various classes my relatives. It was in east

takĭŏ kᴜ tânʇâm Tcᴜfhâ. Kotpkʻ hastco ski-ĭtckatkam kontak hap
direction kind of white gopher. He is what gnawer I was that

tcoi-ĭkam mamtcᴜk ap imᴜk rsârsoa kotap sĭnyhâĭ-ikᴜĭ-itam ᴜtatkʻ
sort guess there my cry it was friendly felt

amtcᴜt ku tânʇâm utcohokĭk woak hᴜk âĭtkʻ ap ki-ĭkap
there from kind of white itself darkened lay that after there four

nâ-âkanûk makai nata tcᴜmûk hokĭt an tahiwoa. Am a-ai
appearances magician fire all over edges about sitting. There four

nyᴜnhâk tcᴜm nyᴜĭk âvak makai vâkĭta tânâttc katc. Kot hᴜk
directions looking then saw it was magician trail whitish lay. That that

âĭtkʻ am kᴜ tântâm ᴜtcohokĭk woak hᴜk âĭtkʻ ap ki-ĭkap
after there kind of white itself darkened throw that after there four

nâ-âkanûk ap sûpapak(ĭ) tcᴜmâ-âk nyᴜ âapûta. Âvak tcᴜwᴜt ap
appearances there slowly covered my enemy. It was land there

katc toa-ak ap kᴜktcʻ tcom sʻᴜnaki-ĭtc kux ᴜ-ᴜlĭt kotak am
lay mountain there standing it hanging standing he believes he was there

sirsâ-ârspaɭ ki-ĭkoamia. Âvak rsârsânûkam rsotak(ĭ) tâta-atc tcom
short bitten off. It was springs waters put it it

sʻᴜnaki-ĭtc wutc ᴜ-ᴜlĭt tak am siki-ĭkarsahimûk am sitco-otcpĭt.
hanging laying believes that there continue biting there sink it.

Âvak hᴜwᴜɭkatc âva tcom tcoviomatkʻ ᴜ-ᴜlĭt tak am sirsâ-ârspaɭ
It was wind lay it was- it like land thought that there short

ki-ĭkoamia. Âvak tcᴜʌakikatc âva tcom stcova-akûpatkʻ
bitten off. It was clouds his it was it very sprinkle

ᴜ-ᴜlĭt tak am sirsâ-ârspaɭ ki-ĭkoamia. Âvak hᴜmatckam
he thought that there short bitten off. It was people

hᴜk tam ap âimᴜtᴜtam vatcom skᴜ-ᴜk tcᴜ-ᴜtc kat
that on there haunts not good dreams he

ᴜ-ᴜlĭt tan(d)ᴜlĭm haitco nyᴜĭtatkʻ ᴜ-ᴜlit tak am sirsâ-ârspal
thought brightly something false seeing he thought that there short

ki-ĭkoamia. Âvak hᴜmatckam hᴜk tam ap âimᴜtᴜtam
bitten off. It was people that on there haunts

vatcom sʻapᴜkam kat kia-atkam, rsᴜl ta-atam vapu(k)
not best bow string, straight flying reed

dreams and shining power, good bows and arrows, but all these he cut in pieces. Gathering all their possessions, he brought them with him, rising to the surface of the ground four times on his journey. Leaving all that he brought, he went home, making four appearances at the surface on his way. The land roared and rejoiced with him for what he had done.

In the south is Blue Coyote, upon whom I called for assistance. He was friendly to me and came running, circling around, howling, four times on the journey. When he arrived he approved of my plan. He cast his blue darkness upon the enemy and slowly reached their place, after circling around, howling, four times on the way. He sucked in the power of the enemy, their springs, trees, winds, clouds, dreams,

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tcoi-ĭta rsakûtcĭtkʻ ᴜ-ᴜlit tak am sirsâ-ârspal ki-ĭkoamia. An
clean had grasped he thought that there short bitten off. About

wᴜkatc katcĭm nanûkâ tcoi-ĭtckatc si-ĭnasĭk sᴜpapak(i) kaʌo|katkʻ
around lay different belongings gathered slowly ground

puk opam ha-akok i-iwoa. Ap opam kᴜ tântâm ᴜtcohokĭk
took homeward turn around. There homeward kind of white itself darkened

woak âĭtkʻ ap ki-ĭkap mâ-âkan makai nata tcᴜmûk hokĭt am
placed after there four appearances magician fire all edges over about

takûtâ. Smakaitkam â-âtam sivakssĭtk tam tarsûwoa. Vi-ĭkam
release. Expert magician people a prepared place with something spread to sit on top sat. Remainder

sᴜpapak(ĭ) kaʌo|katkʻ pᴜx am opam kᴜ tânɟâm ᴜtcohokĭk woak
slowly grouped catch there homeward kind of white his darkness throw

âĭtkʻ ap ki-ĭkap mâ-âkan ᴜʌâĭ-ĭkŭt tcᴜmâ-â. Hᴜk hᴜkatc
after there four appearances his bed come. That with

sʻhai-ĭtcokm ᴜtatkʻ kot hᴜk hᴜkatc hᴜk tcᴜwᴜɟ am ᴜta sipᴜpᴜtk
conceit felt he that with that land there in roar

ᴜtcᴜ. Ĭm katcĭm takĭŏ kᴜs tcᴜtak(ĭ) tᴜwᴜmᴜka| wotʻpkʻ hastco
placed. In laying direction kind of blue our with to expert what

tcokok sʻhokimᴜtam kontak hap tcoi-ĭkam mamᴜtcᴜk ap imûk
made carnivorous I was that sort guess there my

rsârsoa kotap sĭnyhâĭ-ikᴜĭ-itam ᴜtatkʻ amtcᴜt kᴜs stcᴜtak(ĭ)
cry it friendly felt there from kind of blue

ᴜtcohokĭk woak hᴜk âĭtkʻ ap ki-ĭkhâ sikâl mᴜtkʻ hihinakhĭmûk
his itself darkened throw that after there four round run shouting

makai nata tcᴜmûk hokĭtan tcᴜɟakiwoa. Am a-ai nyᴜnhâk tcᴜm
magician fire everywhere edges thud. There four directions looking then

nyᴜĭ. Âvak makai vâkĭta tânâtcʻ katc. Kotᴜk âĭtkʻ kᴜs stcᴜtak(i)
saw. It was magician trail whitish lay. It was after kind of blue

ᴜtcohokĭk woak hᴜk âĭtkʻ ki-ĭkhâ sikâl mᴜtkʻ hihinakĭmk ap
his itself darkened throw that after four times around run shouting there

sᴜpapak(ĭ) tcᴜmâ-âk nyᴜ â-apᴜta. Âvak tcᴜwᴜɟ ap katc
slowly covered me enemy. It was land there lay

toa-ak ap kᴜxtc tcom sʻᴜnaki-ĭtc kᴜx ᴜ-ᴜlĭt kotak am sihafw(u).
mountain there stand it hanging stand he thought it was there inhale.

Âvak rsârsanûkam rsorsok(ĭ) tâta-atc tcom sʻᴜnaki-ĭtc wᴜkatc os
It was springs waters placed it hanging round tree

ap kᴜkam tcom sʻᴜnaki-ĭtc tcotck ᴜ-ᴜlĭt tak am sihâfw(u).
there standing it hanging stand he thought that there inhale.

Âvak hᴜwᴜ|katc âva tcom tcoviomatkʻ ᴜ-ᴜlĭt tak am sihafw(u).
It was wind his it was it cause to blow thought that there inhale.

and magic power, also their bows and arrows. Gathering up their other possessions he turned toward home. Enveloped in his blue darkness he came to me, circling around, howling, four times on the journey. Leaving all that he brought, he went home, traveling through his blue darkness and circling around, howling, four times on the way. He rejoiced at his deeds, jumping in the four directions, and in the morning all rejoiced with him.

In the west is Black Kangaroo Mouse, an expert thief, upon whom I called for help. He was friendly to me, and enveloped me in his mantle of darkness, making four halts on the way. After surveying the situation he approved of my plan. Sending forth his black darkness he pushed his way through it to the enemy, making four stops on the way. He opened the sack containing the most prized magic prop-

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Âvak	tcᴜvakikatc	tcom	stcova-akᴜpatkʻ	ᴜ-ᴜlĭt	tak	am	sihafw(u).		
It was	clouds his	it	sprinkle	thought	that	there	inhale.		
Âvak	hᴜmatckam	hᴜk	tam	ap	âimᴜtᴜtam	vatcom	skᴜ-ᴜk		
It was	people	that	on	there	haunts	it was	good		
tcᴜ-ᴜtckatvk	ᴜ-ᴜlĭt	tanɟam	haĭtco	nyᴜitatkʻ	ᴜ-ᴜlĭt	tak	am	sihâfw(u).	
dream	thought	white	thing	seen	thought	that	there	inhale.	
Âvak	hᴜmatckam	hᴜk	tam	ap	âimᴜtᴜɟam	vatcom	sʻapᴜkam	kat	
It was	people	that	on	there	haunts	it was	best	bow	
kia-atkam	rsᴜɭ	ta-atam	vapᴜkʻ	tcoi-ĭta	rsakᴜtcĭtkʻ	ᴜ-ᴜlĭt	tak		
string	straight	flying	reed	clean	had grasped	he thought	that		
am	sihâfw(u).	An	wᴜkatc	katcĭm	nanûkâ	tcoi-ĭtckatc	sinasĭk		
there	inhale.	About	round	lay	different	belongings	gathered		
sᴜpapak(ĭ)	kawoɭkatkʻ	pᴜk	ha-ahâk	i-iwoa.	Ap	opam	kᴜs		
slowly	grouped	take	turned	back.	There	homeward	kind of		
stcᴜtak(ĭ)	ᴜtcohokĭk	woak	hᴜk	âĭtkʻ	ap	ki-ĭkhâ	sikaɭ	mᴜtkʻ	
blue	itself darkened	throw	that	after	there	four	round	run	
makai	nata	hokĭt	an	tâkûta.	Smakaitkam	â-âtam	isivakssĭtk		
magician	fire	edge	about	release.	Expert musician	people	a prepared place with something spread to sit on		
tam	tąrsᴜwoa.	Vi·ĭkam	sᴜpapak(ĭ)	kawoɭkatkʻ	pᴜk	opam	kᴜs		
on	placed.	Remainder	slowly	grouped	take	homeward	kind of		
stcᴜtak(ĭ)	ᴜtcohokĭk	woak	âĭtkʻ	ap	ki-ĭkhâ	sikaɭ	mᴜtkʻ		
blue	itself darkened	throw	after	there	four	round	run		
hihinakhimûk	ᴜʌâĭkŭt	tcᴜmâ-â.	Hᴜkatc	sʻhai-ĭtcokam	ᴜtatkʻtcʻ	am			
shouting	his bed	covered.	With	conceit	felt	there			
a-aip	tcᴜɟakiwoa.	Hᴜkatc	hᴜk	sia-aɭ	tcotcĭm	am	ᴜta		
all directions	thud.	With	that	east	standing	there	in		
sirsarsafᴜktcʻ	tcotc.	Ĭm	hotĭnyĭk	stakiŏ	kᴜs	tcok	nahakĭâ.		
echoed	stand.	In	sunset	direction	kind of	black	kangaroo mouse.		
Wotpk	hastcos	ᴜskam	kontak	hap	tcoĭ-ĭkam	mamᴜtcᴜk	ap	imûk	
Expert	something	robber	I was	that	sort	guess	there	my	
rsârsoa	kotak	sĭnyhâĭ-ikᴜĭ-itam	ᴜtatkʻ	amtcᴜt	kᴜs	stcok	ᴜtcohokĭk		
cry	it was	friendly	felt	there from	kind of	black	itself darkened		
woak	âĭtkʻ	ap	ki-ĭkhâ	tahiwoak	makai	nata	tcᴜmûk	hokĭt	an
throw	after	there	four	sitting	magician	fire	covered	edges	about
tahiwoa.	Am	a-ai	nynᴜhâk	tcom	nyᴜĭk	âvak	makai	vâkĭta	
sit.	There	all	directions looking	then	saw it	was	magician	trail	
sitânâɟûtc	katc.	Kot	hᴜk	âĭtkʻ	kᴜs	stcok	ᴜtcohokĭk	woak	
brightly	lay.	It	that	after	kind of	black	itself darkened	throw	
hᴜk	âĭtkʻ	am	ki-ĭkhâ	tahiwoak	ap	sᴜpapak(ĭ)	tcᴜmâ-â	huk	
that	after	there	four	sitting	there	slowly	covered	that	

erty of the enemy, though the sack was tied in many places, and took from it the blue necklaces, blue earrings, down, and everything of that nature before turning homeward. Enveloped in his yellow darkness he reached me after four rests. Leaving all at the council ground he went to his home, halting four times on the way. Rejoicing, he jumped about, and the night rustled like the fluttering of leaves in sympathy with him.

I called on Owl, above, for assistance. He was friendly to me and came, sailing four times on the way. He looked about him and saw my plan. In accordance with this he slowly reached the enemy after sailing four times. He cut the power of the enemy, their springs, their trees, and their dreams. He grasped their bows and arrows and

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nyᴜ â-apûta. Âva ĭt noarsamĭtc vatcom ha-akĭa ᴜtam
my enemy. It was this bag was it many on top of another

hawolk ᴜ-ᴜlĭt tak am siki-ĭkassahimûk âĭtkʻ am mawoak am
tied he thought that there bit off after there reach there

pᴜĭ kᴜs stcᴜtak(ĭ) payoka tcᴜkĭtaɹakatc. Kᴜs skᴜ-ᴜk vi-ĭk
take kind of blue necklace hoard. Kind of good down

tcᴜkĭtaɹakatc. An wᴜkatc katcĭm nanûkâ tcoĭ-ĭtckatc si-inasĭk
hoard. About round laying different belongings gathered

sᴜpapak(ĭ) kawoɭkatkʻ pᴜk opam ha-ahâk i-iwoa. Ap opam kᴜs
slowly grouped take homeward turned back. There homeward kind of

stcok ᴜtcohokĭk woak âĭtkʻ ap ki-ĭkhâ tahiwoak makai nata tcᴜmûk
black itself darkened throw after there four sitting magician fire everywhere

hokit an takĭtâ. Smakaitkam â-âtam isivakûsĭtkʻ tam tarsᴜwoa.
edges about release. Expert magician people seat on placed.

Vi-ĭkam sᴜpapak(ĭ) kawoɭkatkʻ pᴜk am opam kᴜs stcok ᴜtcohokĭk
Remainder slowly grouped take there homeward kind of black itself darkened

woak âĭtkʻ am ki-ĭkhâ tahiwoak ᴜᴧâĭkŭt tcᴜmâ-â. Hᴜkatc sʻhaitcom
throw after there four sit his bed covered. With conceit

ᴜtatkʻ am a-aip tahiwop kᴜk hᴜkatc stcohokomom am ᴜta si
felt there all directions sits that with darkness there in

rsamoñtc katc. Âva ĭt tam kᴜs stcohokomom sikălktc katc. Âvak
rustling lay. It was this on kind of darkness round lay. It was

uta sʻiâ-âmp ᴜolĭntcʻ kᴜtânɹâm ᴜ-ᴜt vaohotam kontak hap tcoĭ-ĭkam
in right being held kind of white blood sucker I was that sort

mamûtcᴜk ap imûk rsârsoâ tap sĭnyhâĭ-ĭkᴜĭ-ĭtam ᴜtatkʻ amtcᴜt
guess there my cry friendly felt there from

ki-ĭkhâ ikâmalwoak makai nata tcᴜmûkʻ tam ᴜnakia. Am a-ai
four thin fly magician fire covered on hang. There all

nyᴜnhâk tcom nyᴜĭk âva makai vâkĭta tânâttc katc. Tᴜk âĭtkʻ
directions looking then saw it was magician trail brightly lay. That after

am ki-ĭkhâ ikâmalwoak ap sᴜpapak(ĭ) tcᴜmâ-âk hᴜk nyᴜâpûta.
there four thin fly there slowly covered that me enemy.

Âvak tcᴜwᴜɹ katc toa-akatc tcom sʻᴜnaki-ĭtc kᴜk ᴜ-ᴜlĭt tak am
It was land lay mountain it hanging stand thought that there

sirsâ-ârspâɭ ki-ĭkomia. Rsârsânûkam rsorsok(ĭ) tâtoatc, os kᴜrsatc
very short bit off. Springs waters his placed, tree plant his

tcotcom sĭs ᴜnaki-ĭstc ᴜ-ᴜlĭt tak am sirsâ-ârspâɭ ki-ikomia.
standing very hanging thought that there short bit off.

Hᴜmatckam hᴜk tam ap âimᴜtᴜɹam vatcom sĭs kᴜ-ᴜk tcᴜtckatkʻ
People that on there haunts was it very good dreamed

ᴜ-ᴜlĭt tak am sirsâ-ârspâɭ ki-ikomia. Vatcom sʻapᴜkam kat kiatkam
thought that there very short bit off. Was it good-best bow stringed

bit them in twain. He bit off their flesh and sinews, and in their bones made holes. From the things collected he made a belt from a bowstring and turned homeward. He came through his gray mist in four flights. Leaving all that he had secured in my behalf, he reached his home in four flights. At early dawn he rejoiced in his success and the darkness rattled with him.

You may think this over, my relatives. The taking of life brings serious thoughts of the waste; the celebration of victory may become unpleasantly riotous.

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rsᴜɭ ta-atam vapûk(ᴜ) tcoĭ-ĭta rsaktcĭtkʻ ᴜ-ᴜlĭt tak am sirsâ-ârspâ
straight flying reed clean had grasped thought that there very short

ki-ikomia. Am vak hᴜk tcohokatc ahava ki-ikomia. Katatc isi
bit off. There enter that flesh his then bit off. Bow his very

kiahontûk â-âtc kahaitcᴜtckarsk ap koapatkʻ ap kĭrsa-atkʻ ap opam
relaxed bones his perforate there wig there bark dress there turn

kᴜ tânɭâm ᴜtcohokĭk woak hᴜk âĭtkʻ ap ki-ĭkhâ ikâmalwoak svaosĭm
kind of whitish itself darkened throw that after there four thin fly damp

isĭtckĭ. Makai nata tcᴜmûkʻ hokĭt an takĭtâ. Smakaitkam â-âtam
rattling. Magician fire cover edges about release. Expert magician people

isivakssitk tam tarsᴜwoa. Vi-ĭkam sᴜpapak(ĭ) kawoɭkatk pᴜk am
a prepared place with something spread to sit on on sitting. Remainder slowly grouped take there

opam kᴜ tânɭâm ᴜtcohokĭk woak âĭtkʻ am ki-ĭkhâ ikâmᴜlᴜwoak
homeward kind of whitish itself darkened throw after there four times thin fly

sᴜvaosĭm isĭtckĭm ᴜᴀâĭkût tcᴜmâ-â. Hᴜkatc sʻhaĭtcokûm ᴜtatktc
damp rattling his bed arrive. With conceit felt

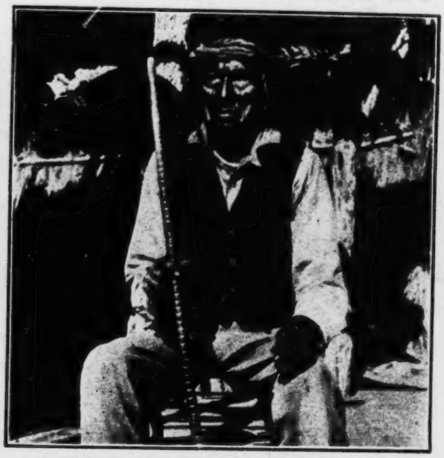
am a-ai tai-ĭnyok âva hᴜkatc stcohokomom am ᴜta sisticʻktckatc.
there all directions flying it was with darkness there in rattling lay.

S ha-ap hapûkʻ hᴜmsa ᴜlĭtkʻ tatcoa nanûkâ tcoĭkam nyi-imĭkĭ kotc
Way that you think plan different class my relatives we

hᴜmo hap patmatâtan hᴜk pat rsâĭka natc apahâpta kaihâkĭm kaĭtc.
now that lazy make that bad slave way proper noise said.

SACATON

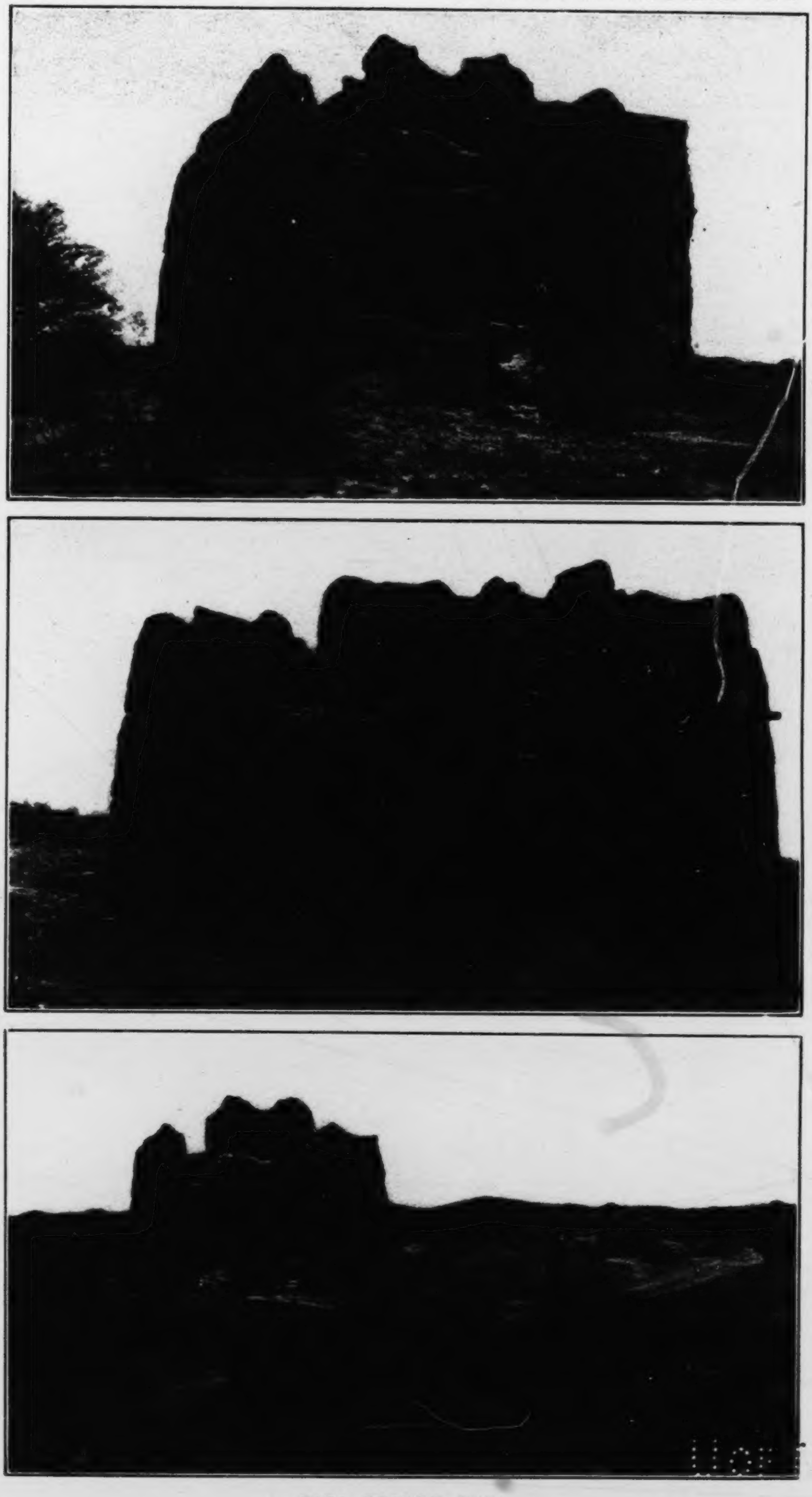
a ANTONIO AZUL



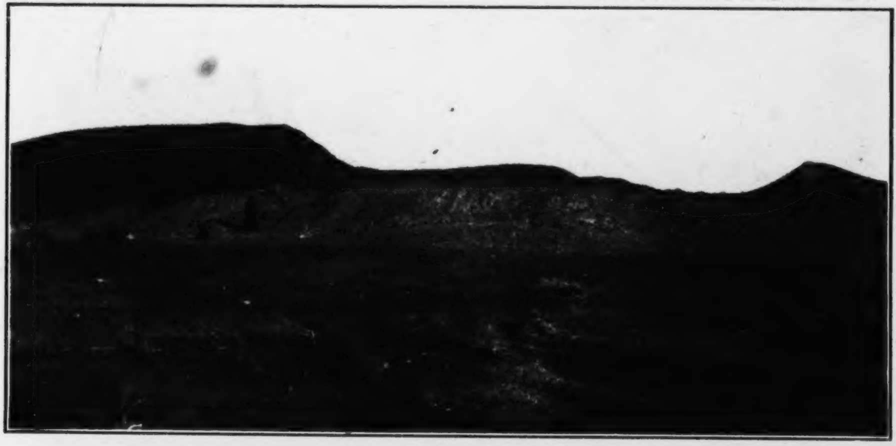
b TCO'KÚT NAK, HOLDING A CALENDAR STICK

c KÂEMÂ-Â

THREE OF THE AUTHOR'S PIMA INFORMANTS



CASA GRANDE RUIN



a SANTAN (FROM THE WEST)

b RUIN BELOW SANTAN (FROM THE WEST)

c SWEETWATER (FROM THE SOUTHWEST)

THREE PREHISTORIC PIMA RUINS

a CASA BLANCA (FROM THE WEST)

b SCHOOLHOUSE RUINS

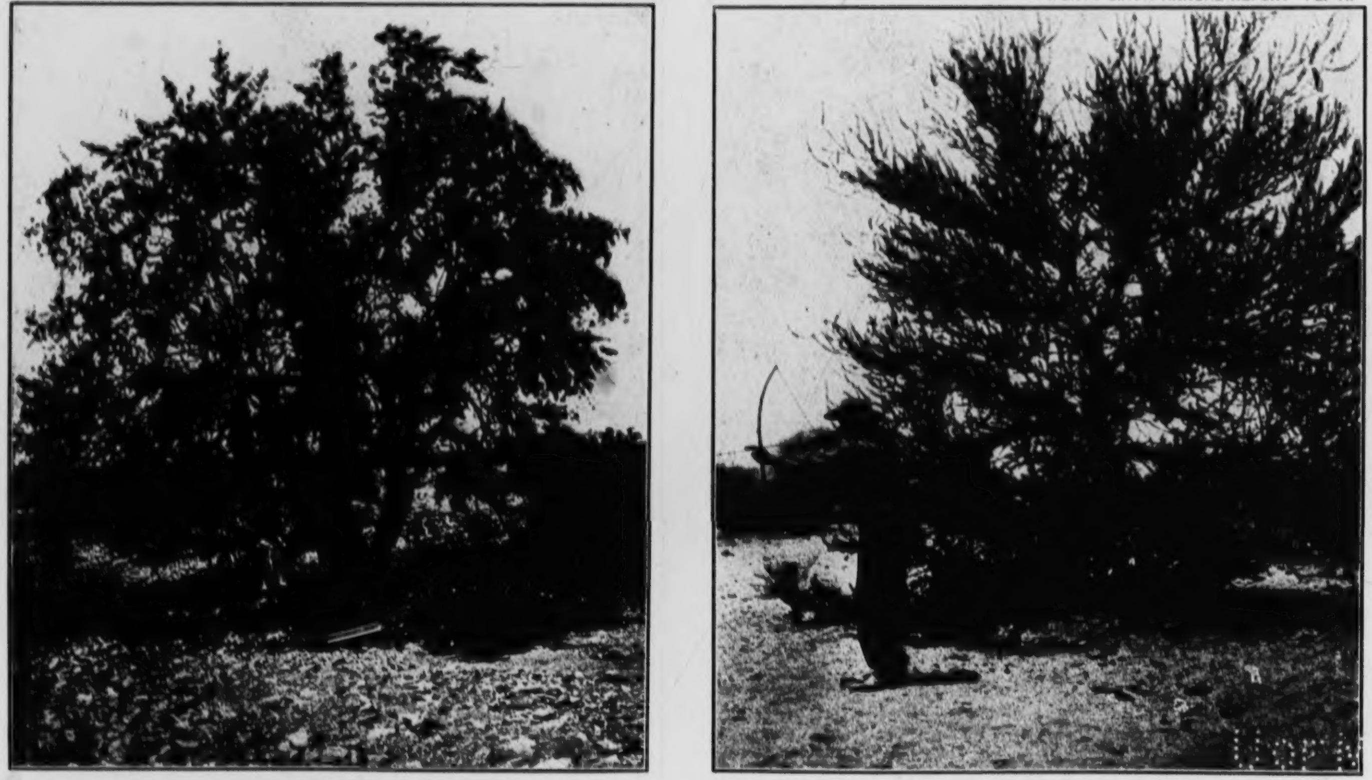
CASA BLANCA AND RUINS OF FIRST SCHOOLHOUSE

b ARROW-BUSH INCLOSED KITCHEN

c FIREPLACES

a FOURTEEN-POUND WHEAT LOAF; CORN BREAD; DOUGHNUTS

PIMA BREAD, KITCHEN, AND FIREPLACES



a IRONWOOD (OLNEYA TESOTA)

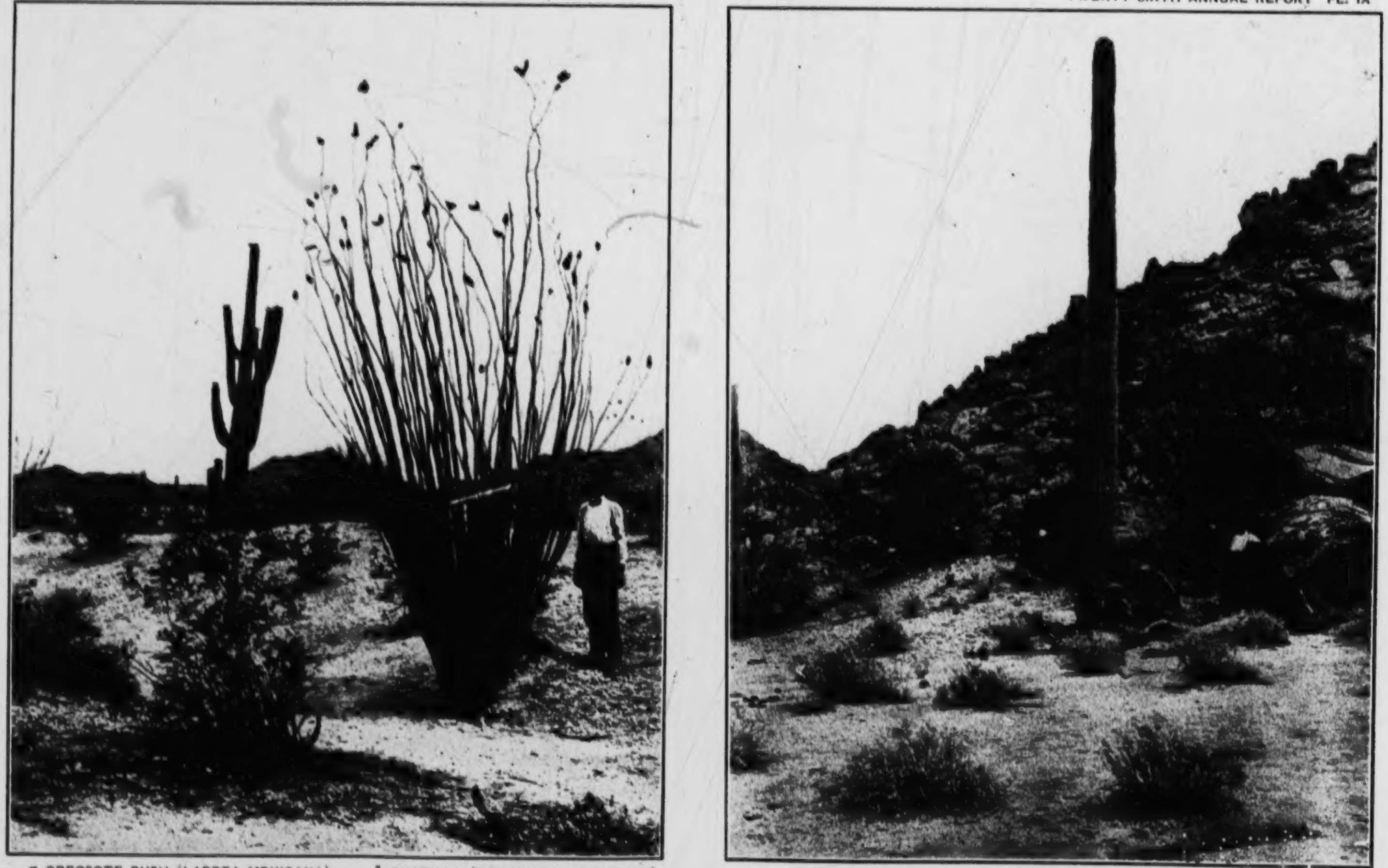
b CAT'S CLAW (ACACIA GREGGII)

IRONWOOD AND CAT'S CLAW

a HA'NÛM CACTUS (OPUNTIA ARBORESCENS)

b SAGUARO FOREST (CEREUS GIGANTEUS)

TWO VARIETIES OF CACTUS



a CREOSOTE BUSH (LARREA MEXICANA) *b* OKATILLA (FOUQUIERA SPLENDENS)
c SAGUARO (CEREUS GIGANTEUS), IN BACKGROUND

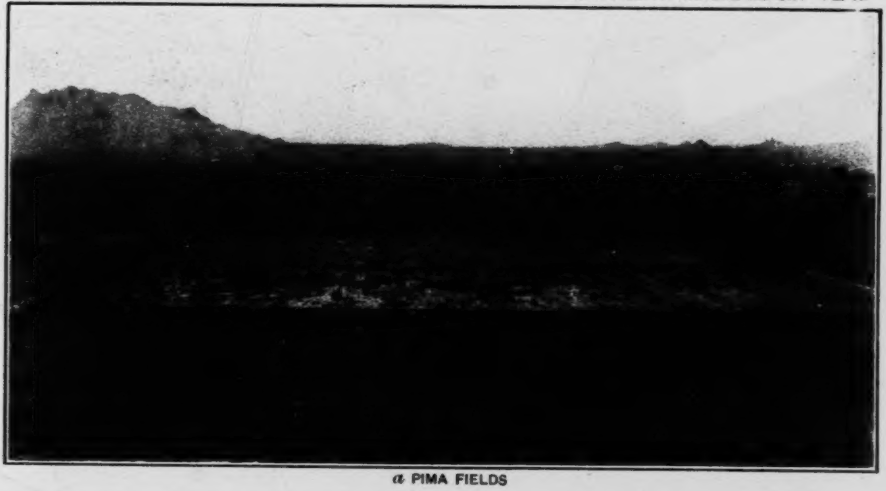
d UNBRANCHED SAGUARO (CEREUS GIGANTEUS)

CHARACTERISTIC DESERT VEGETATION

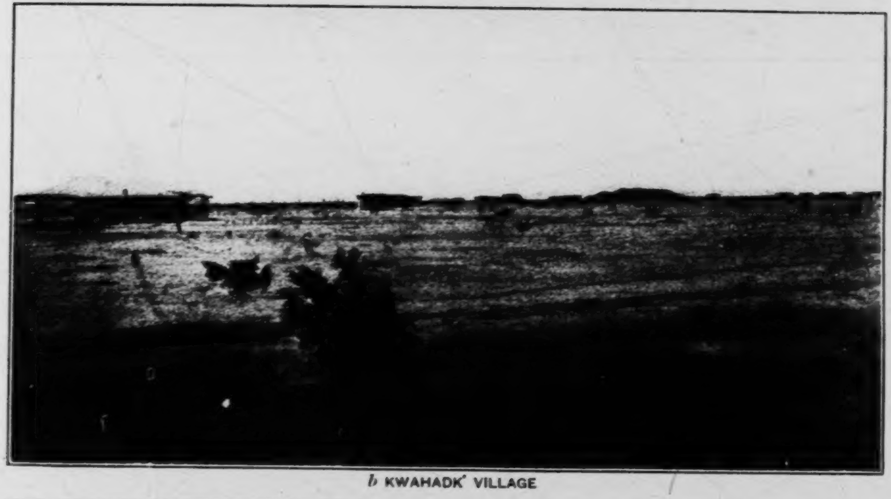
a MESQUITE (PROSOPIS VELUTINA)

b PALOVERDE (PARKINSONIA TORREYANA)

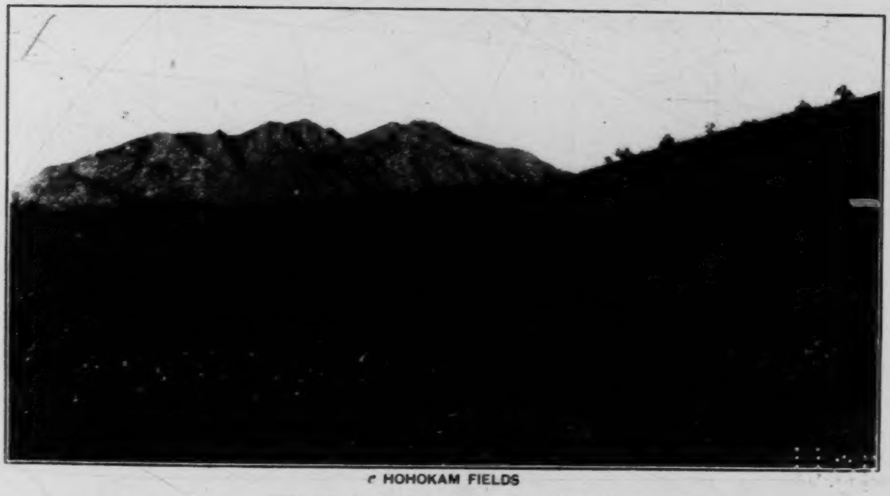
MESQUITE AND PALOVERDE



a PIMA FIELDS



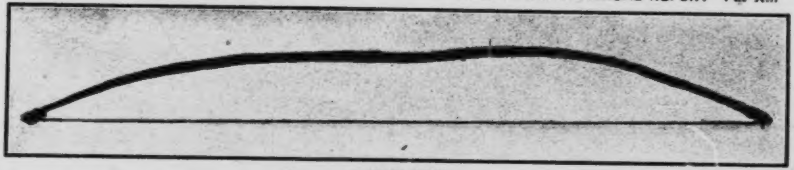
b KWAHADK' VILLAGE



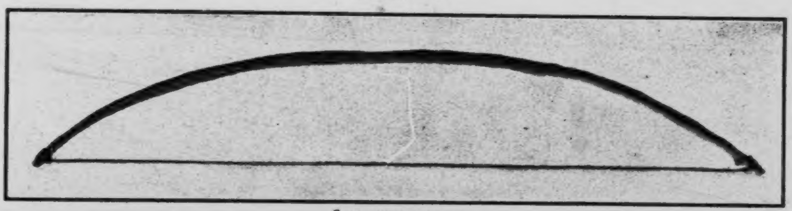
c HOHOKAM FIELDS

FIELDS AND VILLAGE IN PIMERIA

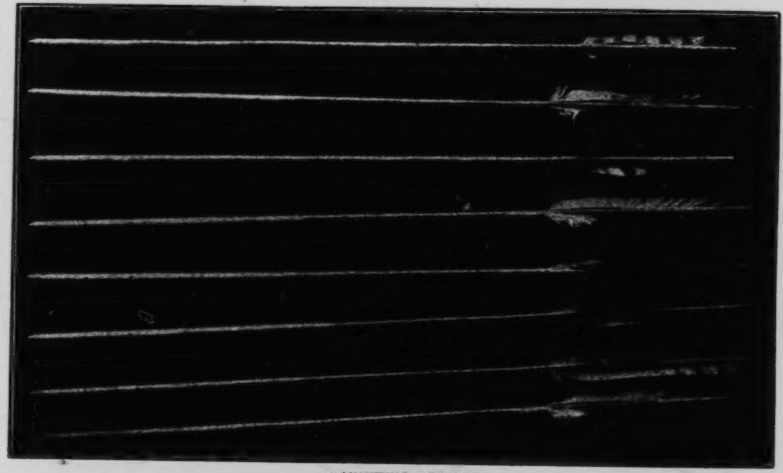
CHOLLA CACTUS (OPUNTIA BIGELOVII ENGELM.)



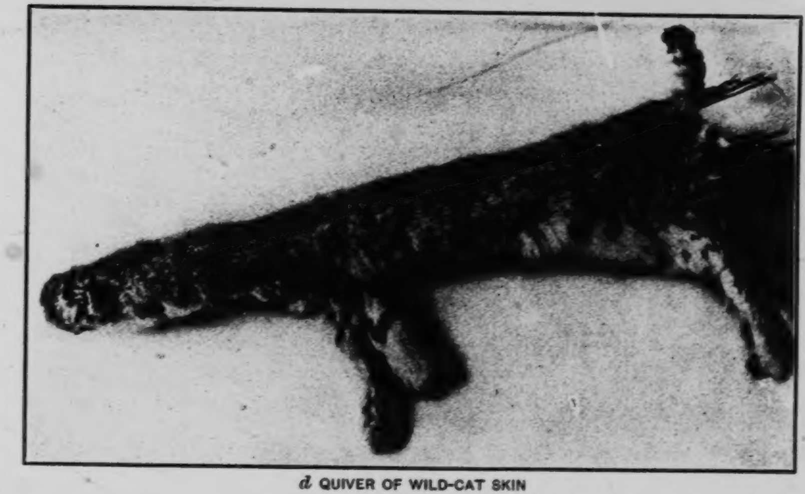
a WAR BOW



b HUNTING BOW

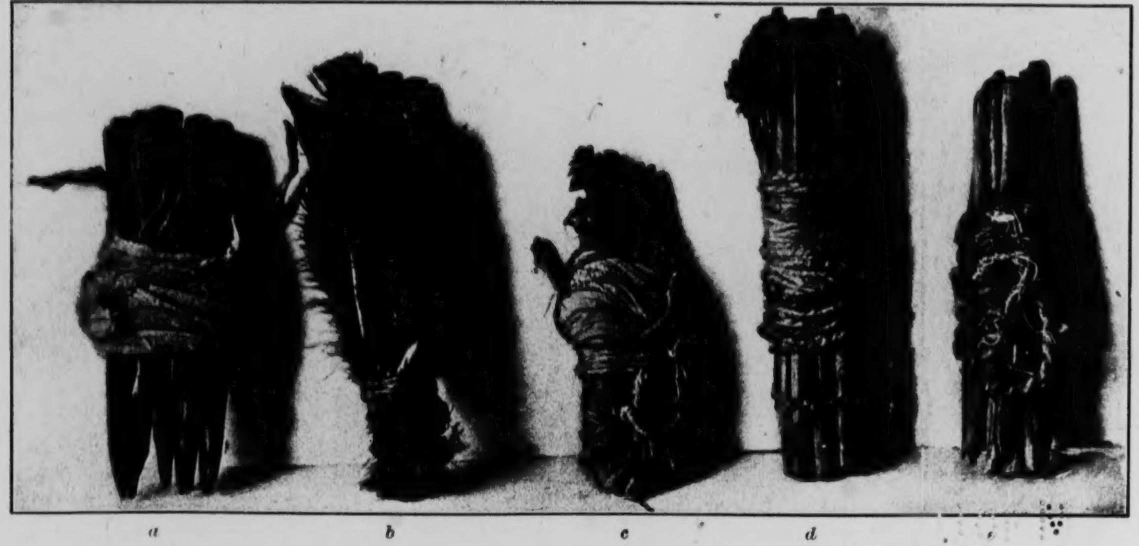


c HUNTING ARROWS

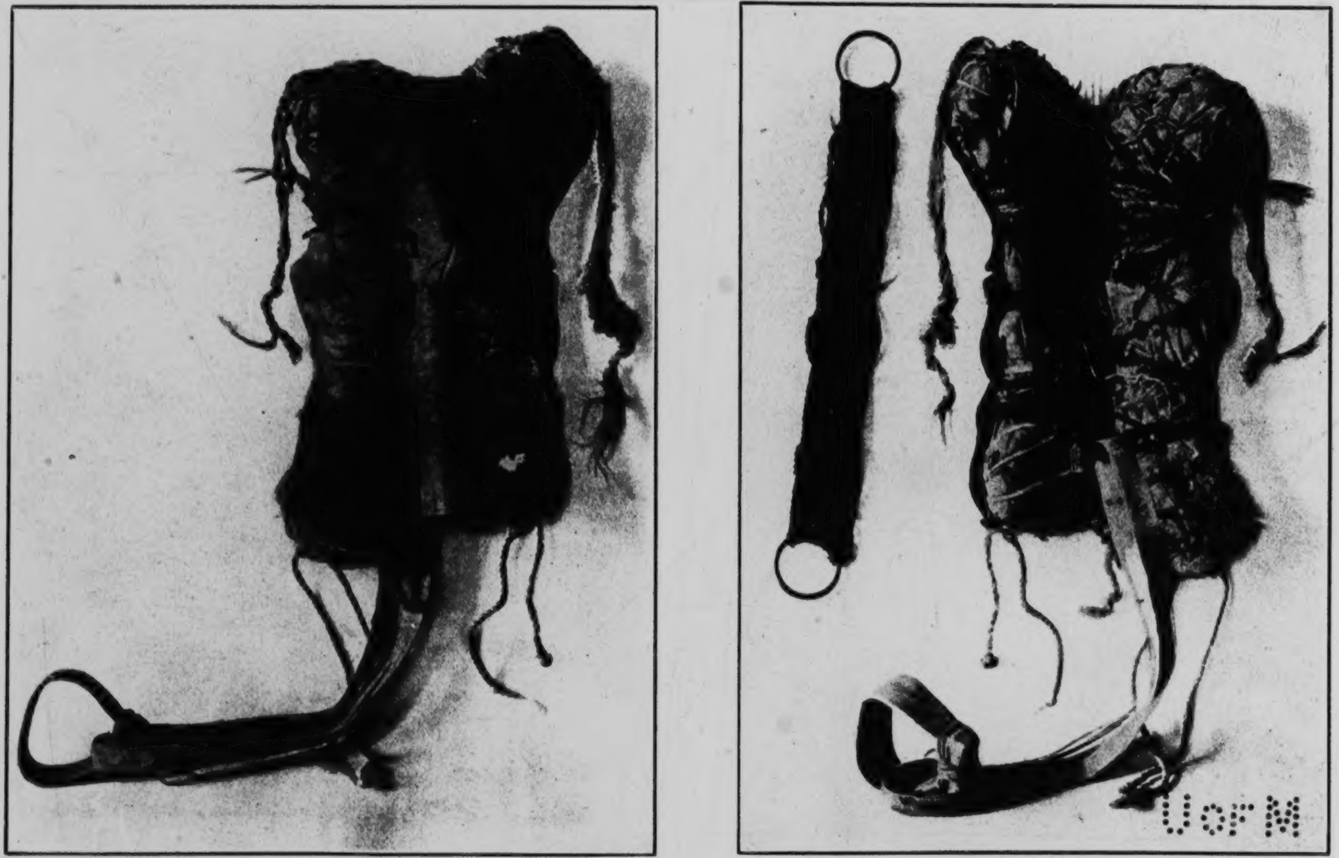


d QUIVER OF WILD-CAT SKIN

PIMA WEAPONS



A'MÍNA



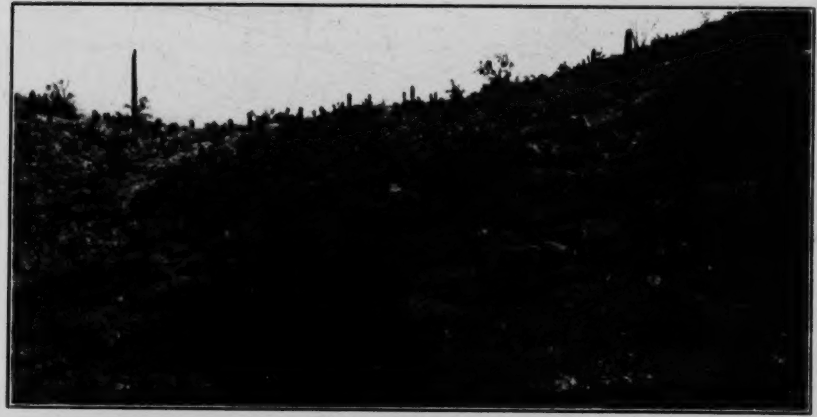
UofM

a UPPER SURFACE OF RIDING SADDLE

c HORSEHAIR CINCH

b UNDER SURFACE OF RIDING SADDLE

RIDING SADDLE AND CINCH

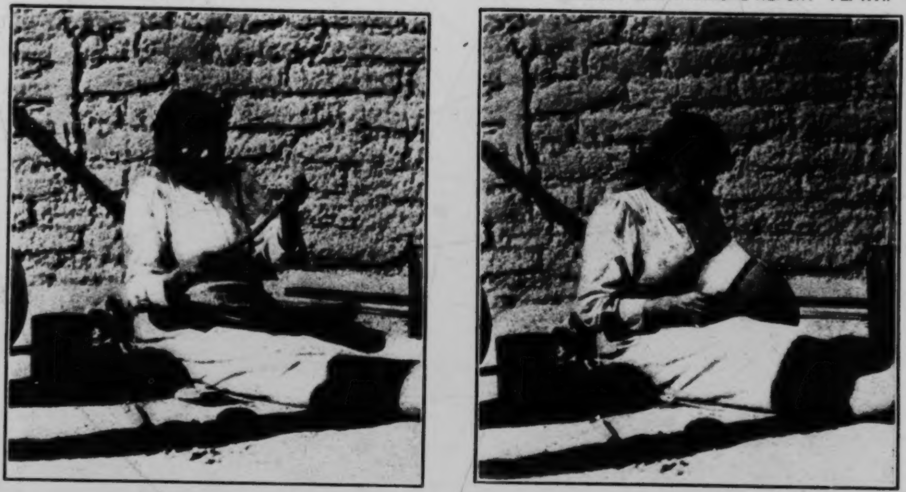


a SKÂSŌWALĪK HILLS CLAY PIT

c CLAY PIT NEAR THE GILA

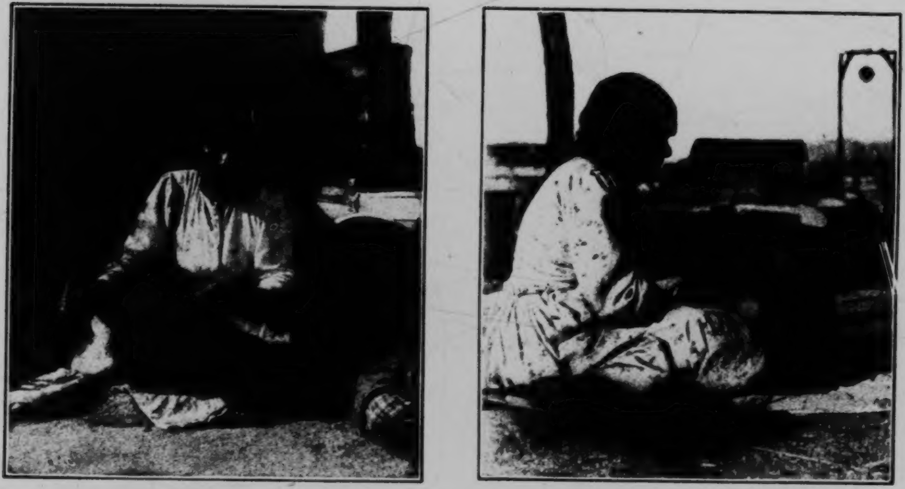
b SCREENING CLAY AT PIT

CLAY PITS



a ROLLING CLAY

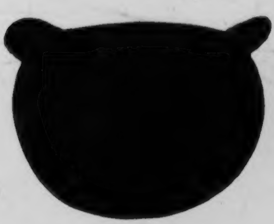
b SMOOTHING SURFACE AFTER APPLYING COIL



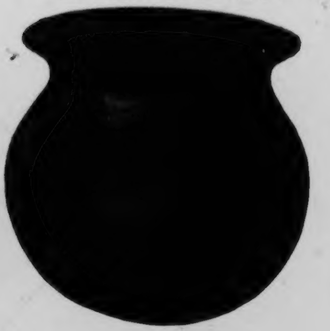
c SUPPORTING VESSEL ON LOOSE SAND

d DECORATING EXTERIOR

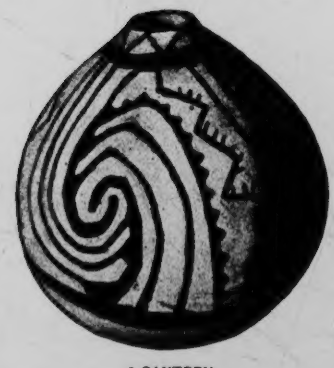
PIMA WOMAN MAKING POTTERY



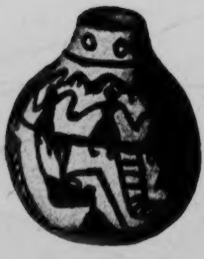
b BEAN POT



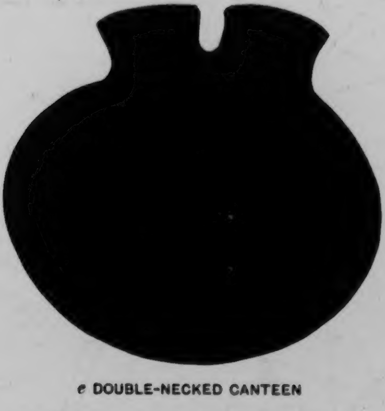
a COOKING POT



c CANTEEN

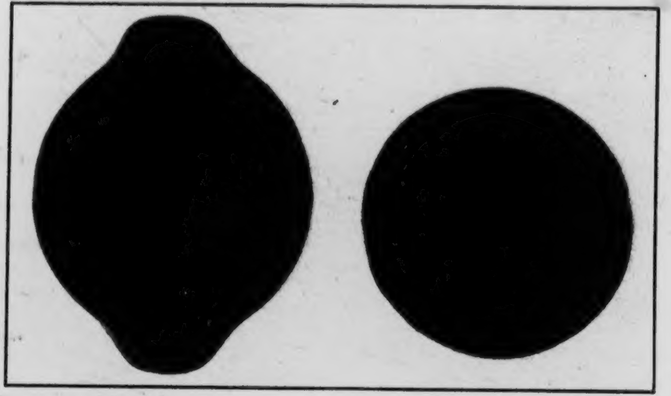


d CANTEEN

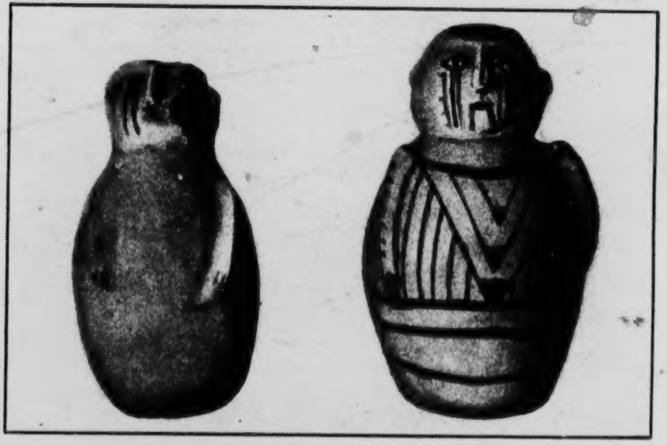


e DOUBLE-NECKED CANTEEN

POTTERY—POTS AND CANTEENS



a PARCHING PAN *b* TORTILLA BAKING PLATE



d EFFIGY VASES

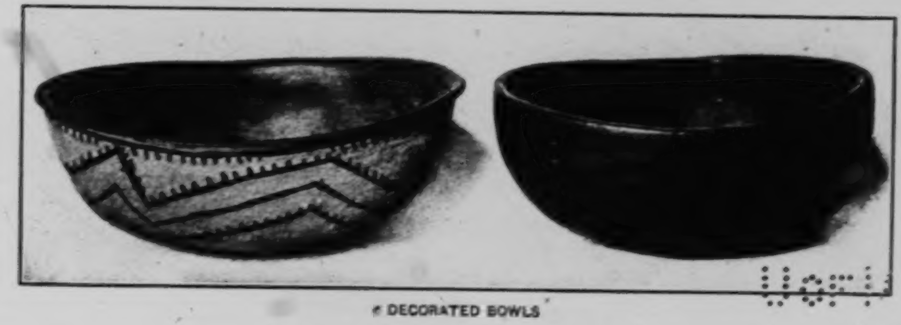
c PLATE *e* CUP *f* PLATE

POTTERY—PAN, PLATES, VASES, CUP

a ANCIENT SPOON *b* NEW SPOON

c BOWL

d COILED BOWLS

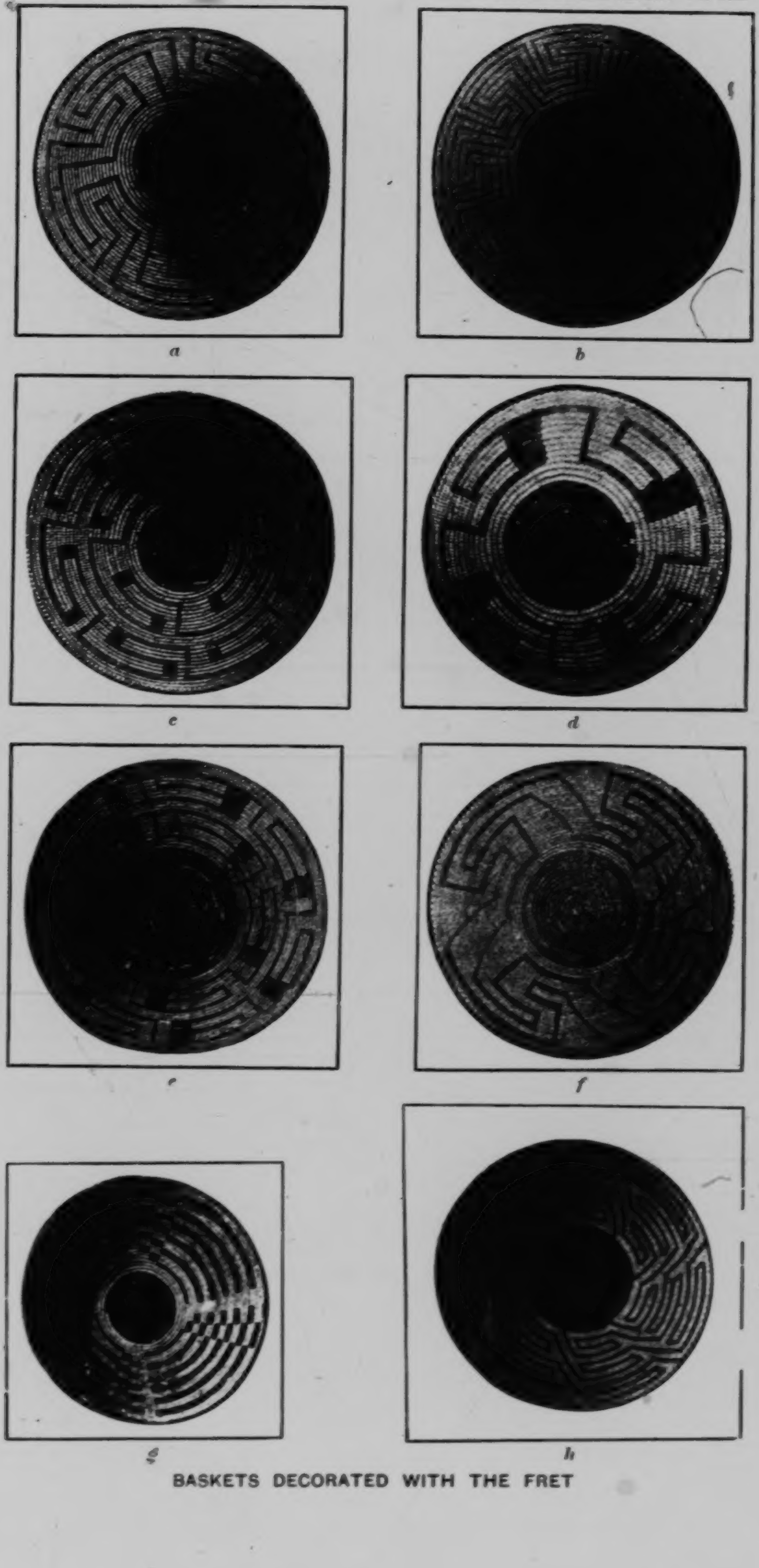


e DECORATED BOWLS

POTTERY—SPOONS AND BOWLS

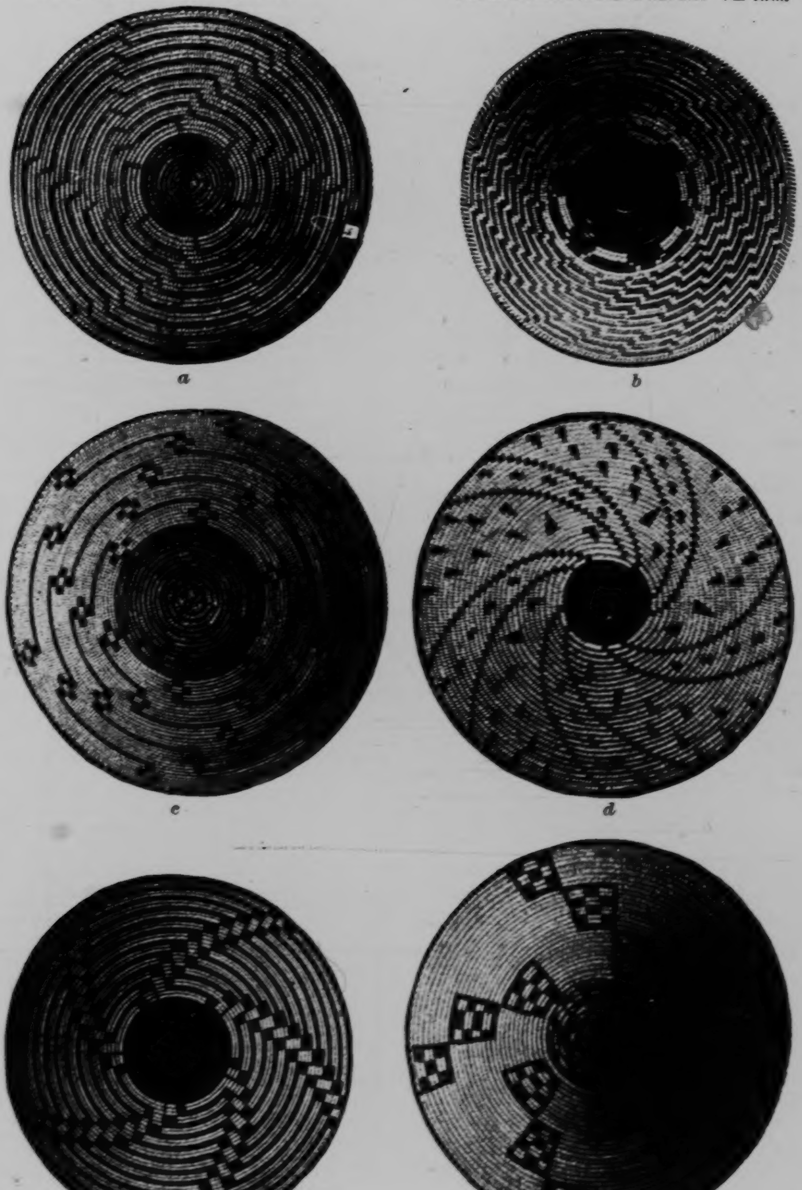
a ARROW BUSH [illegible]CHEA BOREALIS) *b* BACCHARIS GLUTENOSA *c* CRUCIFIXION THORN (HOLOCANTHA EMORYI) SURROUNDED BY SALTBUSHES

CHARACTERISTIC DESERT VEGETATION

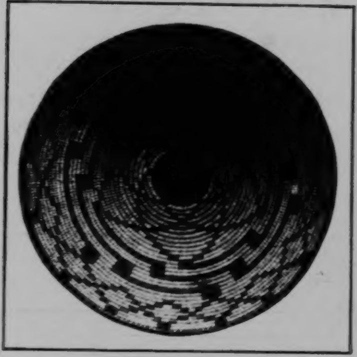


a *b* *c* *d* *e* *f* *g* *h*

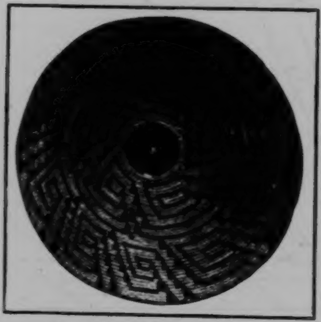
BASKETS DECORATED WITH THE FRET



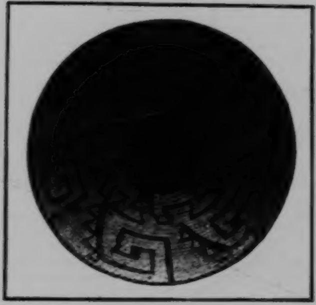
BASKETS DECORATED WITH THE FRET



a



b



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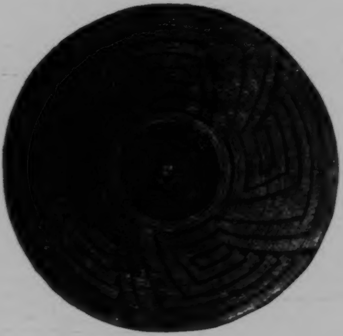

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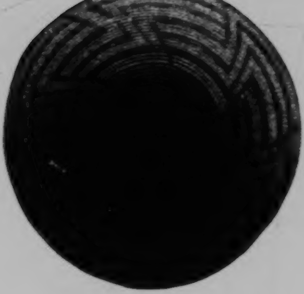

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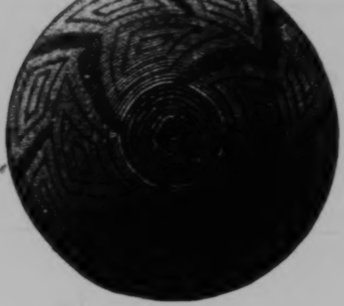
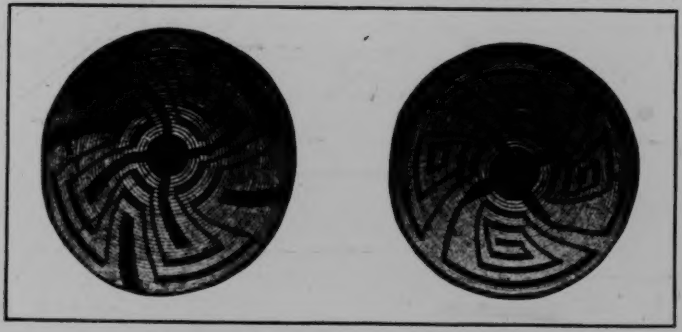
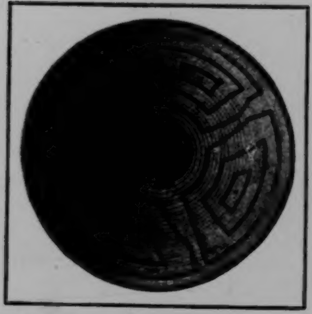


f

BASKETS



a *b*



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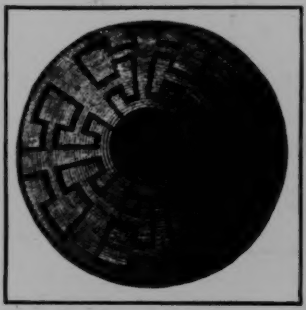

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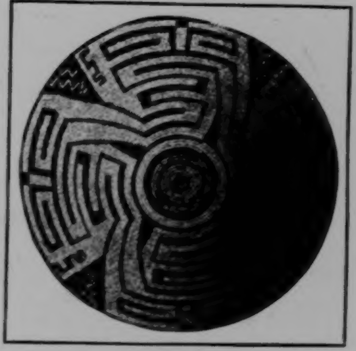

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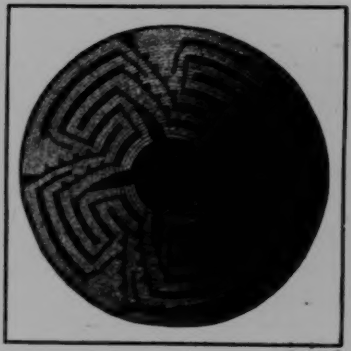
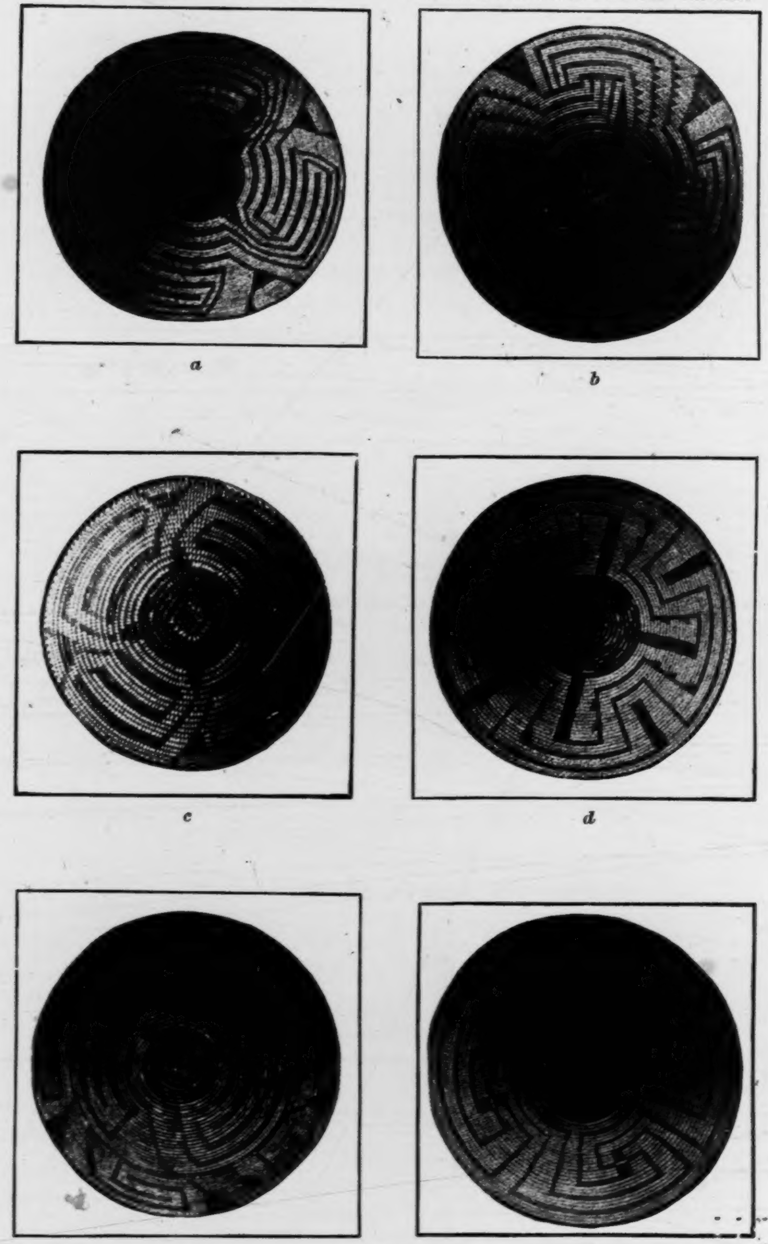


f

U of M

BASKETS

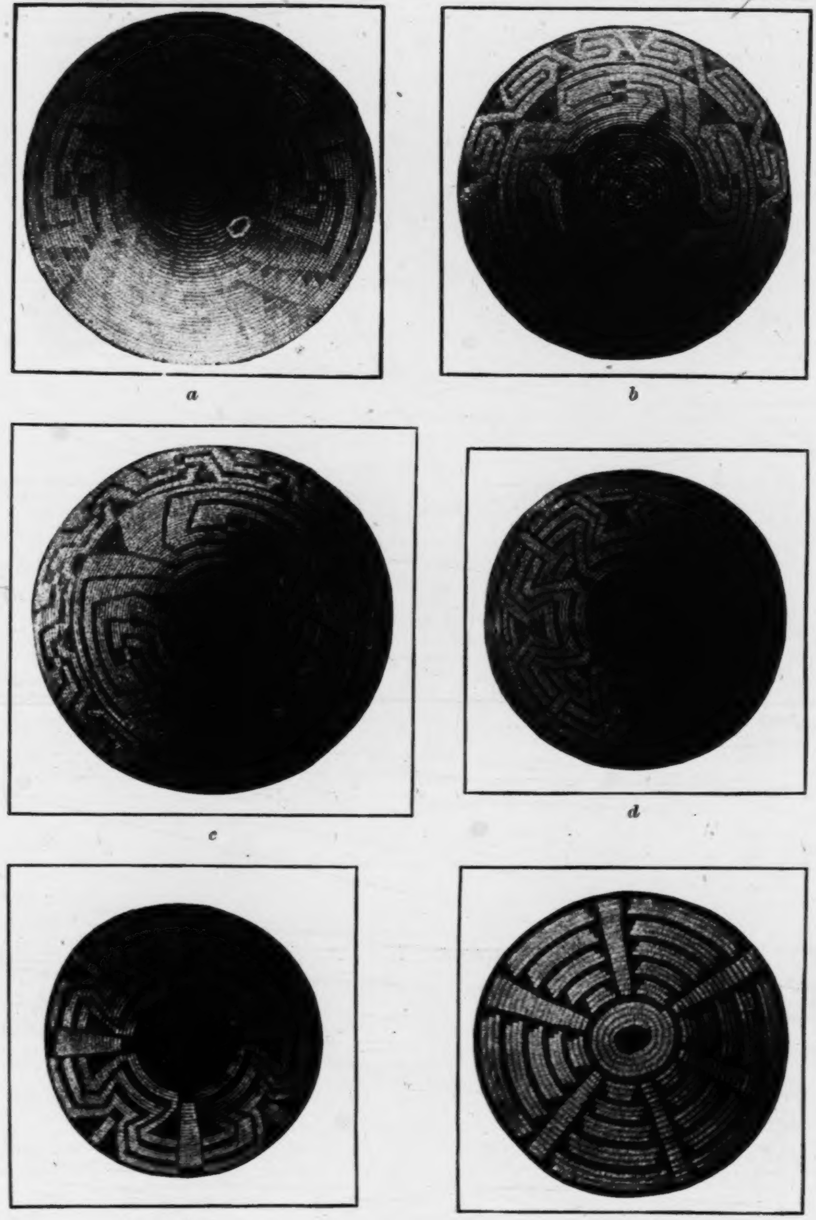


a *b*

c *d*

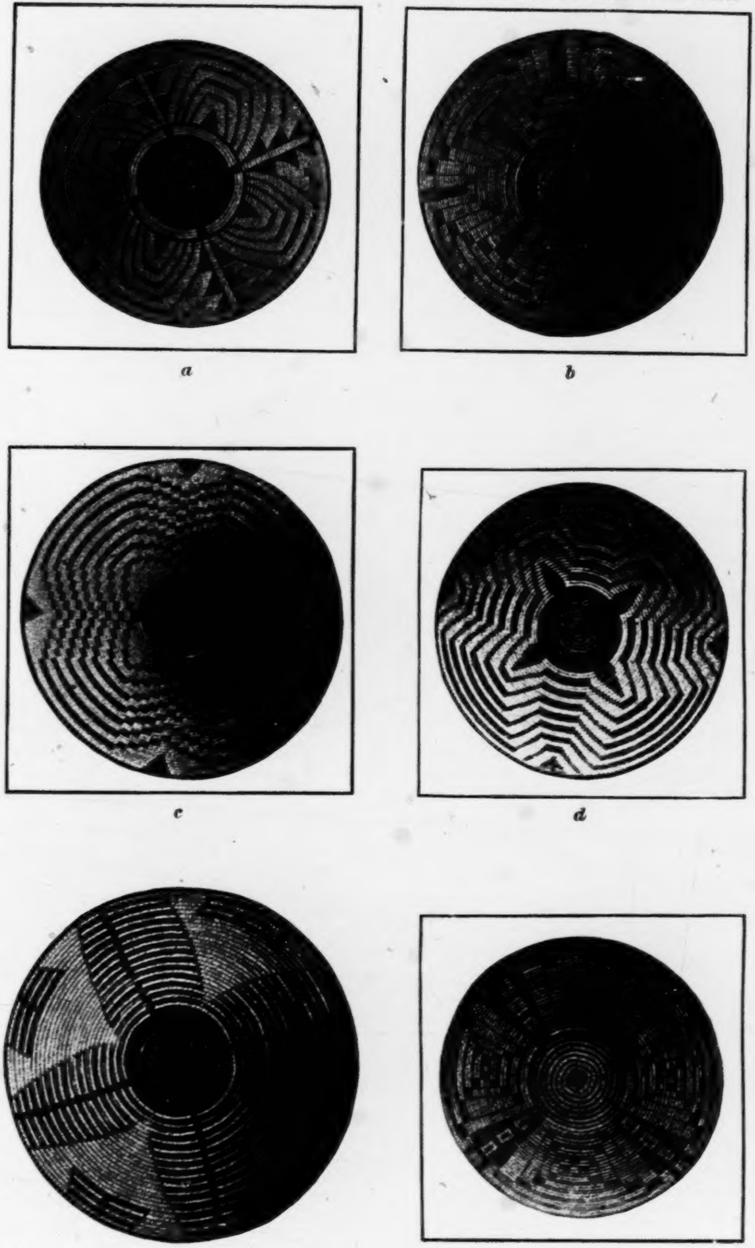
e *f*

BASKETS



a *b* *c* *d* *e* *f*

BASKETS

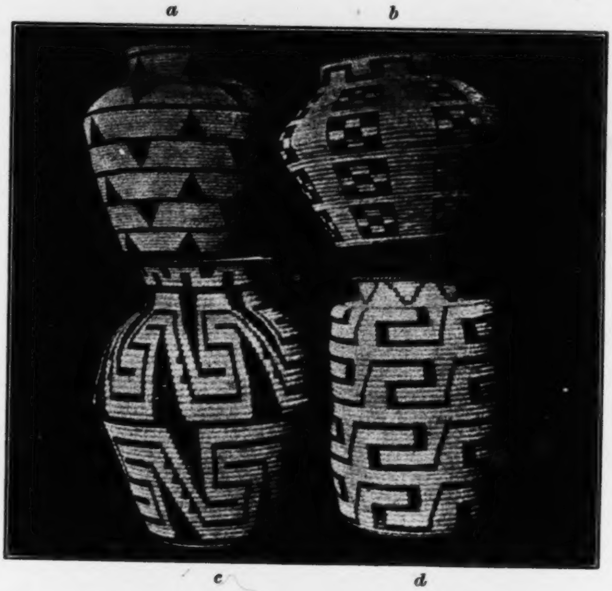


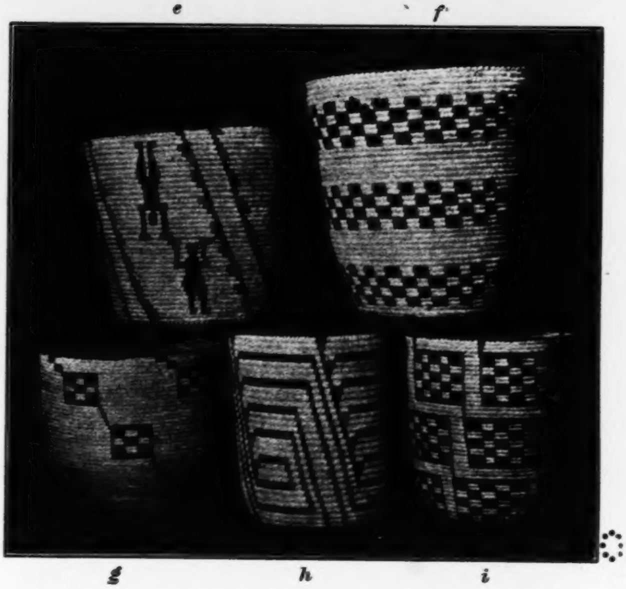
a *b*

c *d*

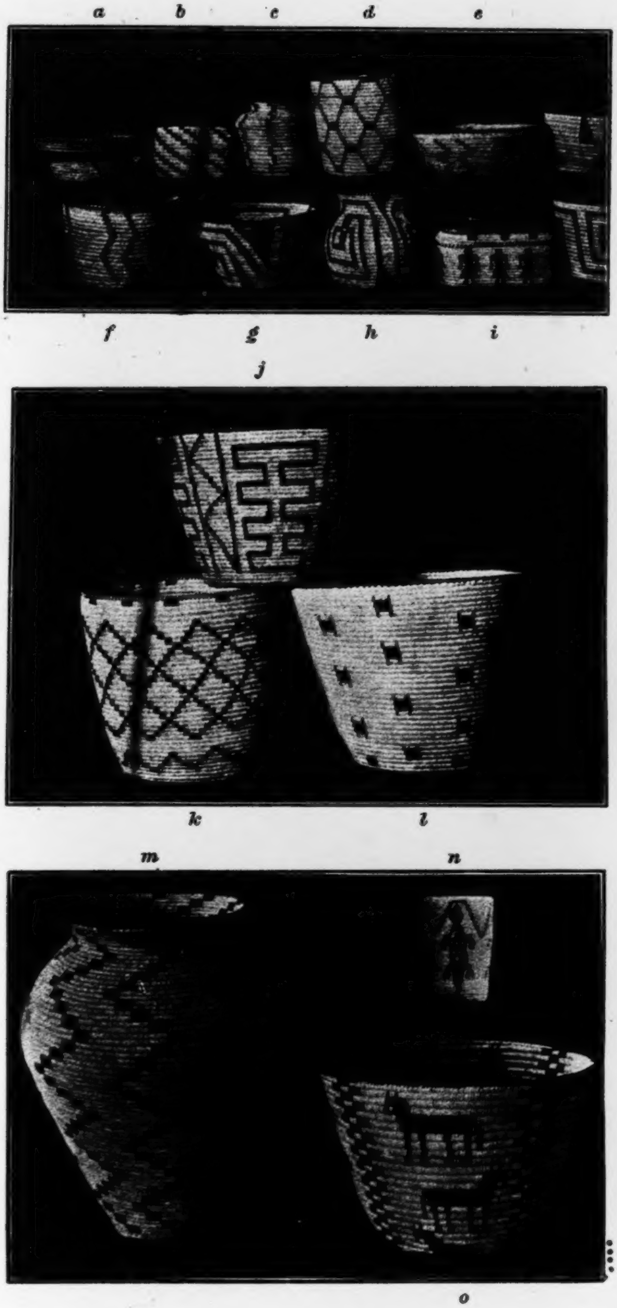
e *f*

BASKETS DECORATED WITH FLOWER-LIKE PATTERNS





BASKETS, UPRIGHT FORMS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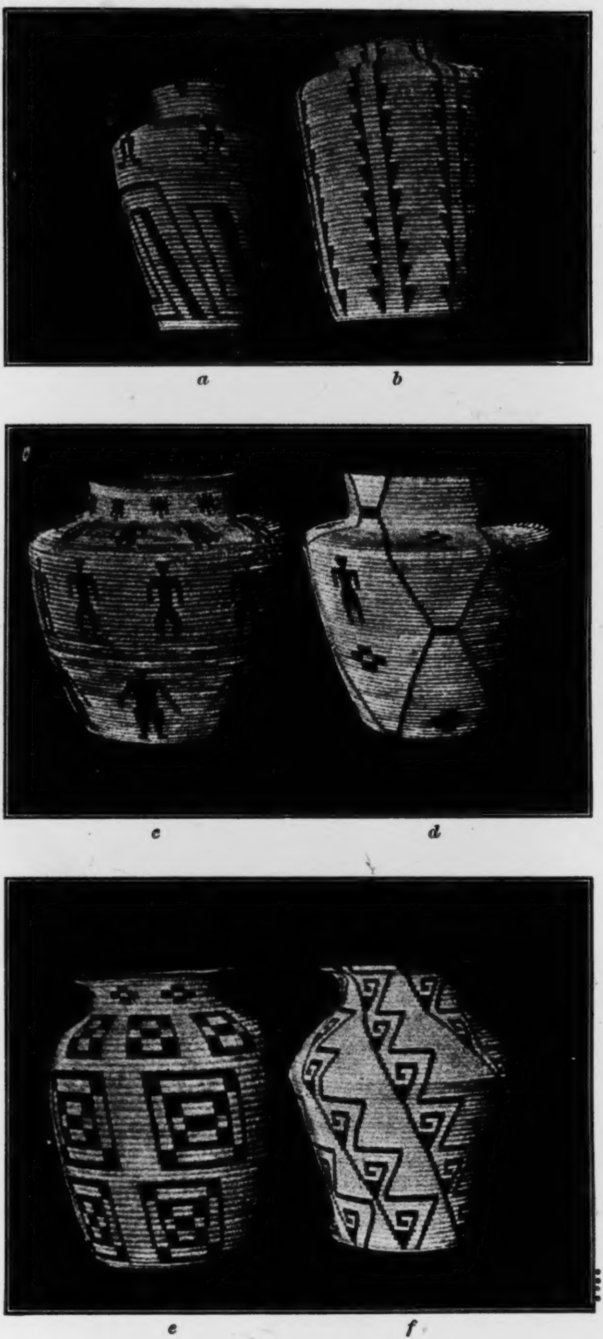
BASKETS, UPRIGHT FORMS

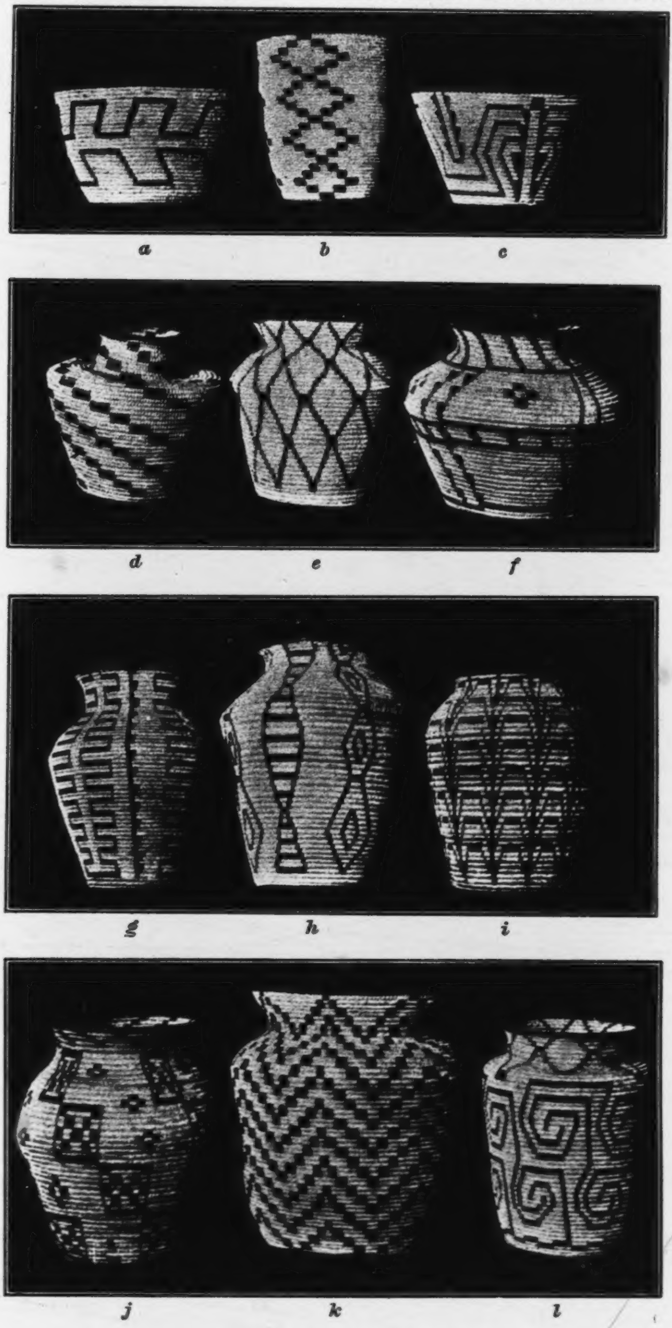


a *b*

c *d*

e *f*

BASKETS, UPRIGHT FORMS


a
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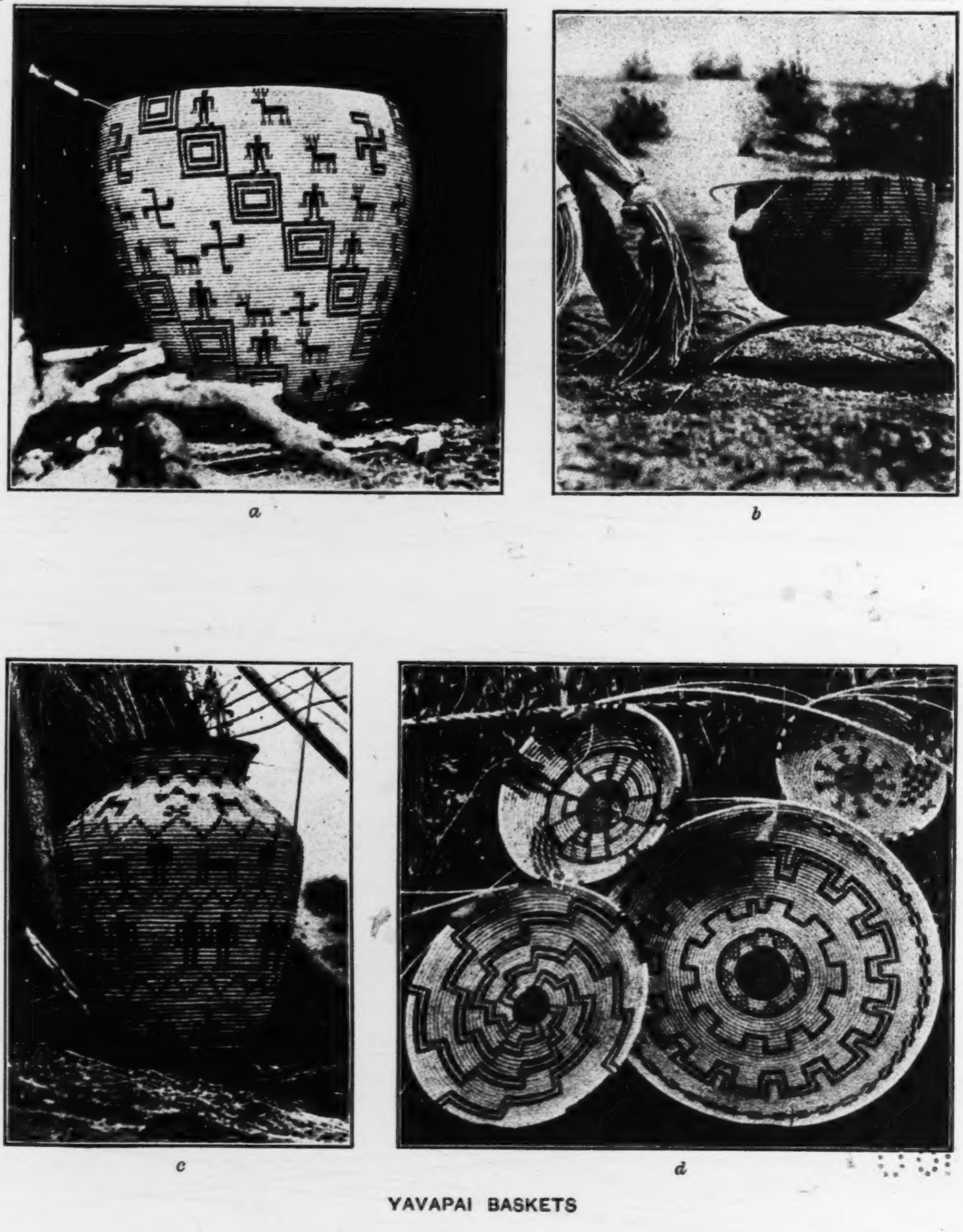
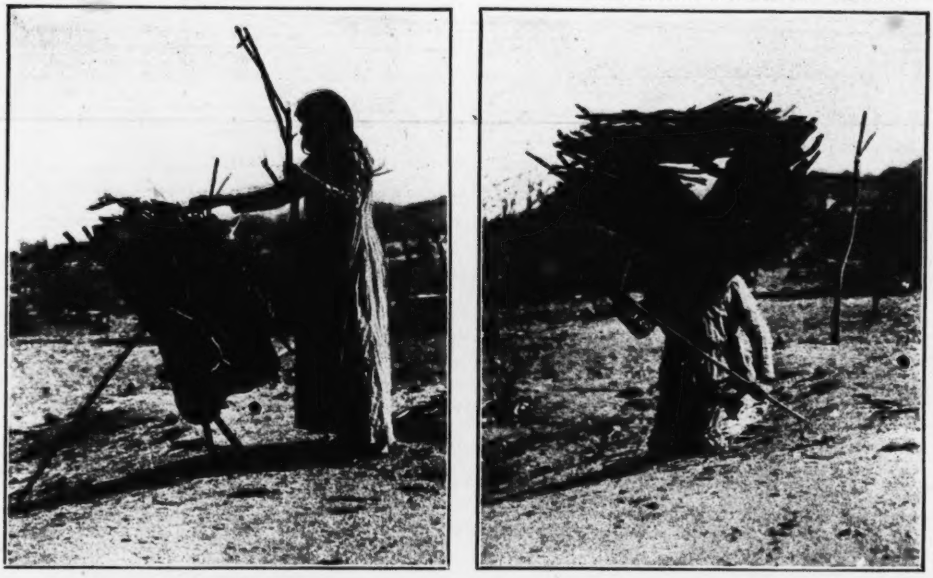
BASKETS, VARIANTS OF UPRIGHT FORMS

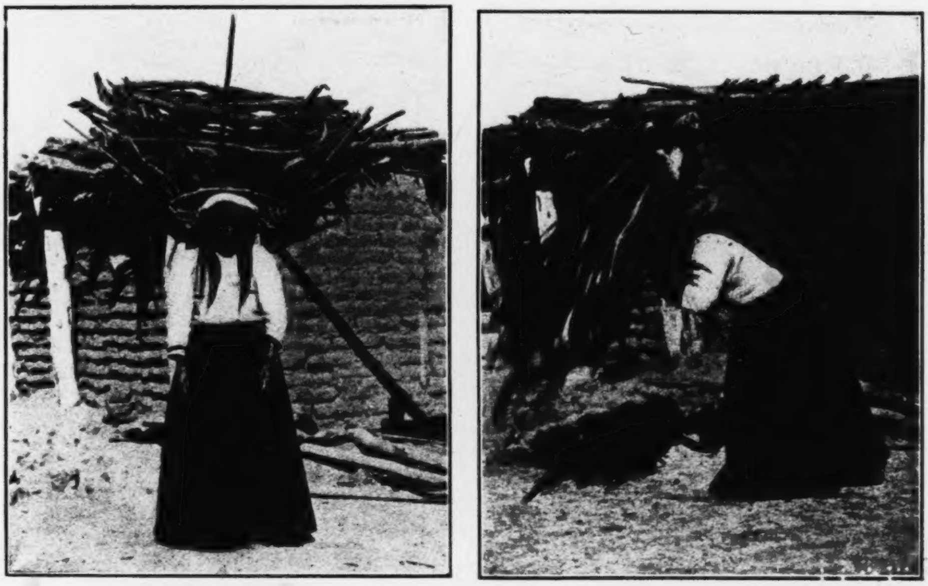


YAVAPAI BASKETS



a LOADING THE KIÂHÂ

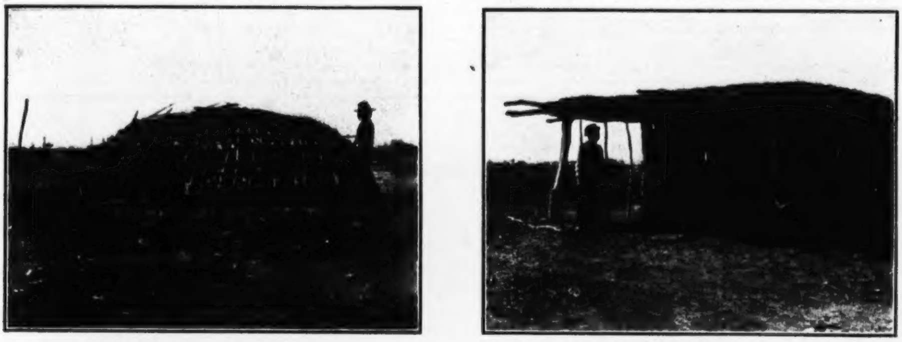
b RISING WITH THE LOAD



c THE LOAD IN POSITION

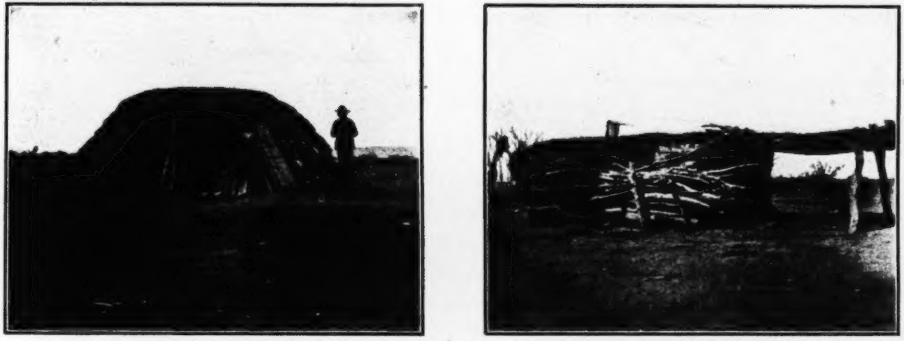
d REMOVING THE LOAD

WOMAN WITH KIÂHÂ



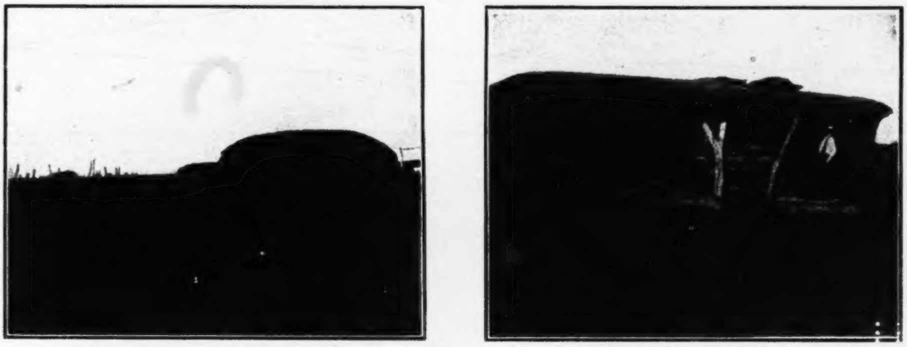
a FRAMEWORK OF HOUSE

d SHED FRAME



b BLANKET DOOR

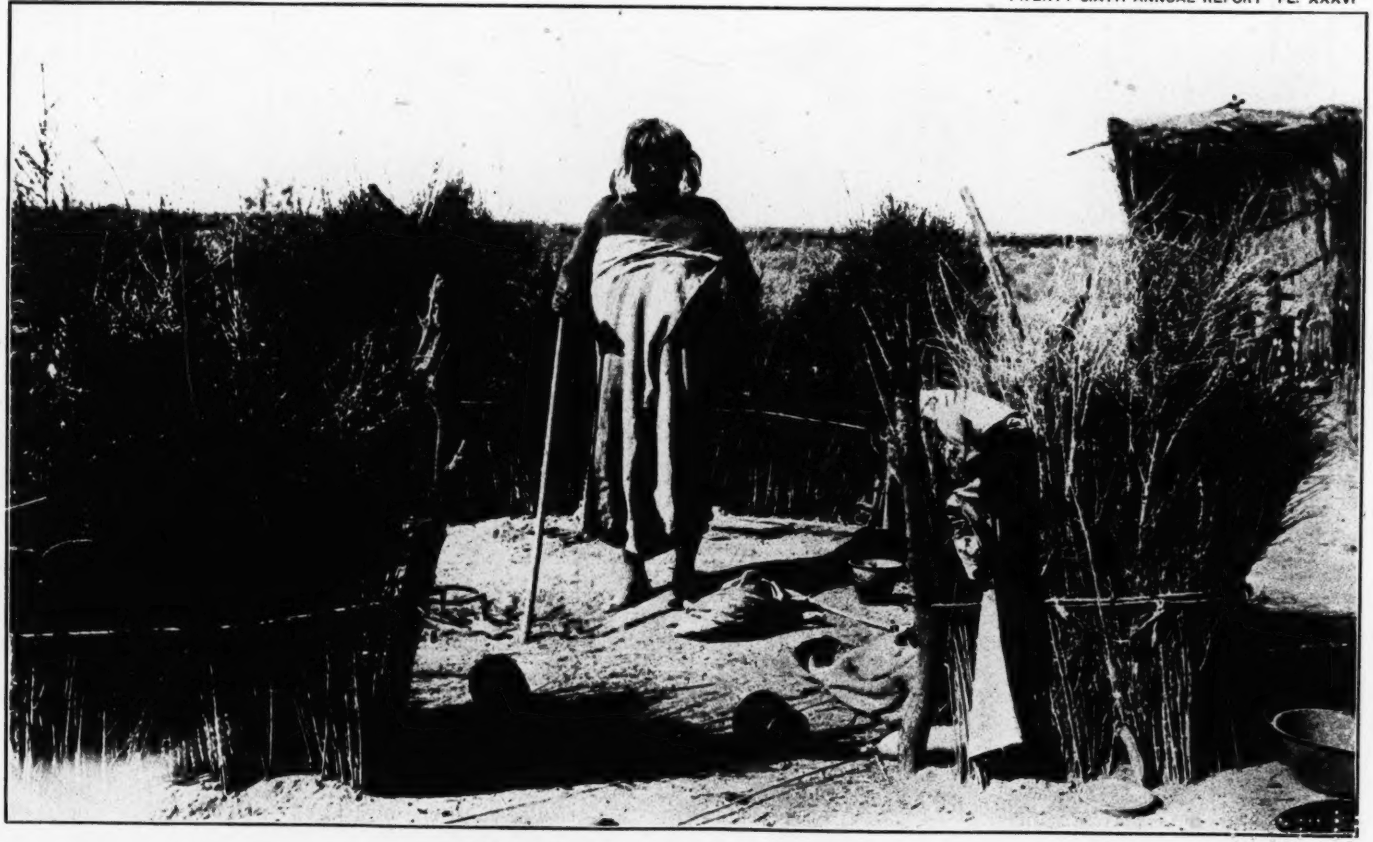
f STOREHOUSE AND WAGON SHED



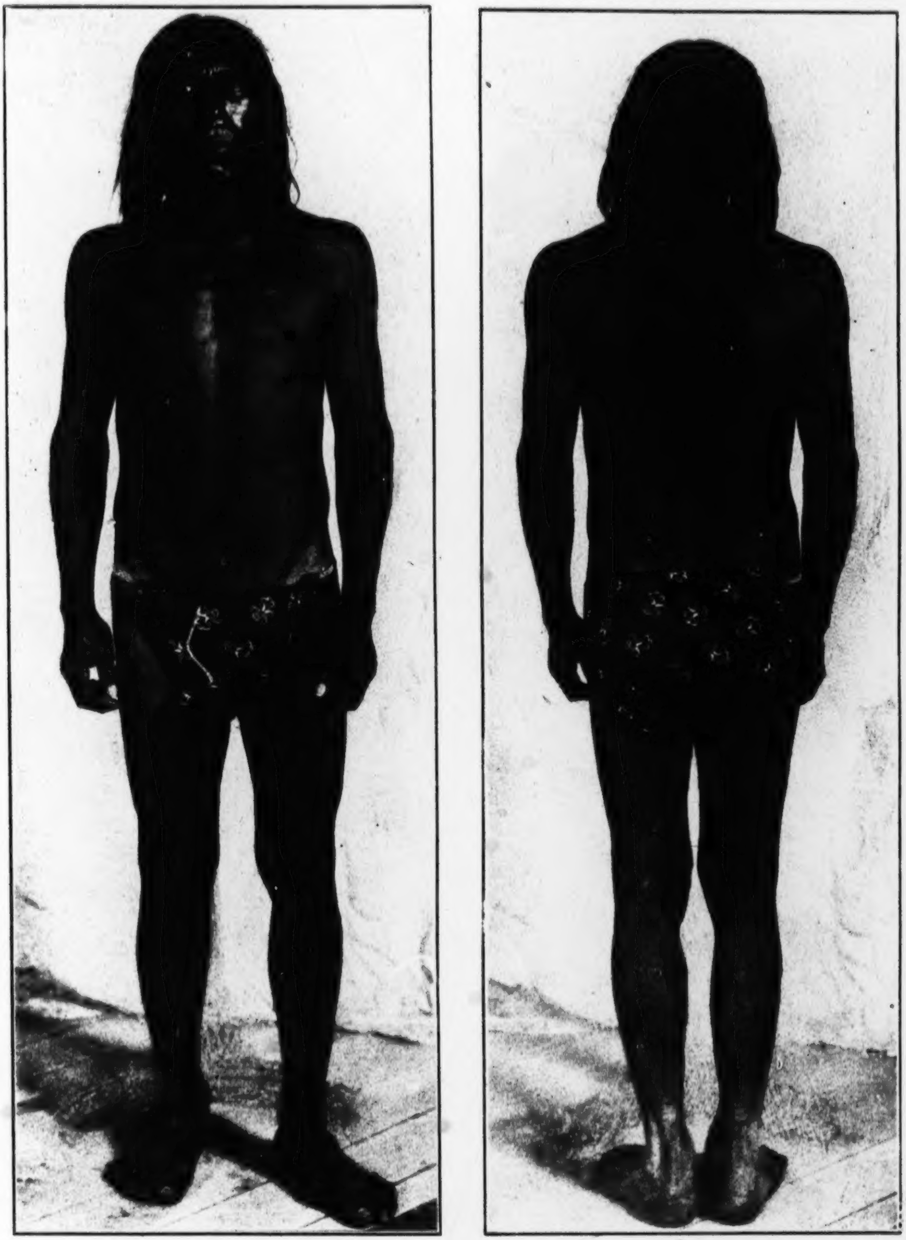
c EARTH-COVERED HOUSES

e SHED DOOR

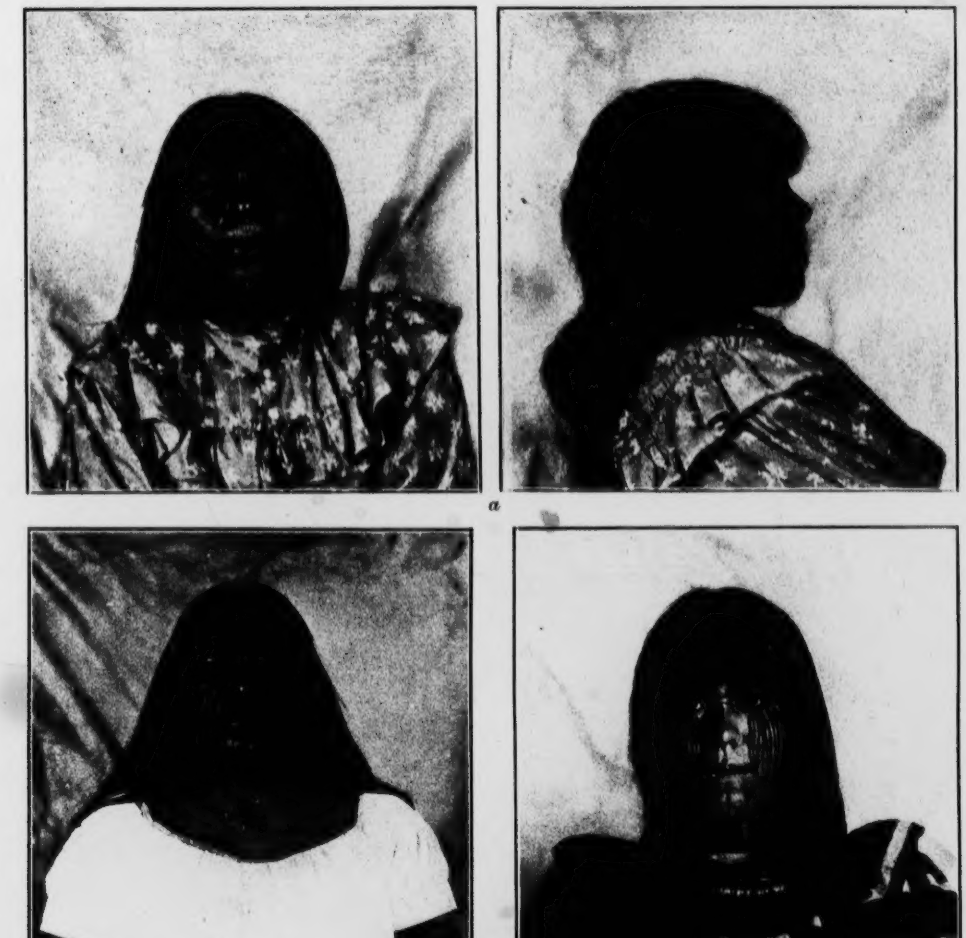
HOUSES AND SHEDS



ARROW-BUSH KITCHEN AND PIMA WOMAN


a *b*

PIMA MAN, SHOWING COSTUME WORN IN HOT WEATHER



a

b

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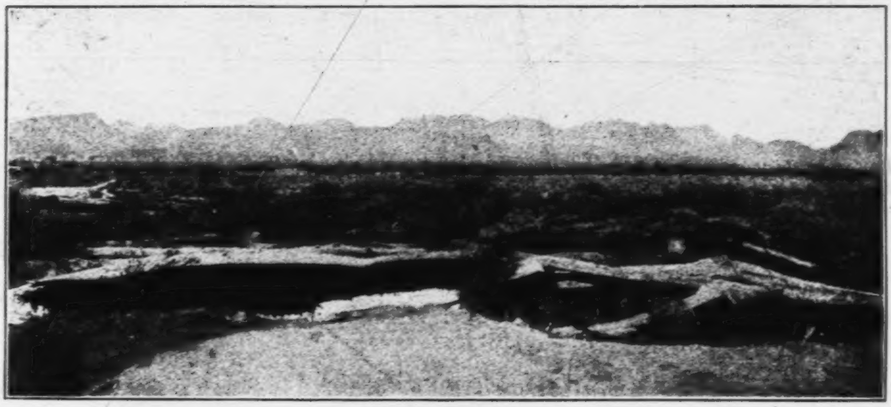
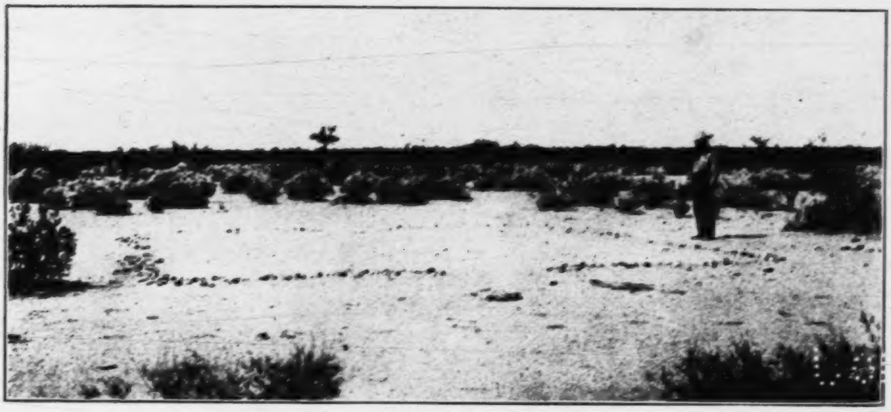
c

PIMA WOMEN, SHOWING MODES OF HAIRDRESSING AND FACE PAINTING



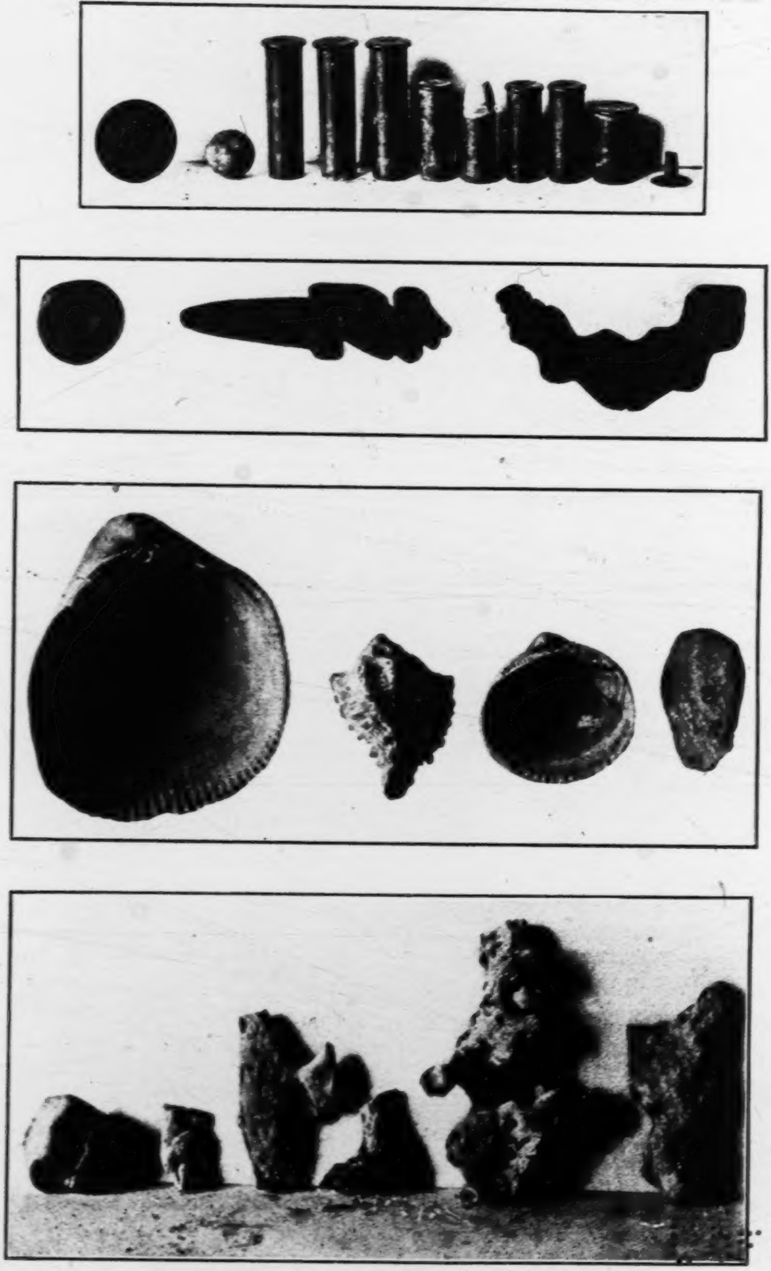
a CEMETERY AT SACATON

b CEMETERY AT STATANYIK



c GRAVE AT STATANYIK

CEMETERIES AND GRAVE



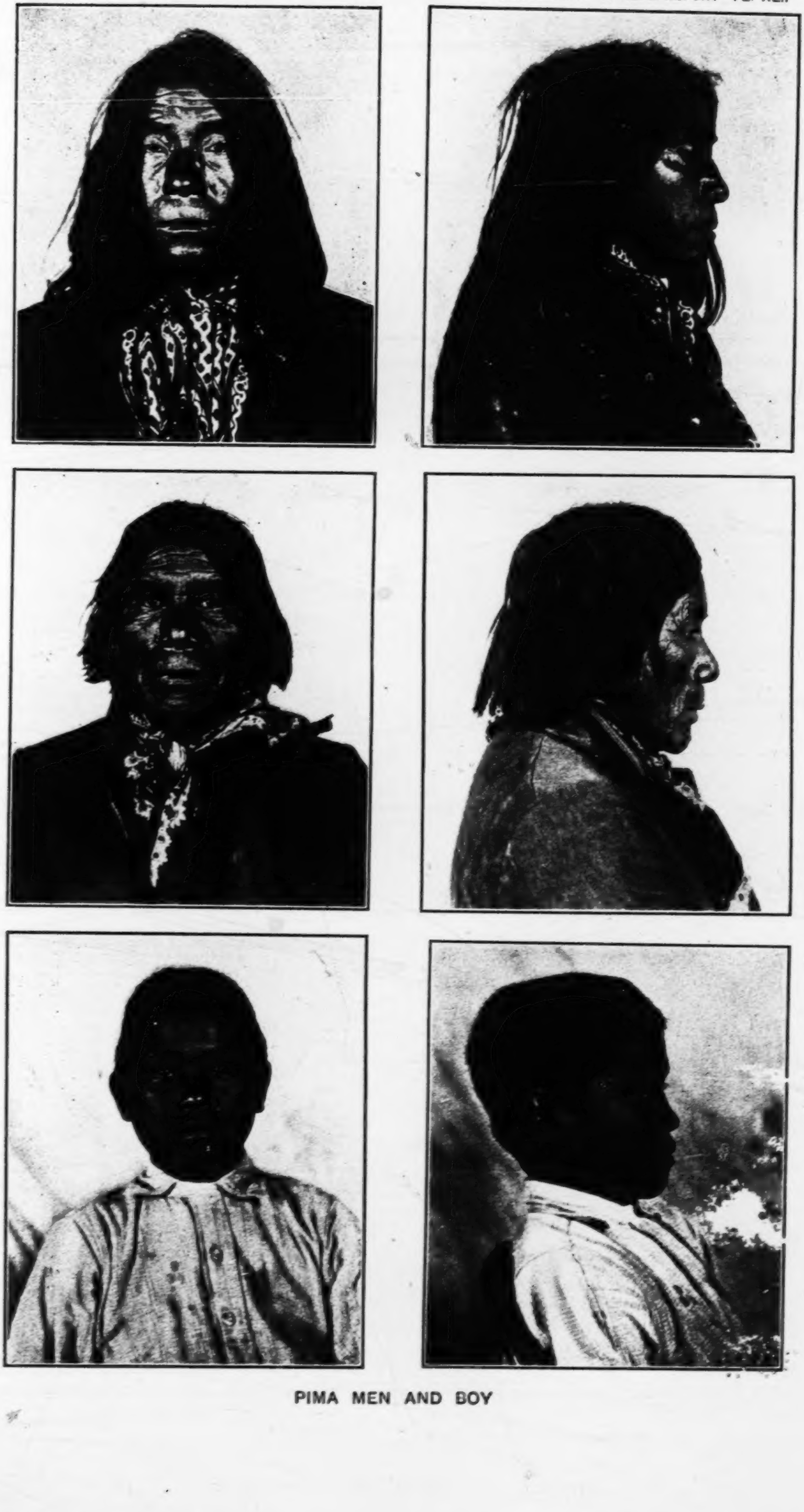
OBJECTS FROM HÂHÂTESUMIEHIN SHRINE

a CEREMONIAL HILL NEAR DOUBLE BUTTES

b HÂHÂTESUMIEHĪN SHRINE

c SHRINE NEAR DOUBLE BUTTES

CEREMONIAL HILL AND SHRINES



PIMA MEN AND BOY

a PANHOP

b MARICOPA ANTOINE

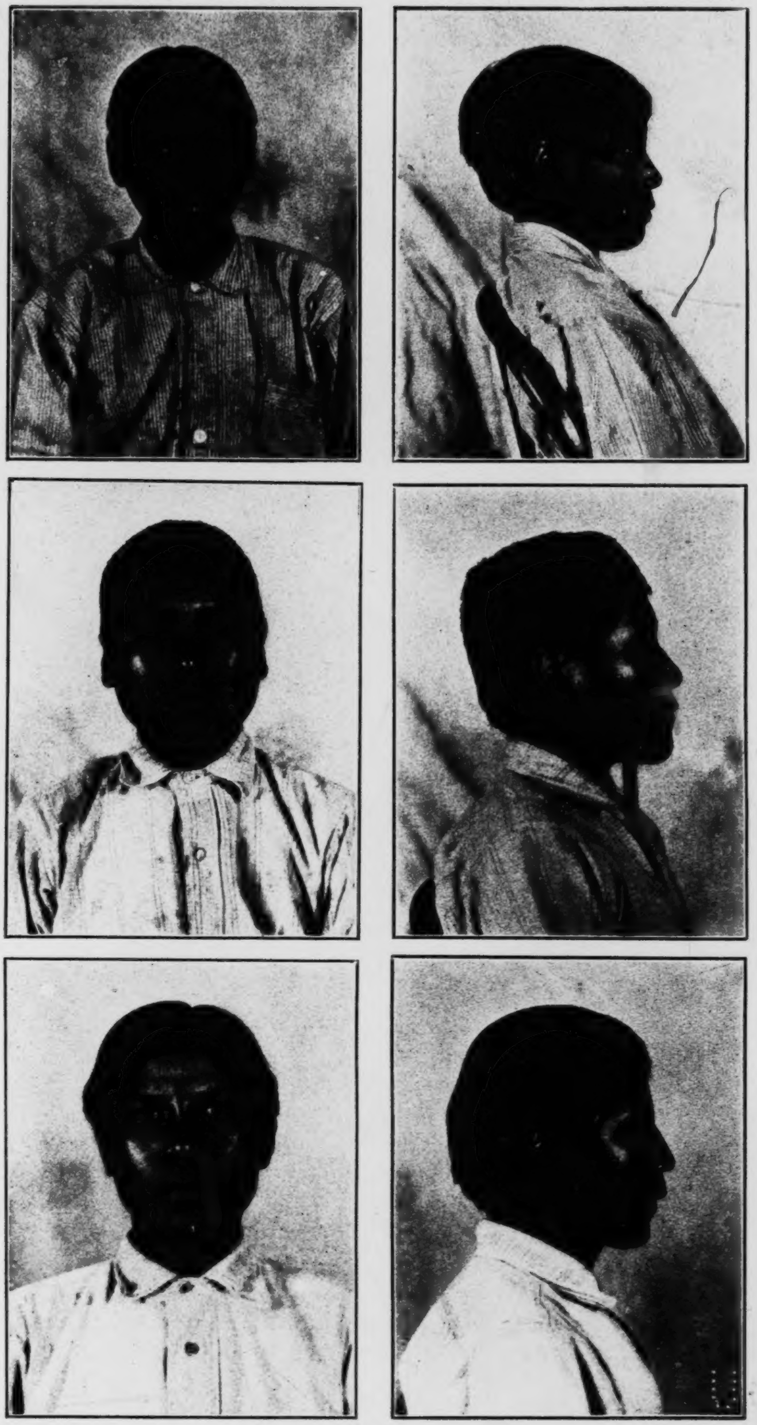
c KOSPITO

ELDERLY PIMA MEN

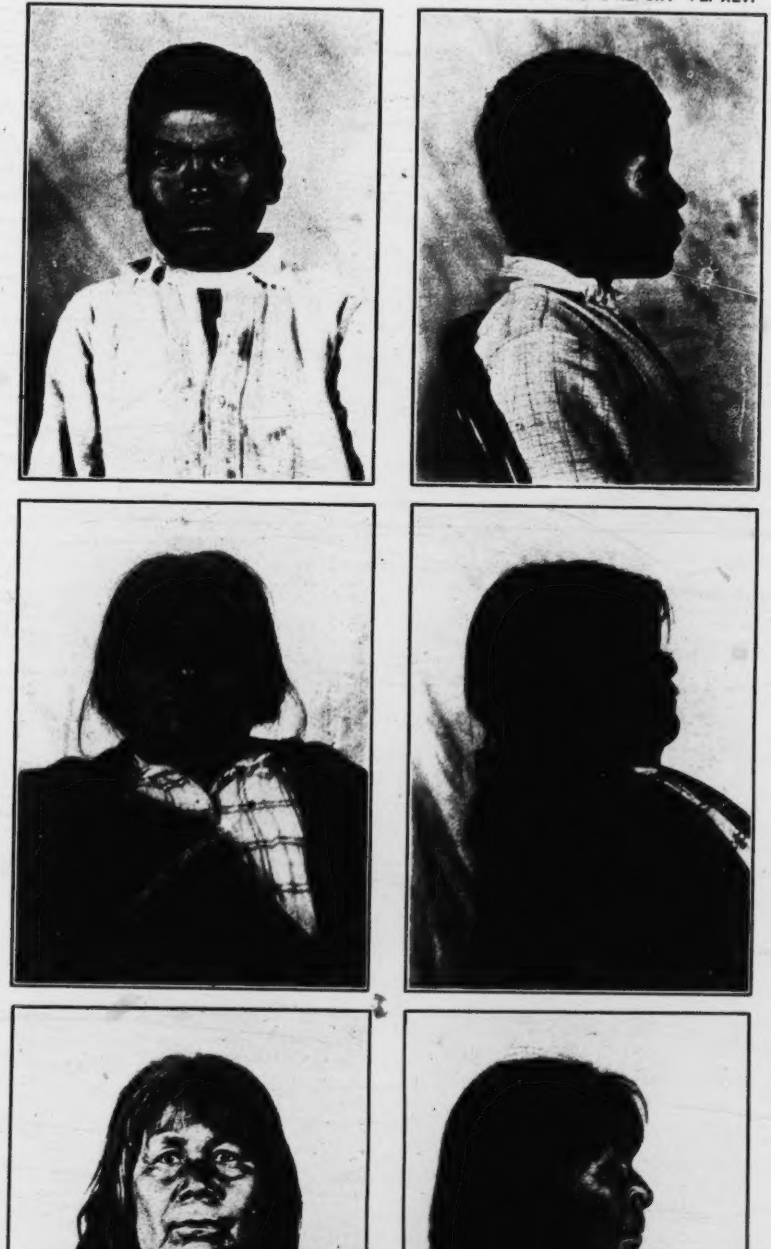
a VI-CÛK-RÅ-E-HIN

b KÅ'MÂL TKÅK, THIN LEATHER

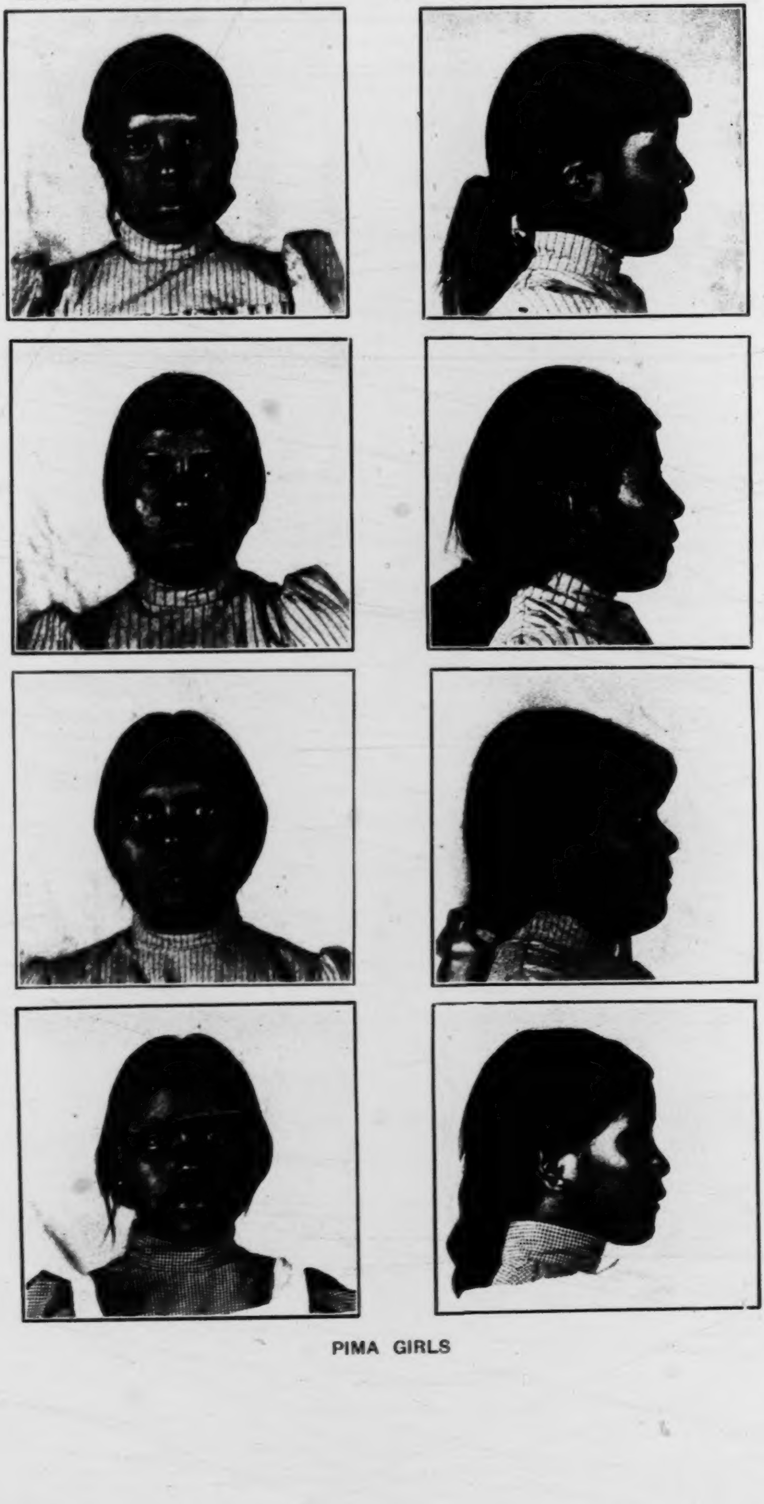
PIMA MEN



PIMA BOYS



PIMA BOY AND WOMEN



PIMA GIRLS